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Editorial: Travel, Technology and Professional Connections

George Major and Ineke Crezee, Co-Editors¹

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Advances in technology allow us to connect, share, and collaborate with colleagues from around the world more than ever before. It has never been easier to keep abreast of discussions, debates and new ideas in the field via social media, and to work collaboratively online with colleagues in other countries and other time zones. However, all of us who have attended conferences nationally or internationally recognize the enormous benefits of interacting with (and being inspired by) colleagues face to face. An inspiring array of conferences relevant to interpreter education took place around the world in 2016. We would therefore like to begin this volume by reflecting on the value of conference attendance to strengthening our work as interpreter educators and researchers, as well as our connections to international colleagues.

Grace (2016) reminds us that the importance of such face-to-face professional networking can easily be overlooked, because its outcomes are not necessarily immediate or measurable. We sometimes only recognize the benefits when we look back and realize how much these opportunities to build professional networks have enhanced our research and our knowledge development. For example, an *IJIE* editor met fellow researcher Eva Ng at a linguistics conference in Cardiff many years ago; little did either realize at the time that the connection would lead to collaboration through co-authorship and, now, conference convening: The First International Conference on Legal and Healthcare Interpreting, Hong Kong, February 2017. Many readers will have similar experiences of professional collaboration opportunities (not to mention new friendships) developing out of conferences.

Earlier this year we were both privileged to be able to travel to the Critical Link (CL8) Conference at Heriot-Watt University in Edinburgh, where we presented our research and connected with signed and spoken language interpreters from many different countries in the world. We enjoyed the high quality of new research and scholarly discussion and debate. It was also wonderful to see how signed language and spoken language interpreting researchers all connected together and learnt from each other. We found this collegial interconnectedness very inspiring.

It is important that we share the benefits of travel with those colleagues who are unable to attend national or international conferences in these times of budgetary and time constraints. As academics from New Zealand, we are often not in a position to travel a long way to attend the plethora of conferences on offer in the Northern hemisphere. Funding issues, travel costs, semester start and finish dates, and workloads may all make it difficult for us to travel as part of our professional development, and this is a predicament shared with many others. Other

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colleagues may never be able to travel due to financial and other constraints. However, there are other ways of remaining 'linked in'.

Technology has brought us many other means of keeping connected. These include social media such as Twitter, and Facebook, which allow us to instantly share thoughts, opportunities, and announcements. Webinars for interpreters and educators (such as the Colloquium Lecture Series organized by Gallaudet University) allow for learning and teaching nationally and internationally. Conference reports, such as the one written by Doug Bowen-Bailey in this issue, ensure those who are unable to attend can still get a sense of the important discussions and debates that occurred. Different settings may sometimes lead to us seeing things through a particular lens. As Ralph Crawshaw (1984) wrote,

Travel has a way of stretching the mind. The stretch comes not from travel's immediate rewards, the inevitable myriad new sights, smells and sounds, but with experiencing firsthand how others do differently what we believed to be the right and only way.

Crawshaw's quote relates to medical doctors travelling and connecting with international colleagues, and we can easily draw parallels to our work in the interpreting field. International collaboration and communication quite literally broaden our horizons. Of course, *IJIE* itself is a very relevant example of an avenue to connect scholars and educators from around the world and we are feel privileged to be involved in continuing to build on the wonderful groundwork laid by Professor Jemina Napier and the *IJIE* Editorial Board.

Turning to our 8(2) volume, we are pleased to share contributions from both signed and spoken language interpreter education scholars from around the world, including the U.S., the U.K., Belgium, Mexico, and China. In our first Research Article of this volume, Leah Subak describes a qualitative study in which she examined deaf and hearing interpreters' perspectives on Deaf-World cultural competence. This topic is of great relevance to particularly signed language interpreter educators, given that only a small minority of interpreting students are native signers (Williamson, 2016). This means that for the majority of students, who are not bilingual and bicultural, Deaf-World cultural competence has to be *learned*, as students navigate their place in the Deaf world. Subak explores what this means in detail, and suggests that this issue could have a more prominent place in interpreter education programs.

Our European colleagues Heidi Salaets and Laura Theys focus on the note-taking practices of spoken language interpreting students using the consecutive interpreting mode. They describe the relationship between students' use of link words in note-taking and their interpreting performance, and make practical recommendations for educators teaching note-taking techniques. We are very pleased to be able include work by an emerging researcher like Laura Theys working with a more experienced scholar (Heidi Salaets), and we would like to once again take the opportunity to ask other scholars to encourage their postgraduate students to submit their work to *IJIE*.

This volume also includes a focus on the use of VoiceThread technology in interpreter education, by Stacey Webb and Suzanne Ehrlich. Many interpreter educators use Blackboard as a learning management system; they may now be using VoiceThread technology as a modality for posting interpreting practice, either in audiovisual or audio mode. In this article, Webb and Ehrlich share their own experiences with using VoiceThread, and they include some practical examples of its use for different types of tasks, as well as their reflections on its use for enhancing dynamic dialogue in the interpreting classroom.

In our second Commentary section article, Brett Best focuses on the National Vocational Qualification (NVQ) accreditation for British Sign Language/English interpreters. Using two frameworks for adult learning, she provides a theoretical evaluation of the NVQ and sets out her recommendations for further development of this process. Her theoretical analysis is relevant to readers outside of the U.K. system also, as she explores the concept and implications of viewing interpreting as a practice profession (Dean & Pollard, 2005) as opposed to, or in addition to, a technical and skills-based profession.

In the Open Forum section, Marla Robles and Debra Russell introduce us to Sergio Peña, multicultural and multilingual interpreter and interpreter educator who grew up on the interface among U.S., Mexican and Deaf cultures. Sergio relates his life's journey, the influences of his Mexican heritage, and how he became involved in the Deaf community. He speaks of cultural diversity and the many different cultural affiliations with which interpreters (as well as the general population) may identify.

The second Open Forum contribution focuses on the value of connecting with each other as interpreter educators and researchers, of sharing knowledge, and finding new inspiration for our teaching and researching.

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Thus, Doug Bowen-Bailey shares his reflections on the recent 2016 CIT conference in Lexington, Kentucky, in the U.S., enabling readers from around the world to share in topics discussed and inspiration drawn from this conference.

Yanqiang Wang, from the Department of Translation and Interpretation at Fudan University in China reviews the recently published *Introduction to Healthcare for Chinese-Speaking Interpreters and Translators* by Ineke Crezee and Eva Ng. He reflects on the usefulness of the book to practitioners and educators, and makes some suggestions for future editions.

Our Dissertation Abstract section provides an insight into new post-graduate research work on topics relevant to interpreter education from around the world. In her PhD thesis, Helen Slatyer (Macquarie University, Australia) discusses the reflective and collaborative action research design used to develop a language-neutral interpreting program catering to trainee interpreters from migrant and asylum seeker communities. The final curriculum reflected the views of all stakeholders, including teachers and trainees. For her doctoral study, Vicky Crawley (University of Leeds, England) used a conversation analysis framework to examine the extent and nature of interpreter participation in interactions where there were problems with seeing, hearing, producing or understanding. Yan Ding's PhD thesis (University of Auckland, New Zealand) describes an experimental study that explored the effect of existing or acquired domain knowledge on student interpreters' interpreting performance. Finally, for her master's thesis, Qianya Cheng (Auckland University of Technology, New Zealand) identified and analyzed the challenges of remote interpreting, as reported by telephone interpreters in a survey and in one-on-one interviews. Her interviewees also discussed some of the strategies they used to overcome such challenges.

We are very pleased with the high calibre of contributions received for 2016. As the end of the year approaches, we would like to remind our readers that we have a rolling call for manuscripts and we encourage those working in interpreter education to send in submissions for our 2017 volumes. We welcome submissions of research articles, practice-based reflections and discussion papers, book or curriculae reviews, interviews, and summaries of dissertations. *IJIE*'s Student Work section that may be of interest particularly to interpreter educators who are studying toward doctoral and master's degrees, but who do not yet have a wealth of publishing experience—this section provides a chance to share student research alongside established scholars in the field.

International conferences and visits to other states or other countries enable us to see things through different eyes. In a time of funding constraints, conference and other travel may not always be possible, but we can make the most of other avenues to connect and share our work and ideas with each other. We strive to ensure that this journal is a forum for interpreters and interpreting educators nationally and internationally, and your contribution is welcome. As reminder of the value of our professional connections, we end this editorial with a second quote that embodies the international nature of our journal and the way it supports our interconnectedness with colleagues from around the globe:

“Le véritable voyage de découverte ne consiste pas à chercher de nouveaux paysages, mais à avoir de nouveaux yeux.”

“The real voyage of discovery consists not in seeking new landscapes but in having new eyes.” – Marcel Proust (1923)

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Becoming HEARING: Describing Co-Construction of Expert ASL/English Interpreter Deaf-World Cultural Competence

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Abstract

This article describes deaf and hearing expert interpreter participants' perspectives on Deaf-World cultural competence (DWCC). DWCC is a concept explicitly and implicitly embedded in the Conference of Interpreter Trainer's (CIT's) mission statement. American deaf and mainstream cultures coexist and interpreters facilitate communication between individuals not sharing a common language. The author completed a qualitative study and dissertation, and relied on expert deaf and hearing participants' responses given during narrative interviews. Participants described their lived experience entering and maintaining ties to the Deaf-World. The inquiry explored participants' identity transformations as they came to be described by their deaf-conferred ASL label, *HEARING*. Salient concepts raised in this article include a proposed description of interpreter DWCC, and a tacit seven-step process of Deaf-World connections, the *interpreter affiliation/alliance narrative* (IAAN). Being ascribed ASL/English interpreter status includes co-constructed community and cultural connections between two language worlds explained comprehensively via the interpreting spectrum (IS).

Keywords: Deaf-World cultural competence, interpreter affiliation/alliance narrative, co-construction, interpreting spectrum

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1. Introduction

The Deaf-World is a zenith in the lifeworlds of ASL/English interpreters. Deaf citizens have created space within majority mainstream America (Van Cleve & Crouch, 1989). The ASL/English interpreter discipline was developed under the auspices of the American Deaf-World (Cokely, 2005) and without deaf/hard of hearing/deaf-blind citizens, there would be no need for interpreters. Interpreters claim to be bicultural/bilingual sociolinguistic mediators of information (Humphrey & Alcorn, 2001). However, Smith (1996) stated most professional interpreters are neither bilingual nor bicultural. At the heart of the Deaf-World lies its indigenous culture and expert interpreters in this inquiry reported Deaf-World connections. Interpreters are taught in interpreter education programs (IEPs) to associate with deaf communities. The inquiry and article were informed by the following research question: How do the work and lifeworlds of deaf and hearing expert ASL/English interpreters reflect their lived experience within the Deaf-World and their Deaf-World cultural competence (DWCC)? Co-construction of DWCC is foregrounded in this inquiry.

The mission statement of the Conference of Interpreter Trainers (CIT) incorporates deaf-centric pedagogy in the preparation of interpreter practitioners. DWCC attributes are found in mission assertions:

- Increase students' knowledge about:
 - the deaf community
 - linguistic rights of deaf individuals
 - the preservation of ASL
- Ensure that students exhibit:
 - cultural fluency
 - sensitivity to issues of privilege
 - deepening cross-cultural awareness
 - interpreting practices based on the norms and values of the deaf community
 - abilities to identify arenas for the sharing of the above ideas (Conference of Interpreter Trainers, 2016)

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Student interpreters clearly must gain linguistic fluency, but the development of cultural values through work in the affective domain is no less significant. Interpreters are to be fluent in at least two languages, the L1 (A or first language) and L2 (B or second language), and C1/C2 representing *concomitant cultures* (Seleskovitch, 1978), or American deaf and mainstream cultures. An interpreter's L1/C1 and L2/C2 would be informed by multiple sociolinguistic considerations such as exposure to spoken English or a visual language such as ASL. Some interpreters are multilingual/multicultural and work with L/C3 or L/C4 and these considerations were not included in the present study. This inquiry focuses on bilingual/bicultural interpreters, chiefly second language interpreters and to a lesser degree in participant number but not importance, interpreters with deaf parents (IDPs, also known as children of deaf adults or CODAs)

Few studies (Rasmussen, 2012) have investigated or assessed interpreter DWCC. Students learn about Deaf-World culture through courses such as Deaf Culture and Community or Deaf Studies. It is not clear, however if IEP curricula adequately cover second culture development and DWCC, or effectively teach DWCC. The subject is too important to trust to inadequately researched pedagogy. Do ASL/English interpreters need to possess DWCC to effectively accomplish their work? The expert interpreters in this study said yes, they do.

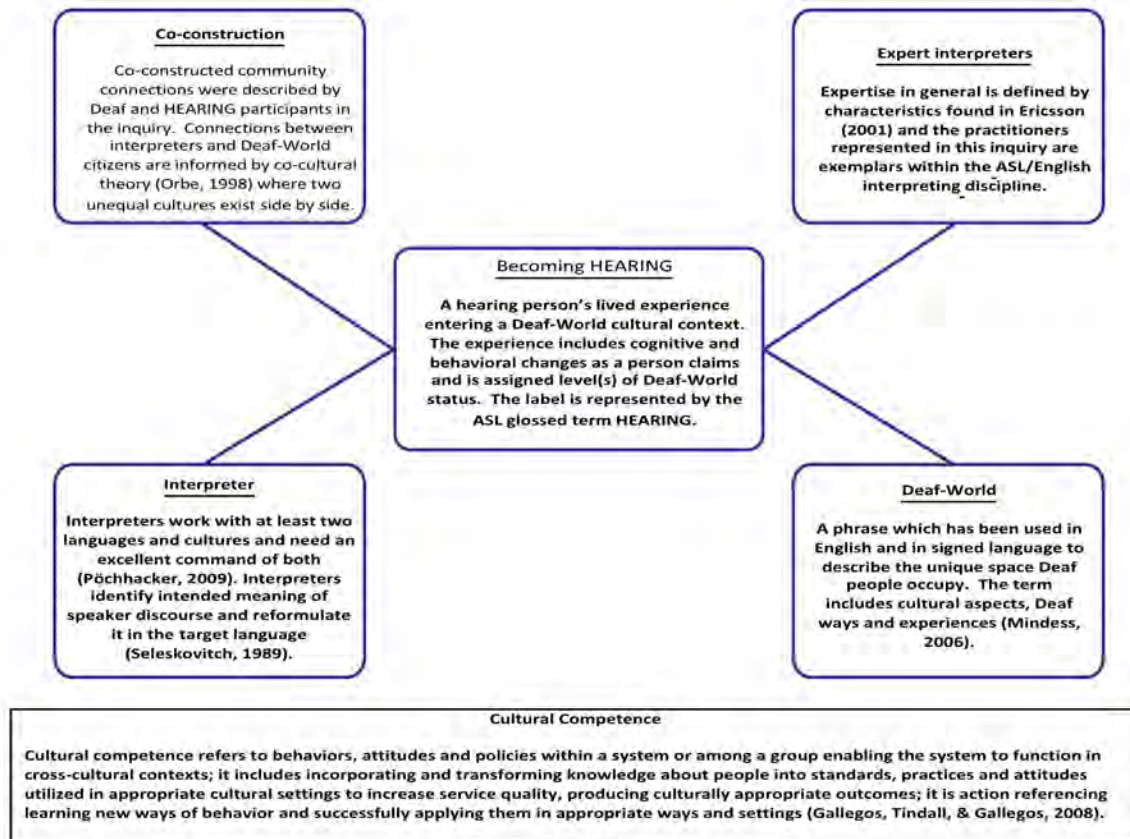
Culture traditionally has not played a powerful role in L2 teaching (Lange & Paige, 2003), but it should; to achieve expert status, the participants in this study agreed that preservice and working interpreters must be responsive and connected to deaf communities (Cokely, 2005). ASL/English interpreter DWCC develops via the co-constructed, meaningful interactions of interpreters within local as well as global Deaf-World communities. The teaching and assessment of interpreter DWCC would enhance IEP curricula.

2. Understanding Literature by Surveying the Title

The title of this article originated from the dissertation, *Becoming HEARING: A Qualitative Study of Expert Interpreter Deaf-World Cultural Competence* (Subak, 2014). Inquiry literature was informed from interdisciplinary perspectives such as Deaf studies, ASL/English interpreting, psychology, anthropology, intercultural studies, second-language acquisition, and translation and interpreting studies. Various components of the title are amplified in Figure 1 and explained below.

Becoming HEARING

Figure 1. Title amplification



2.1. Becoming HEARING

Bauman (2011), in his ASL video biography on Gallaudet University's website, recalled 'becoming HEARING' at the age of 21. While employed at a deaf residential school, he recognized that as a hearing person, deaf persons saw him as different, as not deaf (Padden & Humphries, 1988). I credit Bauman with the meaning behind the phrase *becoming HEARING* to describe one's journey to Deaf-World connection.

Deaf researchers Padden and Humphries (1988) described non-deaf persons as *others*. HEARING is written in capital letters representing ASL gloss, and is a deaf-conferred identifier for others who communicate via aural/oral language. The Deaf-World is central in the work of interpreters, and acknowledging the marginalized Deaf voice through the use of the ASL glossed lexical item HEARING honors a deaf-centric stance.

Aside from interactions within the deaf community, persons who hear generally do not introduce themselves as, or self-identify as 'hearing.' It is not typical for a descriptor to be used to proclaim auditory status. However, once affiliation with the Deaf-World is established and when making introductions, a 'hearing' person may self-identify or avow (Salzmann, 2004) Deaf-World connection. A hearing person will be identified in ASL as HEARING and may be ascribed (Salzmann, 2004) connection to the Deaf-World by deaf persons. Holcomb (2013) discussed typology of hearing persons by terming non-signers who hear *hearing*, and persons with Deaf-World affiliation *HEARING-BUT*. Deaf-World connected individuals who are ascribed the term HEARING-BUT are sometimes referred to as *partners* (Ramos, 2003) or *allies* (Baker-Shenk, 1986) by deaf citizens.

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Standardized application of HEARING as an identifier is not an expected outcome of this discussion. Instead, my focus is on the use of HEARING as a symbol marking the mostly imperceptible cognitive processes interpreters experience as they develop DWCC and become the ‘other’ (Padden & Humphries, 1988) within the Deaf-World.

2.2. Co-construction

A discussion of co-construction between deaf/hearing community members is informed by the concept of unequal cultures coexisting. Freire’s (1970) seminal work, *The Pedagogy of the Oppressed*, discussed cultural power differentials between dominant/nondominant cultures, as he studied vulnerable populations and found issues related to oppressors/the oppressed. Baker-Shenk (1986) took Freire’s work and applied it to the Deaf-World and interpreters, citing power differentials between hearing interpreters and deaf consumers. This work has ties to *co-cultural theory* (Orbe, 1998), a theoretical framework grounded in the work of feminist scholars. Orbe proposed co-cultural theory to highlight ways marginalized groups confront power issues, preferring the term *co-cultural* to a minimizing label such as *subculture*. He derived the theory from a phenomenological framework describing unequal cultures containing social hierarchies. Using co-cultural theory to understand the relationship between interpreters and deaf consumers disassociates disability and deafness for a perspective of two cultures with differing levels of social capital (Fleischer, 2013). Such a perspective may expand the description and help to mitigate cultural dynamics regarding oppression, marginality, and audism (Bauman, 2008; Gertz, 2003; Humphries, 1975) in American deaf communities.

Interpreters are part of the social and legal fabric of deaf communities; Smith (1996) described interpreters being welcome, protracted guests in the Deaf-World. Interpreters are invited into deaf communities and it would behoove them to exhibit willingness to develop suitable cross-cultural attributes (Gallegos, Tindall, & Gallegos, 2008). Subak (2014) found cross-cultural competency occurred as interpreters learned to effectively comport themselves as deaf and mainstream cultural sojourners.

2.3. Expertise

The inquiry sample consisted of deaf and hearing interpreter participants considered “experts,” as informed by Ericsson (2001), including being credentialed ASL/English bicultural/bilinguals. The participants in the study (a) had attained superior performance by being actively engaged in interpreting work; (b) had attained excellence via continued improvement over at least a decade (with the exception of one deaf participant); (c) had engaged in structured activities to improve specific aspects of performance (professional development CEUs); and (d) proven engagement in deliberate interpreting practice (Ericsson, 2001).

Participants were working practitioners who may or may not have matriculated from IEPs and who passed the certification exam offered by RID or collaboratively between the National Association of the Deaf (NAD) and RID. Knowledge/skill pass levels were set by the organizations’ administrations, and include data taken from current linguistic and cultural research (RID, 2013).

2.4. Describing interpreters via the interpreting spectrum (IS)

Figure 2. Interpreting spectrum

$Ll1 + Dd1 + Cc1 + Ss1)^t + (Ll2 + Dd2 + \mathbf{Cc2} + Ss2)^{tm} (P) = I \quad [(Ll3 + Dd3 + Cc3 + Ss3)^{tm}]$

The algorithm in Figure 2 was informed by Gile’s (1995) effort model, in which symbols represent a variety of work (efforts) within the interpreting process such as C for coordination and M for memory effort. The algorithm was developed to situate Deaf-World culture (in bold above, Cc1 for some interpreters with deaf parents, IDPs) into interpreters’ lifeworlds. The outcome was the unintended development of the *interpreting spectrum* (IS)

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theoretical framework. The IS includes interpreter-requisite attributes of first language (L1) fluency; D1, first-language discourse analysis abilities; and C1 (first culture) and S1, first-language soft skills knowledge and aptitude. The same attributes would apply to one's second language/L2 context. More formal aspects are represented by uppercase letters and less formal characteristics are written with lowercase letters. 't' corresponds to *temporal considerations*, 'm' to *motivational factors*, 'P' represents *interpreting processes*, and the 'I' stands for the *interpreter*. Some IDPs' L1 1/C c 1 experience would reflect ASL and Deaf-World culture. See the Results section for expanded explanation of the IS.

2.5. Cultural competence and DWCC

Cultural competence is controversial, and in need of development to decrease challenges regarding empirical efficacy (Gallegos et al., 2008). Attributes regarding cultural competence would be applicable to systems or individuals to enhance responsiveness toward marginalized co-cultural (Orbe, 1998) groups such as American deaf and hard of hearing citizens.

While conducting the literature review, I found multiple terms describing life between two cultures. Some expressions included *biculturalism*, *intercultural competence*, and *pluriculturalism* (Sinicrope, Norris, & Watanabe, 2007) and contain inherent differences not explicated here. For purposes of this inquiry, it was necessary to select one term on which to focus to avoid multiple term confusion and overreach.

Noted leaders in intercultural study Hammer, Bennett, and Wiseman (2003) draw a distinction between intercultural *sensitivity* and intercultural *competence* by describing intercultural knowing (sensitivity) and doing (competence). The ability to assess one's orientations toward cultural difference is measured by Hammer et al.'s (2003) intercultural development inventory (IDI). Although the tool represents solid baseline information measuring ASL/English interpreters' orientations toward cultural sensitivity in the deaf community (Rasmussen, 2012), there still would be a need to evaluate interpreter DWCC characteristics. DWCC would include avowing/ascribing deaf ways and experiences (Mindess, Holcolmb, Langholtz, & Moyers, 2006). Interpreter DWCC would incorporate enacting beliefs, values, and behaviors regarding the Deaf-World. It would include transforming interpreters' knowledge about deaf people into standards, practices, and attitudes (Gallegos et al., 2008) and would include both cultural sensitivity and action. A proposed description of DWCC appears in the Results section.

3. Method

3.1. Inquiry Frameworks

I employed a basic interpretive qualitative approach as the main method of study, informed by various frameworks. *Phenomenology* is ubiquitous in qualitative research (Merriam, 2002), and provided footing for the study, helping to foreground participant authentic experience (van Manen, 1990). *Narrative inquiry* encouraged in-depth reporting by participants (Clandinin & Connelly, 2000) demonstrating cross-cultural similarities found in inquiry themes. *Heuristic research* includes intense interest/personal experience with the phenomenon under study (Moustakas, 1990) and fit this inquiry because of the author's experience as an L2 ASL/English interpreter. Emancipatory disability research is concerned with confronting power imbalances often seen in research with marginalized groups (Sullivan, 2009). *Emancipatory philosophy* encourages nonmaleficence and beneficence while conducting research (Kitchener & Kitchener, 2009). As such, the inquiry sought to dignify the deaf voice and foreground the restrained interpreter voice. *Currere narratives*, in-depth autobiographies, were discussed by Pinar (1975, 2000) who was a curriculum studies reconceptualist. Participants reflected on and described deaf-centric cross-cultural autobiographical experiences, making currere narratives the driving force in this inquiry.

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3.2. Study Design

Two overarching aims framed the inquiry: (a) to interview 13 expert, credentialed, interpreter participants in three phases; five HEARING participants in the first (pilot) and second phases and three deaf interpreter participants in the third phase, and (b) to disseminate information about interpreter DWCC. Data collection methods for all phases included semistructured, responsive (Rubin & Rubin, 2005) interviews, currere narratives (Pinar, 1975, 2006), field notes, and a deaf peer debriefer to assist with data analysis. I conducted one semistructured (Merriam, 1998) interview per participant, asking phenomenologically based main and probe questions (Rubin & Rubin, 2005) to capture participants' attitudes about interpreter DWCC. Participants were from various geographic locations representing dissimilar local/global deaf communities; however, as NAD-RID or RID credentialed practitioners, homogeneity in narratives was evident due to Deaf-World cultural knowledge and shared experience.

Using open-ended interview questions facilitated participant sharing of experiences and examples of cultural competence (Rubin & Rubin, 2005). Additional salient study attributes are described below.

3.3. General Data Analysis

Interview data collected were categorized (Schram, 2006) and themes were determined (Merriam, 2002). Categorical aggregation (Stake, 1995) led to exceptional descriptions of interpreter DWCC. Data analysis with the peer debriefer included further reduction of data, labeling of higher-order themes (Miles & Huberman, 1994), and incorporating Deaf-World and general theory.

4. Results: ASL/English Interpreter Cross-Cultural Co-Construction

Main findings of the inquiry included a proposed description of interpreter DWCC, and a participant-described tacit seven-step process of Deaf-World connections, the *interpreter affiliation/alliance narrative* (IAAN). The study found that becoming a HEARING interpreter within the Deaf-World requires co-constructed community and cultural connections between two language worlds, as identified within the IS.

4.1. Description of DWCC

I propose a general description of DWCC as the co-construction of avowing Deaf-World efficacy/alliance, being ascribed deaf sanctioned status, and demonstrating amenability to deaf ways locally and globally. The definition may apply to all persons with deaf community connections, such as interpreters, teachers, counselors, and others.

4.2. The IAAN

Findings reported by expert deaf and HEARING participants characterized avowal and ascription. Aggregated data described the essence of the phenomenon (Creswell, 2007) as co-constructed community and cultural connections leading to Deaf-World affiliation or affiliation/alliance. At the heart of co-construction processes of ASL/English interpreters becoming Deaf-World culturally competent are the core concepts of avowal/claiming and ascribing/assigning status to HEARING persons desiring entrance into deaf communities. *Avowal* is how one presents to others, and *ascription* is what other people perceive and communicate about one's presentation of identity (Collier, 1998; Fong, 2003). A participant describes co-constructed composition of DWCC as follows:

Honestly I am not sure if deaf people themselves initiate interpreter involvement in the community. What I see, for the majority of interpreters, is that there is a fascination with the language and community. . . . I think they [interpreters] initiate the contact and try to enter into the community, but the community is the force that allows them entrance. . . . I think the community is resistant to

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most who try to enter. There is what I call a testing phase, where someone is sized up, they continue to learn the language, someone keeps an eye on them, and they are deemed to be acceptable or not. Once they start to learn the language we can see that they're getting better and better, that they are able to communicate with us. Then they start to learn about culture, develop cultural sensitivity, learn about the norms and values of the community. . . . The community says, that person understands us . . . and comes in closer. The invitation is extended to a deeper involvement. . . . Also there is a test of the person's attitude toward the deaf community. Does the person have a good attitude, is the person positive about the deaf community, is the person willing to use the right approach, ask the right questions, approach the community in an appropriate manner? If that is the case, then deaf people are the ones who control opening or closing the door to entrance into the community. . . . I have seen some hearing people run headlong into the community thinking that they have the right to do that. The door is closed to them but they burst through it anyway. That doesn't work.

The deaf peer debriefer and I agreed that the quote was an inclusive synopsis of how hearing persons enter the Deaf-World. The quote was reported from an expert, seasoned Certified Deaf Interpreter participant, his perspective informed by years of interaction with hearing interpreters. The sentiments represented a Deaf-centric perspective on how outsiders enter sacred DeafSpace (Bauman, 2014). After identifying the quote as salient, we then looked for evidence of quote themes. We utilized an inductive process to develop seven steps found in the body of the quote.

Figure 3. Interpreter Affiliation, Affiliation/Alliance (IAAN) Narrative

1. Early interactions with Deaf-World citizens or authentic bicultural affiliation
2. Hearing person initiates interest in the Deaf-World
3. Deaf community members take note
4. Hearing person continues contact with the deaf community
5. If deemed acceptable, deaf community members test the hearing person (gatekeeping)
6. Hearing person draws in closer, or not, based on deaf community gatekeeping
7. Repeat until person becomes HEARING (an affiliate or ally, such as HEARING-BUT; Holcomb, 2013) or remains hearing (the opposite of *deaf*; Padden & Humphries, 1988).

The natural sociolinguistic acquisition processes CODAs and SODAs experience regarding Deaf-World culture as a C1 (deaf culture) or C2 (American mainstream culture [AM]) may preclude some steps such as the testing phase L2 interpreters may experience. One CODA and the SODA participant did not describe instances of testing. One CODA participant did describe a difficult testing phase after moving to a geographic location far from her hometown. Table 1 provides IAAN attributes of each of the HEARING participants in the study.

Table 1. IAAN attributes of HEARING participants

Participant	Cultures C1, C2, C3	Initiated D-W entrée	D-W Noticed	Continued	Testing	Drew in Closer	Active now
A	AM, deaf, Jewish	Y	Y	Y	Y	Y	Y
B	Deaf, AM	N (IDP)	Y	Y	N	Y	Y
C	AM, deaf Jewish	Y	Y	Y	Y	Y	Y

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D	Af-Am, AM, deaf	Y	Y	Y	Y	Y	Y
E	Caribbean Is,AM, deaf	Y	Y	Y	Y	N	?
F	Deaf, AM	N (IDP)	Y	Y	Y	N then Y	Y
G	It-Am, AM, Deaf	Y	Y	Y	Y	Y	Y
H	AM,JW, Deaf	Y	Y	Y	Y	Y	Y
I	AM, deaf	N Soda	Y	Y	Y	Y	Y
J	AM, So Af, deaf	Y	Y	Y	Y	Y	?* *deceased

The above attributes exemplify fundamentals of Deaf-World connectivity. The sojourner should know how to conduct oneself and to employ cross-cultural behaviors appropriately (Collier, 1998). Deaf and mainstream cross-cultural literacy requires preparation and repetition in a bicultural milieu.

Eight out of 10 HEARING participants described active avowal toward and ascription from Deaf communities. Two participants had avowed and been ascribed status in the Deaf community at one time; however, status at the time of the interview was tentative. Both participants had negative experiences within the Deaf-World, causing them to reduce time and affiliation to it. However, all participants claimed the importance of Deaf-World connections.

4.3. Interpreting Spectrum

The IS paradigm would allow students to deeply assess the range of salient characteristics in their sociolinguistic toolbox. Currere work could be incorporated in L C1 and L C2 algorithm contexts. Discourse (D 1 2) analysis classes could be informed by deep investigation of both language contexts. Students could explore the demand-control schema (Dean & Pollard, 2011) and soft skill (S 1 2) development. Faculty members in both interpreting and ASL courses could work with students to reflect on and assess the amount of quality time students spend immersed in a visual environment. If inadequate engagement with Deaf communities was noted, sociolinguistic gaps could be corrected so not to undermine ASL and DWCC development.

The bolded symbols in Figure 2 are second culture contexts, **Cc2** and **Ss2**. Symbols relate to DWCC and navigating global or local cross-cultural settings for second language interpreters (AM culture for some IDPs). Interpreters should possess cultural knowledge and finesse in mediating formal and informal level interpreting situations. Soft skills required to perform essential duties of an interpreter include adaptability, receptivity to feedback, creative/critical thinking, collaboration, and negotiation skills (Russell, 2014).

Interpreters hail from American mainstream, Deaf-World, or a multitude of other macro- or microcultural sociolinguistic environments. If other cultural contexts are salient, they could be included in a separate cultural context symbolized by L3. Examples of additional cultural contexts include Latino/a, African American, and Asian American cultures. Microcultural contexts would be housed within the lower case 'c' symbol and placed in either the L11 or L12 context, depending on the saliency of the cultural affiliation. They could include situations such as religious affiliations, gender identity, video gamer, or other microcultural contexts. We do not acquire C2 and C3 attributes in a vacuum; we utilize aspects of C1 contexts to attain subsequent cultural attributes.

The small 't' symbol represents temporal seasons in which the individual acquires his/her various cultural contexts. Work by Baker (2011) and Cummins (1991) categorizes bilingualism into sequential, circumstantial, additive, subtractive and other descriptor attributes of when/how a person acquires bilingualism. L2 interpreters would primarily learn ASL as a second language later in life, thus most may be English-dominant bilinguals (Kannapell, 1980). IDPs would be examples of bimodal bilinguals (Grosjean, 2008), learning languages from within a Deaf-World context. Discerning students' rationale or motivation for learning ASL and being in the Deaf community would require a series of pedagogical critical and complicated conversations (Pinar, 2006). Why one learns an L2 is crucial information and is encapsulated within the 'm' symbol of the framework.

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The 'P' symbol stands for processing. Cognitive work of interpreters incorporates sociolinguistic contexts and mental representations seen in process models from scholars such as Cokely (1992), Colonomos (1989), Gish (1986), and Gile (1992, 2009), among others to describe the lifeworld of the 'I' or interpreter. As can be seen in the IS, development of interpreter DWCC occurs within spaces occupied by interpreters and Deaf communities in that a Deaf-World context will make up either the L1 or L2 side of the interpreter sociolinguistic experience. Interpreters should be prepared to avoid cultural missteps during d/Deaf-hearing interactions and may be equipped to do so if thoroughly working through a framework such as the IS.

5. Discussion

Individuals who are Deaf, hearing, and HEARING live in divergent sensory cultures (Bahan, 2010). Interpreters are purportedly able to interface between Deaf and hearing persons as bilingual, bicultural mediators (Humphrey & Alcorn, 2001; Sherwood, 1987). By definition, interpreters work with at least two languages and cultures and require excellent knowledge and skill (Pöschhacker, 2009) of aforementioned sociolinguistic attributes. However Fant (1990) questions interpreters' aptitude to carry the bilingual/ bicultural title. Smith (1996) stated most professional interpreters are neither bilingual nor bicultural. Grosjean (1996) wrote bilingualism and biculturalism do not necessarily co-occur.

The stated purpose of the original inquiry was to investigate meaning of interpreter DWCC, and the aim was achieved. The study addressed minimal representation of practitioner voice, qualitatively describing lived experiences regarding ASL/English interpreter DWCC. Participants did not disappoint in telling rich narratives of their lived experiences of crossing cultures and life in unpredictable borders between hearing and Deaf worlds.

Participants described early currere (Pinar, 1975, 2006) events as important (Badiou, 2006) and impactful in their personal and professional lives. It does not seem coincidental that eight out of 10 HEARING participants met d/Deaf individuals before the age of 14, and all 10 met someone d/Deaf by age 19. Badiou (2006) discussed disruptions when an event breaks through one's consciousness, a phenomenon that may have occurred with participants in this inquiry. I was surprised to learn about participants' exposure to d/Deaf individuals at an impressionable age, especially since they were able to recall and clearly describe impactful past events. Perhaps participants' early experiences encouraged the development of intrinsic empathy toward d/Deaf persons.

6. Implications for Interpreter Education

Culture does not play a powerful role in general L2 teaching (Lange & Paige, 2003) and requires a more prominent place in IEPs. If interpreters need to be connected to Deaf communities (Cokely, 2005), how would connections be made without DWCC? Implementation and assessment of interpreter DWCC could only enhance IEP curricula. Unfortunately, with the scarcity of topic data (Rasmussen, 2012) and largely anecdotal means of assessing interpreter DWCC, progress has been minimal. In CIT's mission tenets, there is desire for students to increase knowledge of the Deaf community. However, how would important knowledge be acquired without cultural access? Attaining CIT mission tenets may prove problematic if students do not exhibit cultural fluency.

Teaching students to apply empathic reasoning to culturally sensitive areas would be a significant outcome of cross-cultural pedagogy. Deep currere reflections may guide students to explore why they selected ASL/English interpreting majors. A Deaf-centric, impactful cross-cultural curriculum could assist faculty in program planning. As students are exposed to Deaf-World pedagogy, they should be guided by seasoned, culturally astute instructors. IEP faculty would require professional development in areas such as the Intercultural Development Inventory (Hammer et al., 2003) or Hofstede's (2001) five-dimensional model of culture.

7. Suggestions for further research

There is scant research regarding co-construction of interpreter DWCC (Fant, 1990; Rasmussen, 2012). Possible topics for future research reflect the extremely complicated (Pinar, 1975, 2006) cultural conversations that are required between Deaf citizens and ASL/English interpreters. One topic relates to ASL/English interpreters' worthiness of the bilingual and bicultural label based on the Pöchhacker (2009) definition of excellent command of at least two languages/cultures. Researching assessment of IS attributes would foreground acceptable interpreter bilingual/bicultural aptitude levels. This research focused on expert interpreters. Further research should compare subgroups within the overall interpreting community, such as recently certified interpreters. Research areas of subgroups could compare commitment levels of Deaf community interaction, IDI scores, and decision making in cultural situations. Finally, research recommendations include an instrument to measure intercultural competence such as the IDI. Also, a tool to target ASL/English interpreters' specific DWCC could be developed by adapting an instrument such as the Deardorff (2009) model of intercultural development.

8. Conclusion

American deaf communities, including culturally competent and peripherally affiliated interpreters, embody sociolinguistic space within the fabric of American society. Attributes impacting the preparation of preservice (student) interpreters to enter the Deaf-World and to become culturally competent practitioners are stated with intention in CIT mission statement assertions. Faculty members have the choice to include crucial DWCC data. If working interpreters find their affiliation or alliance to deaf communities minimal, they should take steps to increase DWCC. Deaf, hard of hearing, and deaf-blind individuals in deaf communities could explore the role DWCC plays in their lives as bilingual/bicultural citizens and as they interface with ASL/English interpreters. The development of co-constructed, cross-cultural skills could be applied in interpreting work, and a variety of general areas in our 21st century cosmopolitan world.

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Link Words in Note-Taking and Student Interpreter Performance: An Empirical Study

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Abstract

The note-taking technique (NTT) is an essential tool for consecutive interpreting. Several experts developed guidelines to help interpreters develop their own personal note-taking techniques, one of which is noting down link words. In this article, the authors discuss the findings of an empirical study which compared the note-taking and interpreting performance of 13 Belgian spoken-language student interpreters in the first year of their master's degree in interpreting. The study aimed to explore the effectiveness and influence of (not) noting down links between ideas as per the guidelines in the literature (Jones, 2002; Gillies, 2005; Rozan, 1956) on spoken language interpreting performance. Based on the conclusions of this study, some suggestions are offered as to the teaching of spoken language consecutive interpreting and note-taking.

Keywords: note-taking technique, links, consecutive interpreting, interpreter education

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Link Words in Note-Taking and Student Interpreter Performance: An Empirical Study

1. Introduction

An individual's note-taking technique (NTT) is an essential tool for consecutive interpreting. The first handbooks on note taking written by pioneers like Herbert (1952), Rozan (1956) and Seleskovitch (1975) are still influential today. The influence of their works shines through in the works of today's scholars like Jones (2002), Gillies (2005) and Matyssek (2006). Their handbooks show that the need for guidelines on note taking remains present. The ultimate goal of these scholars and practitioners is to guide the interpreters towards developing practical and personalized NTTs that enables them to deliver a quality and professional interpreting performance.

Researching the quality of interpretation is a complex process. Many different characteristics of an interpreting performance can be studied and therefore they co-determine the quality of the interpreting performance. One of the characteristics of a quality and professional interpreting performance is the source-target correspondence or the equivalence between the original and the interpretation. One way to determine the source-target correspondence is to study the omissions, additions and other errors between the original and the interpretation like Gerver (1969), Kopczynski (1980), Barik (2002) and Napier (2004) did. This kind of research then often focuses on one characteristic of the interpretation. Therefore, to get a complete and elaborate image of the quality of an interpretation, many researchers like Donovan-Cagigos (1990), Gile (1992) and Napier (2004) state that research on all different characteristics of the interpretation performance including the effect of the interpretation, the context of the interpretation, etc. should be combined (Pöchhacker, 2004).

This paper aims to determine whether developing personalized notes overrules the strong perception that it is better to jot down link words as per the guidelines in the relevant literature. Secondly, the study aims to investigate if students note down link words according to the guidelines, not according to the guidelines or not at all, and how this impacts the interpreting performance.

2. Literature review

2.1. *Learning and teaching NTT*

The way in which note-taking for consecutive interpreting is taught and practiced is a crucial component of the development of a professional interpreter. Several scholars have subsequently developed handbooks on how to teach and practice note-taking and (consecutive) interpreting as a guideline for students and trainers.

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2.1.1 Stages in learning and teaching

Alexieva (1994) identifies three stages in the process of acquiring note-taking skills. Seleskovitch and Lederer (1989) complete Alexieva's stages, explaining the important role of the trainer in the different stages and proposing a number of exercises to students. In the *pre-note-taking stage*, students practice interpreting without notes. They learn that memory is the first tool for retaining information and that the notes they will take later on will merely serve as "clues" (Alexieva, 1994; Seleskovitch & Lederer, 1989). The second stage is the *pre-instruction stage*, during which the students may take notes but without receiving any instruction. During this stage, the students learn to combine two skills: analyzing the source text and note-taking (Alexieva, 1994; Seleskovitch & Lederer, 1989). They will discover, however, that "common" note-taking is too slow to accurately follow a speaker. During the last and most important stage, the *note-taking instruction stage*, students receive instructions from their trainer regarding note-taking and begin to develop individualized NTTs. According to Seleskovitch and Lederer (1989), the trainer should split this instruction stage into different steps for each of the different elements and skills associated with NTT, such as note-taking immediately in the target language (which means that analysis and language transfer has taken place), paying attention to note down the last utterance, noting down only the essential information, and so forth. Seleskovitch and Lederer (1989) also recommend that trainers provide sample notes. Such sustained guidance supports students in developing their own NTTs (Alexieva, 1994; Seleskovitch & Lederer, 1989).

2.1.2 Understanding and analyzing as a prerequisite for NT

Learning how to perform consecutive interpreting requires skills in quickly understanding the source text, a deliberate act defined as "deverbalization" (Seleskovitch, 1968). Interpreters listen and make sure that they understand every utterance by continually asking themselves: 'What does the speaker mean by those words?'. In this way, the interpreter understands the meaning of the utterance rather than just that of specific words (Seleskovitch, 1968; Jones, 2002).

Once the interpreter understands the source text, she can go on to analyze it, asking herself 'Who says or thinks what?'. This is important for the 'subject-verb-object analysis' part of the actual NTT (Gillies, 2005; Jones, 2002) and is reflected, for example, in diagonal note-taking. The interpreter thus determines the main ideas and uses them as a reference point for the ideas that follow. The interpreter analyzes the links in the text that create the continuity of the text (the way the ideas are related and interconnected), before noting down these relations and interconnections and translating them (Jones, 2002). When an interpreter uses the different components of the NTT (margin, lay-out on the note-pad, etc.), to aid in understanding and analysis, his or her notes should reflect the process of understanding.

2.1.3 Internalizing the guidelines of NTT

When teaching note-taking, trainers must help students adapt the guidelines proposed in the literature to an individualized NTT. Trainee interpreters must not only learn the guidelines but also be able to effortlessly apply them in their personal NTT. In this way, the interpreter can pay more attention to listening, understanding and analyzing the source text (Gillies, 2005; Seleskovitch & Lederer, 1989).

2.2. The NTT: link words

The two main guidelines for note-taking concern (a) jotting down ideas rather than words, and (b) developing a personal NTT. By noting down ideas instead of words, the interpreter can transfer the meaning of the source text in a way that feels natural to the audience. Developing one's own NTT allows the interpreter to determine which guidelines are most useful and practical and then develop an "automated" or "internalized" NTT (Albl-Mikasa, 2008; Gillies, 2005; Matyssek, 2006; Nolan, 2005; Rozan, 1956). However, *link words* are critical to all NTTs; they represent the continuity of the source text (Gillies, 2005; Matyssek, 2006; Jones, 2002; Rozan, 1956, etc.) and thus should never be omitted.

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To use link words, interpreters first ‘identify the links and separations between ideas, so these links and separations should appear in the notes’ (Jones, 2002, p. 41). Link words, for example, those that represent the idea of conclusion and consequence, should be noted in an abbreviated form (as an abbreviation, e.g., ‘CON’, or as a symbol, e.g., ‘→’), in the left margin of the notes. In this way, the interpreter’s notes represent ideas instead of words and remain legible. The interpreter may choose words or abbreviations from other languages that have lost their linguistic meaning and represent only ideas. Scholars recommend that interpreters group link words that represent the same idea, so that the interpreter is not bound to the words in the source text while noting the link. The Appendix gives an overview of the different abbreviations and symbols that scholars like Rozan (1956), Jones (2002) and Gillies (2005) suggest using to jot down links.

2.3. *Quality and source-target correspondence*

The main aim of the study was to determine whether developing individualized notes overrules the strong perception that it is better to jot down link words as per the guidelines in the relevant literature. Secondly, the study aimed to investigate whether students noting link words according to the guidelines, not according to the guidelines or not at all has an impact on their interpreting performance. These aims triggered the following research question:

- What is the relation between the presence or absence of link words noted following the guidelines in the literature on the one hand and the potential for correct interpretations, additions, omissions and/or errors concerning the links in the interpretation on the other hand?

In this study, student interpretations were quantitatively examined by analyzing the links in the source and target texts, which then were counted to determine source-target correspondence. Although conducting research on the quality of an interpretation is a complex process, many scholars including Kopczynski (1980), Barik (2002), Napier (2004) and Pym (2008) assessed quality by determining divergences between the source and the target text (Pöchhacker, 2004, 2015, 2016; Pöchhacker & Schlesinger, 2002). These divergences are often seen as non-functional and harmful to the quality of the interpretation because they stand in the way of a clear, correct, appropriate and complete transfer of meaning. However, Gerver (1969), Gile (2009), Napier (2004) and Pym (2008) state that not all divergences diminish the quality of an interpretation and that, for example, omissions of false starts, hesitations or unnecessary repetitions in the source text may improve the quality of the interpretation (Pym, 2008). The idea that some divergences between source and target text can be functional is taken into account when analyzing the corpus and will be explained later on. Ultimately, only a multi-method approach and research from different perspectives on different characteristics of the interpreting performance can guarantee an elaborate and nuanced view of the quality (Pöchhacker, 2004, 2016). In looking only at source–target links and divergences, we were able to obtain only an overall impression of the quality of the interpretation performances we studied.

3. Methodology

3.1. *Participants*

The corpus was collected from the work of thirteen first language Dutch-speaking interpreting students in the French to Dutch interpreting class at the KU Leuven university, Antwerp campus in the first year of their master’s degree in interpreting. The students had gone through the pre-Note-taking stage during which they had practiced sight translation and done memory exercises in the third year of their bachelor degree (2014-2015). At the beginning of their master’s degree in interpreting (September 2015), the students had entered the pre-instruction stage and were able to take notes without receiving any further instruction. In early October 2015, the students entered the Note-taking instruction stage and attended 8 hours of training on note-taking. At the end of the classes,

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the students had to take a short test consisting of “transferring” a Dutch source text to a Dutch target text. At the end of the test, the Dutch-speaking trainer collected the recordings and the students’ notes. Next the Dutch-speaking trainer analyzed the interpreting performance and notes of each student and provided feedback on his or her NTT. During this instruction period, the student interpreters had already started note-taking in the French to Dutch interpreting class. Therefore, they did not receive all the instructions about note-taking before practicing and developing their personal NTT. Apart from these 8 hours of monolingual training specifically on note-taking, the interpreting trainers also paid attention to their student’s NTT. On the 15th of February 2016, approximately 3 months after the training classes on note-taking had ended, data were collected from the students who had already partly established their personal NTT by that stage.

To ensure that the research setting was as close as possible to a real-life one, the students were not aware that their notes and interpretations were being used for the study. One French-speaking interpreting trainer in the French–Dutch interpreting class was directly involved in the experiment. This trainer orally presented the French source text to the students in a natural class situation. The source text presentation was recorded and transcribed (see 2.4) so it could be compared with the transcriptions of the interpretations. The students consecutively interpreted the text into Dutch and individually recorded their interpretations. At this point, it was possible to preserve the natural environment of the research as the trainer was listening and their interpretations were presented in front of an ‘audience’. The final corpus of the study consisted of 13 sets of notes and 13 recordings of interpretations. The students consented for their notes and interpretation to be used for the study.

3.2. Source text

We controlled the presentation and administration of the source text in various ways. First, we permitted the students to prepare themselves for the interpreting task just as they did every week. The French-speaking trainer announced the subject of the source text a week before the actual data collection, allowing the students to improve their familiarity with the subject and avoid a difference in prior knowledge influencing the research data by acting as a confounding variable. This method resembled the working method of the French-speaking trainer, who regularly asked the students to prepare a subject for a future class.

Second, the source text was controlled in the way that the links were carefully incorporated in the content of the source texts. An important distinction has to be made between a *link* and a *link word*. The links that were placed in the source texts are the ideas that connect other ideas in the text and that create continuity. A link can be expressed in different words or phrases (see Appendix for more information). If a link is omitted from a text, its meaning is lost and the overall meaning of the discourse is affected. A consequential idea can be expressed with words such as ‘so’, ‘then’, or ‘therefore’, connecting, for example, the idea of fire and the idea of smoke. A link word is simply a word noted down in (a) an abbreviated form (as an abbreviation or a symbol) and (b) in the margin section of the notes.

3.3. Data preparation

The recordings of the source text and the interpretations were transcribed in preparation for the analysis. The content of every recording was typed out in detail but no particular transcription system was used. However, potential grammatical mistakes and partial repetitions of words like ‘euh’ or ‘euhm’ (like the English ‘er’ or ‘erm’) were included in the transcriptions. Silences longer than 2 seconds were timed and noted, to identify passages that were more difficult. No further notes were made regarding the prosody of the recordings.

In the second step of data preparation, we determined the links in the source texts and distinguished their interpretations from other words. In this way, correct interpretations, omissions, additions and/or errors in relation to links could be investigated. Based on the idea of functionality discussed by Gerver (1969), Gile (2009) and Pym (2008) we would mentally omit the word or phrase from the discourse (so that the transcriptions would remain unaffected); if this omission changed the continuity and overall meaning of the discourse, then the omission would be non-functional and the word or phrase would be defined as a link. If the omission did not change the continuity and overall meaning of the discourse, then the omission would be functional and the word or phrase would not be considered a link.

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For example, the word ‘ook’ in Dutch or ‘also’ in English can be a link (that connects two ideas) or an “other” word (with no extra meaning). In this example, the word links two ideas: “Dus de conclusie, euhm het gevecht tegen de vergeetcrisis is niet beëindigd en wij moeten echt deelnemen om een gemeenschappelijk front te vormen met Artsen Zonder Grenzen, de organisatie. Het is **ook** onze verantwoordelijkheid om mensen over heel de wereld te helpen.” [So in conclusion erm the fight against the oblivion crisis has not ended and we really must participate to form a united front with Médecins Sans Frontières, the organisation. It is **also** our responsibility to help people from all over the world.] In the English sentence, mentally omitting the word ‘also’ would change the overall meaning of the discourse and an idea would be lost. This becomes even more clear when ‘also’ is replaced with the word ‘furthermore’: ‘It is **furthermore** our responsibility to help people from all over the world.’ One could change the word used to express the link but could not omit the idea from the discourse without changing the discourse’s meaning.

In the following example, ‘also’ adds an element to a list: “Ze [de organisatie] biedt medische hulp aan mensen aan mensen uit van over de hele wereld die gewond zijn door euh gewapende conflicten of die getroffen worden door natuurrampen. Daarnaast biedt ze **ook** medische hulp aan mensen die slachtoffer zijn van een pandemie of van een epidemie.” [It offers medical help to people from all over the world who are hurt because of er armed conflicts or natural disasters. It **also** offers medical help to people who are victims of a pandemic or epidemic.] In this example, ‘also’ could be omitted from the text without damaging the overall meaning of the discourse.

3.4. Analysis

The analysis of the corpus consisted of three stages. First, the transcriptions of the source text and the interpretation were compared to determine which links were interpreted correctly or incorrectly and which were omitted or added. Based on the taxonomy of Barik (2002) a taxonomy of divergences and correct interpretations was drafted to investigate the source–target correspondence of the corpus based on the links (Pöchhacker & Schlesinger, 2002). Table 1 gives a definition and example of each category in the taxonomy.

Table 1: Taxonomy of ST–TT divergences in links

Omissions	A link from the source text is not interpreted in the interpretation.	<i>Example:</i> the link ‘because’ in the source text was not interpreted.
Additions	A link that was not present in the source text is added in the interpretation.	<i>Example:</i> the link ‘but’ was not present in the source text and is added in the interpretation.
Errors	Another link than the one in the source text is added in the interpretation to replace a link that was omitted from the source text.	<i>Example:</i> the link ‘therefore’ in the source text was interpreted as ‘on condition that’.
Correct interpretations	The link from the source text is correctly interpreted in the interpretation.	<i>Example:</i> the link ‘in conclusion’ in the source text was interpreted as ‘in conclusion’.

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A distinction was made between functional and non-functional *omissions* of links. Functionally omitted links did not change the continuity and overall meaning of the discourse. For instance, the trainer added the sentence “...parce que bon eh, c’est ce que je viens de vous dire.” (... because, yeah, that is what I just said). The *omission* of this information and link does not change the continuity and overall meaning of the discourse and is therefore functional. If, on the other hand, links are added or interpreted incorrectly, the continuity and overall meaning of the discourse would change drastically and the audience would receive another message than that which the speaker intended. Such added or erroneous links were considered non-functional.

During the second stage, the interpreter’s personalized notes were analyzed (meaning that normally basic NTT are taken into account as they have been taught and consequently developed in a personal note-taking system, see 1.1.1). For every correct interpretation, omission, addition and error we checked if the interpreter had noted a link word and how he had noted it. The researched link words are thus divided into three categories: noted *according to the guidelines* (AG), noted *not according to the guidelines* (NAG) and *not* (N) noted at all. “According to the guidelines” means that the link word is noted (a) in an abbreviated form (an abbreviation or a symbol) and (b) in the margin of the notes.

During the third and final stage, we analyzed the relation between the links in the interpretation and the link words in the notes. First, we checked, to see if, for every correct interpretation, omission, addition and/or error in the interpretation, the related link word had been noted in the interpreters’ notes; and second, we determined how it had been noted. The link words were categorized as AG, NAG, or N. During this stage, we focused on the connection between the link words in the interpreter’s notes and the links made in the interpreted version (TT); we made no conclusions on the quality or coherence of the overall interpreting performance.

4. Results and Discussion

Table 2 shows the mean of the results for the three stages of analysis. The last column on the right with the heading ‘total links’ shows the mean of the results of Stage 1 of the analysis (how the links from the source text were interpreted in the target text). The last row in Table 2 with the heading ‘total link words’ shows the mean of the results of Stage 2 of the analysis (if and how the students noted link words). The rest of the Table 2 shows the results of Stage 3 of the analysis: how the different categories of links in the interpretation may have been connected to the different ways in which the related link words were noted in the interpreters’ notes (namely, AG, NAG or N).

Figure 1 shows the relation between the divergences and correct interpretations of links and the different ways in which associated link words were noted. This was investigated during Stage 3. The results in Figure 1 are represented in Table 2 in the rows with the captions ‘Divergences’ and ‘Correct interpretations’.

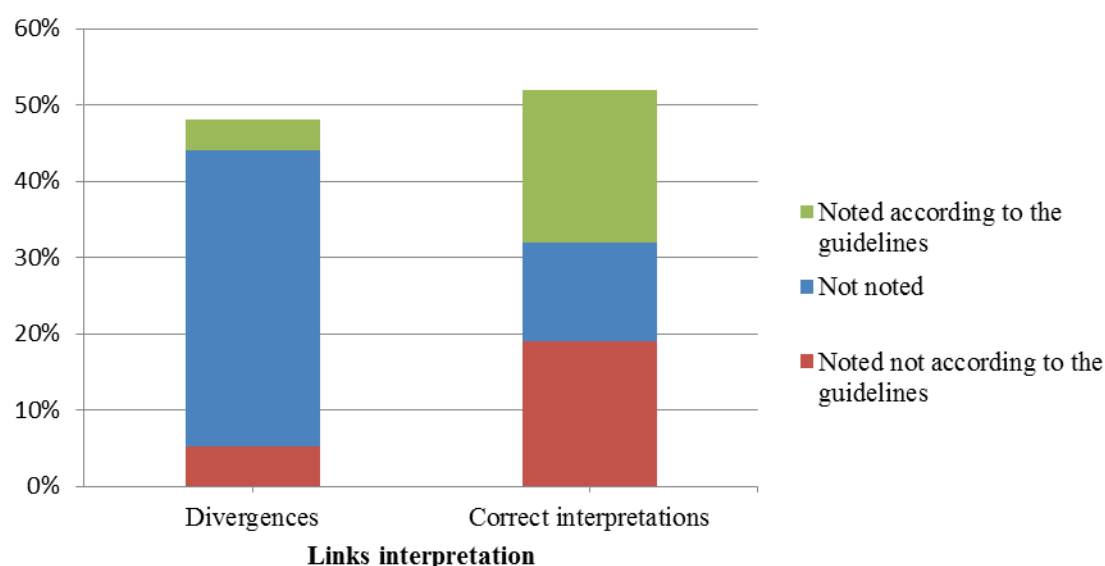
Figure 2 shows more findings of Stage 3 of the analysis, to wit the relation between the omissions, additions and errors in the interpretation and the different ways in which the related link words were noted. The results represented in Figure 2 may be found in Table 2 in the three rows with the captions ‘Omissions’, ‘Additions’ and ‘Errors’.

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Table 2: Mean results: Link words in the notes related to the divergences or correct interpretations of links

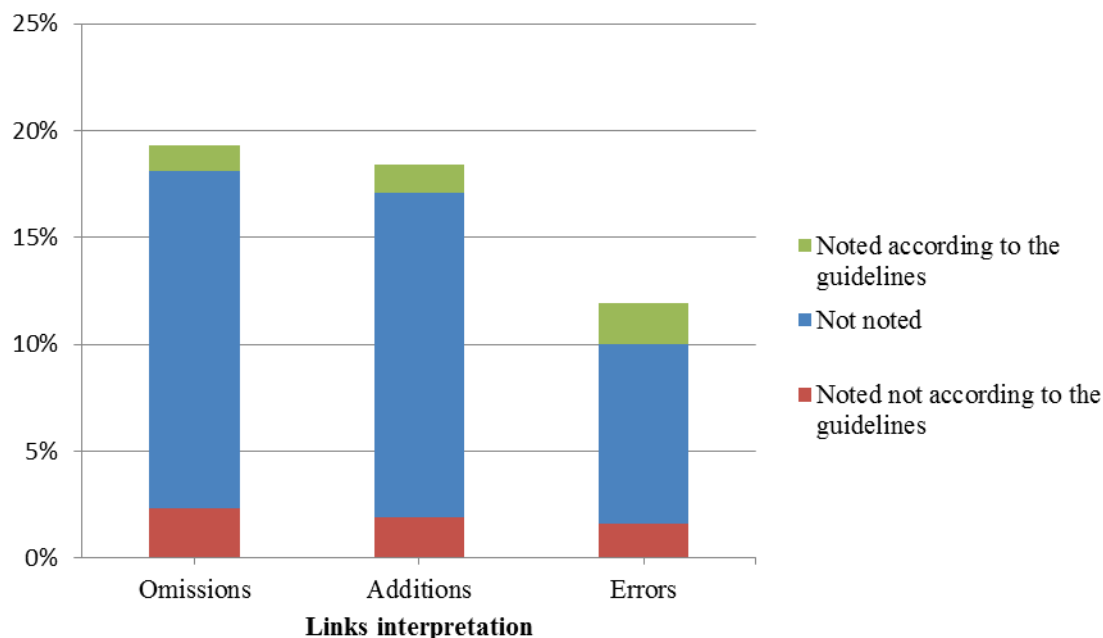
	Noted AG	Not noted	Noted NAG	Total links
Divergences	3,5%	42%	3,5%	49%
Omissions	2%	16%	1%	19%
Additions	1%	15,5%	1,5%	18%
Errors	1%	8%	2%	12%
Correct interpretations	21%	13%	17%	51%
Total link words	24,5%	55%	20,5%	100%

Figure 1: Mean results: Relation between links in the interpretation and link words in the notes (AG/NAG/Not)



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Figure 2: Mean results: Relation between divergences in the interpretation and link words in the notes



4.1. General findings

The general results of the study underpinned our interpretation of the main results. These are represented in Figure 1, and also in the last column in Table 2 under the heading Total Links and the last row with the caption 'Total link words'.

The last column named 'Total links' in Table 2 and the whole of Figure 1 show that the students interpreted approximately the same number of divergences (49%) as they produced correct interpretations (51%). These numbers have to be refined as only four students interpreted more than 60% of the links correctly and only one student interpreted more than 60% of the links incorrectly. The majority of the students (eight students), however, interpreted approximately an equal amount of correct interpretations and divergences.

The last row in Table 2 under the heading 'Total linked words' and Figure 1 show that the students mostly did not (55%) note link words. Where the students did note link words, they noted more link words according to the guidelines (24,5%) than not according to the guidelines (20,5%). The link words that were identified as not according to the guidelines belonged to this category only because they were not noted in the margin. Only one student did not note them in an abbreviated form and on top of that, did not note the link words in the margin. Therefore, the majority of the link words in this category partially corresponded to the guidelines (Jones, 2002; Gillies, 2005).

A possible explanation for noting link words according to the guidelines, not according to the guidelines or not at all could be related to students' personal NTT. Such a personal NTT is recommended in the literature and allows the interpreters to adapt the given guidelines so that they can develop a personal NTT that works for them. Scholars, however, strongly advise against not noting link words at all (Gillies, 2005; Jones, 2002; Matyssek, 2006; Rozan, 1956; etc.).

4.2. Main findings

Table 2 and Figures 1 and 2 show the relationship between the link words in the interpreter's notes and the correct interpretations, additions, omissions and/or errors in the interpretation. Five main findings can be derived from the

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tables and the figures on the one hand, and a comparison of the individual results on the other hand. Table 2 and the figures show the mean of the individual results and are represented in the following discussion of the results by giving the percentage between brackets. The second comparison was added to obtain a more nuanced view of the different relations between student interpretations and notes. The results of this comparison are represented by the number of students between brackets. It becomes clear that although a relation (between the interpretation and the notes) may seem weak based on the mean percentages, this relation actually is not uncommon at all because it is present in many student interpreting performances—as shown by a comparison of the individual results of the students.

The first main finding can be derived from the ‘Divergences’ and ‘Correct interpretations’ in Table 2 and from Figure 1. They clearly show that the majority of the divergences (42%) can be associated with a link word that was not noted at all and that the majority of the correct interpretations (21%) can be associated with a link word that was noted according to the guidelines.

The second main finding concerns the relationship between the interpreters’ notes and the omissions in the interpretations and is represented in the row entitled ‘Omissions’ in Table 2 and in Figure 2. There are various potential explanations for the omissions that were made. First, the omissions may have been associated with a link word that was not noted (16%; 12 out of 13 students). A possible explanation for this could be that the student had not heard the link in the source text and therefore did not write it down and did not interpret it. Second, the omissions in the interpretations may have been connected to a link word that was noted according to the guidelines (2%; 3 out of 13 students). This finding can be explained in the case of one student who noted the link in the form of a symbol; and it is possible that this student did not sufficiently internalize the symbols and as a result did not interpret the symbol correctly. Therefore, this student was unsure about the meaning of the symbol. The other two students noted their link words in the form of abbreviations so that there could be no confusion about the meaning. The researchers were unable to deduce why these two students omitted the link words from their interpretation. Third, the omissions in the interpretations may have been associated with a link word that was noted not according to the guidelines (1%; 6 out of 13 students). This finding confirms Gillies’ guideline (2005) to note the link words in the margin of the notes, so that they immediately draw the attention of the interpreter reading from left to right.

The third main finding concerns the relationship between the interpreters’ notes and additions in the interpretations and is represented in the row entitled ‘Additions’ in Table 2 and in Figure 2. Again, there are various potential explanations for the additions that were made. First, the additions may have been associated with a link word that was not noted (15,5%; 12 out of 13 students). A possible explanation could be that the student invented or imagined a link that fitted the context but was not present in the source text. Second, the additions in the interpretations may have been associated with a link word that was noted not according to the guidelines (1,5%; 3 out of 13 students). A possible explanation could be that the student heard a link in the source text that was not there and noted an extra link word not according to the guidelines, resulting in an addition. Third, the additions in the interpretations may have been associated with a link word that was noted according to the guidelines (1%; 2 out of 13 students). This means students may have heard a link that was not present in the source text and noted it according to the guidelines, resulting in an addition; but this was not a frequent occurrence.

The fourth main finding concerns the relationship between the interpreters’ notes and the errors in the interpretations and may be found in Figure 2, and next to ‘Errors’ in Table 2. Once more, these errors can be explained in several ways. First, the errors may have been associated with a link word that was not noted (8%; 11 out of 13 students). This finding may have been due to students inventing a link because they were unable to remember the original link and had not noted it down. Second, the errors in the interpretations may have been connected to link words that were noted not according to the guidelines (2%; 5 out of 13 students). A possible explanation could be that the student heard the wrong link and therefore interpreted another link than the one used in the source text. Third, errors in the interpretations may have been due to a link word that was noted according to the guidelines (1%; 6 out of 13 students), which was quite unexpected. Because 12 of the 13 students noted a symbol to signify a link word in this situation, a possible explanation could be that the students did not sufficiently internalize their symbols or that they did not use them consequently. In both cases, the students may have been unsure about the meaning of the symbol and interpreted it incorrectly.

The fifth main finding concerns the relationship between the interpreters’ notes and correct interpretations and may be found in Figure 2, and next to ‘Correct interpretations’ of Table 2. Finally, we also provide possible

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explanations for the correct interpretations connected to link words and notation. First, the correct interpretations may have been associated with a link word that was noted according to the guidelines (21%; 10 out of 13 students). Second, correct interpretations may have been connected to a link word that was noted not according to the guidelines (17%; all 13 students). This is possible because the definition of a link word used in this study clearly states two conditions: a link word is noted according to the guidelines if (a) it is noted in an abbreviated form (an abbreviation or a symbol) and (b) it is noted in the margin of the notes. An example of this situation could be due to a student noting a link word outside of the margin but still managing to interpret the original link correctly. Third, the correct interpretations may have been associated with link words that were not noted (13%; all 13 students). A possible explanation for this situation could be that the student remembered the link from the source text and interpreted it correctly without noting down the relevant link word.

5. Study Limitations

We admit that the sample of participants and the corpus were both small and therefore present no more than an impression of the quality of the interpreting performance. We do not offer statements on overall quality or coherence of the interpreting performance. The authors recommend further research, on a larger scale, with other groups of participants, focusing on the relation between other elements in the NTT on the one hand, and the interpreting performance on the other hand, to see if this would confirm or refine the recommendations and the conclusions of this study.

The findings and conclusions of this study would be more elaborate and complete if other data about the cognitive process from the interpreter had been investigated. As it is, we can only speculate why for example students did note a link word according to the guidelines and interpreted it incorrectly. Further research would help to clarify these assumptions and give a more elaborate and complete answer to the research question. In other words, cognitive data might help to explain the observations proposed in this study and contribute to a multi-method approach as pursued by Pöchhacker (2004).

6. Conclusions

The main findings of the study show a relationship between the presence or absence of link words written in the interpreter's notes following the guidelines in the literature, on the one hand, and the interpreter's performance, on the other hand. The following three conclusions can be drawn based on the main findings and can provide a more elaborate answer to the research question in this study:

- Our data showed that there were more correct interpretations of links when, first of all, the students noted link words according to the guidelines and second of all, when they noted link words in any (personal) way but not according to the guidelines. Where interpreters did not at all note link words, our data showed that there were more divergences in the interpretation.
- Our data showed that there were more correct interpretations of links when student interpreters noted the link words according to the guidelines rather than not according to the guidelines.
- The previous two conclusions confirm what is recommended in the guidelines about link words. The empirical data obtained in our study—although from a limited corpus—suggests that interpreters should note down link words according to these guidelines, in order to clearly transfer the continuity and the overall meaning of the source text in their interpretation.

The conclusions suggest that the guidelines proposed in the literature (Jones, 2002; Gillies, 2005; Rozan, 1956) are indeed of great importance for the learning process of consecutive interpreting students. Even though the student-participants had learned (about) note-taking, the results show that the number of correct interpretations

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of links was rather low (51%). Only four students' interpretations reflected the continuity (the way the ideas are related and interconnected) of the source text clearly and correctly. The majority of the students failed to convey this continuity. Therefore, students have to be made more aware of several elements: first, the importance of links in a text and in an interpretation and second, the importance of noting down the link words that represent this continuity as proposed in the literature.

As has been suggested by Seleskovitch and Lederer (1989), the interpreting trainer plays an important role in this learning process, in making students aware of the importance of links for a quality interpretation and stress the importance of the guidelines that explain how to apply these. Educators can guide the students in the process of adapting these guidelines to help them develop a personalized NTT that works for them. Our findings suggest that these elements should be addressed not only during the note-taking–instruction stage as Seleskovitch and Lederer (1989) describe, but for the entire duration of training. After all, the majority of the participating student–interpreters, who were already taking notes and training through consecutive interpreting exercises for more than 3 months, noted more link words not according to the guidelines or not at all and did not manage to correctly maintain the links of the original discourse. Therefore, continuous monitoring of the development of trainees' note-taking techniques by both interpreter trainers and interpreting trainees themselves might be crucial to enhancing the quality and coherence of trainees' overall interpreting performance. In this way, the guidelines in the literature and feedback from the interpreting trainer can be combined to provide maximum guidance in the process of helping students toward developing professional consecutive interpreting competence.

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Appendix: Link Words

Table: Link words in the literature

Link	Rozan (1956, p. 17)	Jones (2002, p. 53)	Gillies (2005, pp. 60–61)
Explanation or cause	AS, CAR, WHY	AS, ←	COS, CAU, →
Opposition or limitation	THO, BUT, SED	BUT	B, THO
Condition (and consequence)	IF		IF(→)
Reference	AS TO		
Conclusion	ASI		
Correspondence	=		

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Addition	+		
Supplemental specification	DE +		
Goal			TO
Example			VB, EG
Consequence		SO, ➔	

Dynamic Dialogue in Interpreter Education via VoiceThread

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Abstract

This paper provides a glimpse into the use of interactive dialogue to increase and improve interactivity among interpreter education students via VoiceThread. The focus of the paper is primarily drawn from experiences in the education of signed language interpreting students, however, it is also relevant to spoken language interpreting students. While this article aims to explore the use of VoiceThread (also known as MyThread) as a dynamic digital tool to enhance dialogue, the concepts highlighted go beyond tools to demonstrate how improved connectivity and dialogue can serve as a strong foundation for community building in eLearning environments. Both theory and application of the ways in which dynamic dialogue can be integrated will be addressed throughout the paper. Exemplars are provided to guide educators through use and implementation of VoiceThread to improve dialogue in the classroom.

Keywords: discussion, dialogue, pedagogy, technology, online instruction, interpreting, sign language

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Dynamic Dialogue in Interpreter Education via VoiceThread

1. Introduction

This paper discusses opportunities for increased community connections at a distance for improved social presence via the use of VoiceThread to promote dialogue, knowledge exchange, and reflection in interpreter education. As the demand for interactivity and connection in education rises, so does our need to identify ways to meet this demand with educational technology that supports such an endeavor. The landscape of educational technology has seen a significant evolution over the past decade, with a rise in tools and technologies that support educational experiences (Schmid et al. 2013). These changes appear to provide more meaningful and dynamic experiences for all who participate in the online educational realm (Van Dusen, G.C., 1997). According to the 10th annual report *Changing Course: Ten Years of Tracking Online Education in the United States* on the state of online learning in U.S higher education (Allen & Seaman, 2013), online courses are described as courses in which 80 percent of course content is delivered online. The report states that there has been an increase in distance education programs and student enrollment to online courses since 2002. As of 2013, 32% of all students take at least one online course, which is an increase of over 570,000 students, a total of 6.7 million students. Additionally, 69.1% of chief academic leaders are reporting online learning to be critical to their long-term strategy. Likewise, signed language interpreter education has also seen a rise in online course offerings (Lightfoot, 2015).

According to the Registry of Interpreters for the Deaf (RID, n.d.) there are five online sign language interpreter education programs listed in the United States. In addition to these fully online programs, many other programs incorporate online learning into their curricula and courses, and some online programs may not yet be listed. Knowing the variety of ways in which online course delivery may occur, it may also be the case that educators at large widely utilize online learning platforms (i.e. Blackboard) by incorporating hybrid or blended approaches to learning. It is within these programs and courses where online technologies are used, that this paper serves to explore innovative approaches to dialogue in digital contexts. Therefore, by examining how the context in which these digital dialogues occur, we can further discuss ways in which educational technology can enhance future digital experiences to create authentic and engaging dialogue.

Bohm (2013) defines 'dialogue' as rooted in the Greek word 'dialogos'. *Dia* meaning 'through' (not 'two') and *logos* meaning 'the word' or 'reason.' He defines dialogue as the "stream of meaning flowing among and through us and between us" (Bohm, 2013, p. 2). Bohm proposes dialogues can occur between one or more persons (as one can even dialogue with him or herself); and suggests a dialogue is different from a discussion, as discussions and dialogues are like games- discussions have winners and losers, and dialogues have only winners because it is not a game *against* each other, rather *with* each other. Issacs (1993) believes the purpose of dialogue "is to establish a field of genuine meeting and inquiry- a setting in which people can allow a free flow of meaning and vigorous exploration of the collective background of their thought, their personal predispositions, the nature of their shared attention, and the rigid features of their individual and collective assumptions" (p.25). This *free flow of inquiry*, as Isaacs (1993) refers to it, allows for individuals to learn how to think together supporting the adage, "Two heads are better than one." Currently, various learning management software (LMS) systems use the term 'discussion' in reference to boards or forums for students to interact via written posts; we are proposing a

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shift in our discourse from *discussion* to *dialogue* to capture the purpose of fostering collaborative communication exchanges amongst learners.

While definitions of online, hybrid and blended learning may change and evolve; the ways we as educators evolve *with* educational technologies becomes the driving goal for optimized teaching and learning. Miri, David and Uri (2007) assert that in our ever-changing and challenging world students need to develop higher order thinking skills including critical system thinking, decision-making and problem solving. Critical and reflective thinking may aid in the ability to cope with and analyse new situations (Bown, 2013), a very familiar position for professional signed language interpreters. Higher order thinking skills include question-asking skills, problem solving, and decision making capabilities based on a framework of rational thinking (Miri et al. 2007; Ennis 1989; Zoller et al 2000) and are important for interpreting students to develop both practical and critical thinking skills and thus we encourage them to be considered when developing interpreter education curriculum. One approach for educators to support this development is to provide students opportunities to develop their thinking both individually and collaboratively through dialogic community learning.

2. Dialogue to promote learning communities

Witter-Merithew and Johnson (2004) describe a learning community as when community members share experiences, expertise through a discussion (what we propose as interactive dialogue) for the purpose of knowledge discovery, exchange, and creation. With the advances in technology, communities are no longer physically bound to the traditional classroom. Online learning communities shift toward a more social constructivist model of learning they provide learners with the opportunity to own and direct their own learning, and share those (successful and challenging) experiences with their peers (Maor, 2015). Considering how communities can develop and thrive through communicative exchanges (Saint-Onge & Wallace, 2012), we believe how dialogue is fostered is critical in creating and establishing a connection between students and teachers within this context.

When dialogue occurs online, it is most confined to a LMS, learning management system, (such as Blackboard or Moodle) which serves as the platform to support the learning environment. These platforms store course materials (e.g. syllabi, course guides, assignment submission etc.) and create a digital environment for interaction between teachers and students. It is with the launch and use of these LMSs that online educators have sought to create virtual learning communities. Ching and Hsu (2013) suggest learning communities promote collaborative learning through social interaction, which can occur using appropriate eLearning applications. Only using eLearning applications within the LMS limits learning opportunities and in many ways are unable to fully meet the needs of learning communities who need a more interactive, visual tool.

The educational strategies we introduce in Section 3 compliment two delivery methods: asynchronous and synchronous. Historically, asynchronous discussion boards (such as Blackboard discussion boards) served as the means in which learners could exchange ideas and provide feedback to one another. The interactions would be primarily text-based (Ching and Hsu, 2013). Abel et al. (2010) describe how the asynchronous communication experience may be advantageous for learners in that they are not required to communicate at specific times as they would in a traditional face-to-face classroom environment. What this may suggest is there may be more time to promote students' thinking and ability to process information and respond accurately. Abel et al. (2010) also suggests that due to the digital nature of LMS forums, information can be safely secured and accessible to users at any point in time. Asynchronous communication to support online learning is supported by various scholars (see: Duffy et al, 1998; Bonk et al, 1998; Benbunan-Fich and Hiltz, 1999; Henson et al. 2003). However, disadvantages have also been reported in the literature. Ching and Hsu (2013) suggest text-based interactions as a predominant communication modality may create difficulties for collaborators because it does not provide a face-to-face learning experience.

Certainly, the embedded text-based forums have their advantages and disadvantages. Rourke and Anderson (2002) found that preference for asynchronous or synchronous discussions depends on the task and that each form is beneficial for online learning. Hence, educators may want to consider those technologies, which strengthen pedagogical practice and improve presentation of course materials that engage learners in activities to achieve

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specific learning outcomes. By confining dialogue to the traditional text-based format, educators may fail to provide opportunities that could expand learning further. For example, in interpreter education for signed language interpreters, visual representation of a written dialogue may be more effective. When considering new approaches, students' technology adoption is also a consideration. New generations of students today are known as millennial students or "digital natives" (Prensky, 2001), born between 1982 and 2002 (Wilson and Gerber, 2008). McMahon and Pospisil (2005), claim millennial students prefer 24/7 information connectedness, supporting multitasking and appreciation of the social aspects of learning. The evolution of the traditional written interactions into dynamic and interactive dialogic format may likely meet the expectations and needs of these new generations of students.

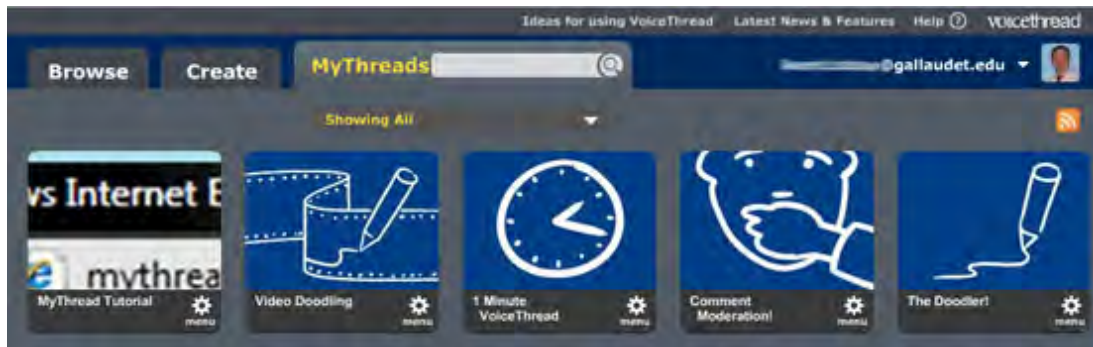
2.1. *Dynamic dialogue via VoiceThread*

Voicethread.com is an online educational software tool designed to support interactive collaboration and sharing for enhanced dialogues. VoiceThread allows for interactive group conversations to occur, where comments are collected, shared and stored in one place (voicethread.com, 2015). This tool includes an online media album consisting of over 50 types of media (images, documents, videos etc.) and allows for unlimited users to make comments on the media through a variety of modalities (voice, text, audio files, or video). No software installation or downloading is required to use voicethread.com. There are a few different account options (free to subscription-based) to allow users to select which features best suits their needs. Asynchronous learning on the VoiceThread platform is advantageous to students because it does not require a real-time exchange, which in turn provides students time to prepare and reflect on their responses prior to posting them. Within this tool, the video medium used to post their interactions creates a stronger 'face-to-face' interaction that emulates the beneficial synchronous experience experienced in real-time, enhancing social presence, and strengthening the learning community.

Researchers have been exploring the benefits of using VoiceThread as an educational tool to improve online interactions, as well as the perceptions and attitudes learners have regarding their learning experiences with the tool. McCormack (2010) found that the development and implementation of VoiceThread assignments increase pre-service teachers' reflective response, engagement and Web technology literacy. Augustsson (2010) explored the collaborative and the social interactions of students using VoiceThread in a university course and identified ways in which it supports interaction by showing individual efforts of students (e.g. "task ownership"), while also strengthening students' identification within a group. Additionally Ching and Hsu (2013) suggest learners are more engaged due to the multimedia features of VoiceThread that provides 'face-to-face' interaction, which is unique from text-based interactions. Chan and Pallapu (2012) researched attitudes of 22 undergraduate students using VoiceThread and found that 74% of their learners reported they would recommend VoiceThread to their peers for delivering presentations, and 64% of learners would like to use VoiceThread for future learning activities. Similarly, Kidd (2012) investigated the effect of using VoiceThread as a tool for content delivery and found that learners reported liking the use of VoiceThread and considered it beneficial for learning as well as creating connections with their peers and the instructor. Kidd (2013) also found increased teacher presence when delivering course content in an online course through VoiceThread.

VoiceThread strongly believes that all people should be able to participate in a VoiceThread conversation and, based on this belief, added several accessibility features to ensure accessibility. One example is the way in which the tool includes the option to caption both audio and video files, support universal screen readers and refreshable braille. Within the field of signed languages and interpreting, a variety of communities are also leveraging VoiceThread as a tool for dynamic dialogue including, Gallaudet University who has adopted VoiceThread, which is renamed, Mythread, as a tool for learners and educators alike (see Image 1, mythread.gallaudet.edu). Since Gallaudet University serves primarily deaf and hard of hearing students who communicate predominantly in American Sign Language (Gallaudet University, 2015) Mythread has become a viable option for learning and teaching.

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(Image 1: mythread.gallaudet.edu - http://www.gallaudet.edu/gts/tool_box/mythread.html)

Through this technology, course materials are presented visually where learners are able to engage and interact with the content using American Sign Language. This creates a platform unique to many learners who use a visual language to communicate since historically discussion platforms were limited to print-based modality. Considering the complex features made available to the users of VoiceThread and its strong support for Universal Design for Learning (Examples 5.1 National Center on Universal Design for Learning, n.d.) and access, VoiceThread has become a uniquely effective learning tool for teaching sign language and sign language interpreting.

3. Community and Technology Converge

Pacansky-Brock (2013) reported students see four major benefits of using VoiceThread over traditional online forums. These benefits included increased social presence, fostering of a “community” feeling, ability to post visual concepts, and better understanding of communication nuances. Dynamic dialogue can take many forms. The suggestions below are merely a sample of the great potential for how dynamic dialogue can occur using VoiceThread. These examples aim to ignite thinking around ways to transition from a traditional linear approach in online interactions via written posts to interactive dialogue-based assignments and assessments. VoiceThread can be used in a variety of ways within the interpreting classroom and this paper hopes to serve as a springboard for future use where exploration amongst sign language interpreter educators may continue to evolve. To do this, we have compiled a list of exemplars we have either used or observed in action.

Table 1: Applications for VoiceThread in the Interpreting Classroom

Task	Application
Introductions	<p><i>Objective:</i> To establish a social presence and connection from the start of the course.</p> <p><i>In Action:</i> Using VoiceThread for interactive video introductions, you and students can get to know each other by posting introductions using either audio or video feature. Upload your introduction and students can upload their video introduction.</p>
Lecture/Group Dialogue	<p><i>Objective:</i> To provide students with the opportunity to comment and post questions regarding the lecture.</p> <p><i>In Action:</i> If the lecture is housed separately in the LMS from the text-based forum, students may not be able to post questions and comments directly to</p>

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	lecture. Consider dividing your recorded lectures into shorter segments (15 minutes or less) posting each section individually on VoiceThread. Students can then engage with the lecture in manageable sections leaving room for comments and questions, which are available to you and their peers for lecture related dialogue.
Reflection	<p><i>Objective:</i> To encourage students to move beyond standard answers like ‘I agree’ and open the dialogue for collaborative reflection and diversified thinking.</p> <p><i>In Action:</i> Create a first slide in VoiceThread that poses a question for students to post a response such as <i>What did you find most insightful from the readings?</i> On a second slide, have each student respond to a minimum of two others’ original response posts.</p> <p>On the third slide, create an optional slide where students may respond to posts from the previous (second) slide.</p> <p>This application may incorporate reflection techniques by asking students to relate, connect and apply to real life experiences and/or potential situations.</p>
Student projects (Spoken/Signed Presentations)	<p><i>Objective:</i> To provide a forum for delivery (presentation) of projects and solicit peer feedback.</p> <p><i>In Action:</i> Create a slide for each student. Students can provide a slide or image, prior to the creation of the full VoiceThread that represents their work. After creating the VoiceThread to post, students can comment on their personalized slide.</p> <p>After students post their presentations to their slide, others may respond and provide direct feedback on their slide.</p>
Interpreting practice	<p><i>Objective:</i> To provide students with the opportunity to interpret manageable chunks for consecutive interpreting practice.</p> <p><i>In Action:</i> Divide the source text into sections and post the source text chunks to a series of VoiceThread slides. VoiceThread allows for video to be posted for analyses on one slide.</p> <p>In the form of a comment, have students record their interpretations specific to that chunk.</p> <p>Create a slide at the end for students to reflect on their work as well as reviewing their peers’ work. Note: the work produced is public for others in the class to see and should be made explicit to students from the start of the activity.</p>

4. Conclusion

With the emergence of engaging and interactive online tools, so do the opportunities for educators to advance their teaching practice, and more specifically, promote engaging dialogue among students. This article outlined the many ways in which discussion can evolve into dynamic dialogue online using VoiceThread in interpreter

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education. As mentioned there are several platforms serving as the foundation for learning to occur, and we suggest VoiceThread is just one of many tools that provide educators with the ability to promote engaging dialogue. According to Isaacs (1993) "...dialogue seeks to have people learn how to think together-not just in the sense of analyzing a shared problem, but in the sense of surfacing fundamental assumptions and gaining insight into why they arise..." (p. 26). When students can discuss and think about and engage with the work they do in the classroom, the aim then becomes how we can foster that thinking to transfer from practice to their professional work.

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Thinking Outside the Black Box: A Theoretical Evaluation of Adult Learning and the NVQ Pathway to Interpreter Qualification

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Abstract

This article utilizes two popular theories of adult learning as analytical lenses to evaluate the National Vocational Qualification (NVQ) process of accrediting British Sign Language (BSL)/English interpreters in the United Kingdom. Although an NVQ is an assessment, learning opportunities are inherent in the assessment process and in the training which typically precedes it. Behaviorist and constructivist theoretical orientations are applied in this analysis as both are applicable and relevant to the NVQ process. The Level 6 NVQ Diploma in Sign Language Interpreting framework exemplifies a behaviorist orientation, although it also blends in elements of constructivism. It is suggested that training which further incorporates constructivist learning opportunities be made a requirement as this may prove beneficial for a more holistic approach to interpreter qualification via the NVQ pathway. This analytical exploration is relevant to interpreter educators and researchers in other countries and other language combinations because, although interpreting has been traditionally viewed as a technical, skills-based profession, thereby lending itself well to a behaviorist learning orientation, it has also been identified as a practice profession (Dean & Pollard, 2005) where determinations for the work product are imbued with situational nuance, a reality to which a constructivist approach is particularly well suited.

Keywords: NVQ, behaviorism, constructivism, interpreter qualification, adult learning, interpreter training

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Thinking Outside the Black Box: A Theoretical Evaluation of Adult Learning and the NVQ Pathway to Interpreter Qualification

1. Introduction

This article aims to identify and evaluate theoretical underpinnings of adult learning in the National Vocational Qualification (NVQ) process of accrediting British Sign Language (BSL)/English interpreters in the United Kingdom (U.K.). It is important to note that an NVQ is, strictly speaking, a competence-based assessment via an evidence portfolio. Training is, however, typically included in the overall process, and the Level 6 NVQ Diploma in Sign Language Interpreting is considered interpreter preparation, with those working toward compilation of the portfolio eligible to register as trainee interpreters. Under consideration here, therefore, is the NVQ framework for interpreter qualification and how it may influence student learning as viewed through two theoretical understandings of adult learning.

Learning theories are denoted as explanations of what happens during a learning process, and this article draws on what Merriam, Caffarella and Baumgartner (2007) refer to as *behaviorist* and *constructivist* theoretical orientations on learning. We present these two theoretical orientations as useful analytical lenses through which to view the learning opportunities of interpreting students completing an NVQ, and provide suggestions for ways to leverage the constructivist learning perspective further to potentially facilitate additional learning in preparation for professional work. This analytical exploration is relevant to interpreting educators and researchers working with other languages and in other countries, because interpreting may commonly be considered a technical, skills-based profession; however, researchers have identified community interpreting as hewing more closely to conceptualizations of practice professions wherein nuances of human interaction and situational factors influence the work product (Dean & Pollard, 2005). It is, therefore, interesting to consider the appropriateness and efficacy of mapping the training of practice profession students to enable the passing of a technical, skills-based assessment, such as the NVQ assessment in consideration here.

2. The NVQ Pathway to Interpreter Qualification

The Level 6 NVQ Diploma in Sign Language (BSL) Interpreting is one route to full qualification as a sign language interpreter (SLI) in the U.K. An NVQ is one of the most common types of qualifications completed by people in the U.K. and is therefore widely recognized. NVQs assess work-related, practical tasks and the skills necessary to effectively perform a specific job, and for this reason, most NVQs focus on vocational as opposed to

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academic studies (NVQ.org, n.d.). NVQs can be earned in areas ranging from plumbing and electrical work to sign language interpreting and are typically offered in progressive levels (NVQ.org, n.d.). To become an SLI via the NVQ route, an individual must first earn NVQ language qualifications in BSL before applying to undertake a Level 6 NVQ Diploma in Interpreting.

The Level 6 NVQ Diploma in Sign Language Interpreting is based on the National Occupational Standards in Interpreting which are “technical specifications” of interpreting and describe what an individual needs to know and be able to do in order to perform a specific job role (Qualification Specification, 2013, p. 49). Competence is most often demonstrated in this qualification route by video clips—either filmed in real working situations or during a simulation—submitted along with written work. This evidence forms a portfolio satisfying requirements for four mandatory modules and one of two optional modules of assessment and must be approved by an assessor, an internal verifier and an external verifier. If the work is deemed unacceptable, the student may be given another opportunity to produce a suitable submission. (The pass rate has been 100% for the past 5 years; Signature, 2015). A rubric is often used so that when a specific behavior is observed and considered satisfactory, a tick mark is made in the appropriate criterion box.

Successful preparation for the NVQ assessment typically comprises two parts: classroom-based teaching and knowledge and evidence collection for portfolio compilation. The taught component, however, is not a requisite, as the crux of qualification in this pathway rests on satisfying the NVQ assessment criteria. Nor is the classroom component standardized; hence, specifics about interpreter training in this pathway vary amongst the many providers, most of which are private organizations. In general, however, instruction is typically tailored toward passing the assessment. Although the structure of the taught contact hours may differ with providers, an informal survey of several providers indicated that a relatively typical format might be to encompass taught course material in eight 2-day blocks spread over 8–12 months, augmented later by tutorial or progress review meetings with an assessor while the assessment portfolio is being compiled.

There is no data publicly available indicating student demographics other than that learners studying for the NVQ Diploma are adults. Theories of adult learning are thus applicable to consideration of the NVQ process for SLIs. We may thus analyse the NVQ process for SLIs through the lens of adult learning theories.

3. Theoretical Orientations Toward Learning

Several branches and tangential perspectives within many schools of theoretical thought about adult learning exist, and there is little consensus on how these should be grouped for consideration. For this reason, Merriam et al. (2006) refer not to delineated learning theories but rather to general theoretical orientations which are based on different assumptions about learning. Behaviorist and constructivist orientations were found to be particularly pertinent to the current analysis.

3.1. Behaviorist orientation

The *behaviorist* orientation focuses not on the internal thought processes of an individual but rather on observable behavior, with change in behavior considered the manifestation of learning (Merriam et al., 2006). Knowledge exists outside of and independently of people, so the environment, as opposed to the individual learner, is the determinant of what one learns. As Ertmer and Newby (2013, p. 48) explain, “Learning is accomplished when a proper response is demonstrated following the presentation of a specific environmental stimulus.” This learning happens via contiguous reinforcement to specific events (Merriam et al., 2006). In this way, the learner reacts to surroundings rather than actively engages in discovery. A metaphor of a machine or a black box is often used to describe this theoretical orientation. As Cohen (1987, p. 71) put it, “Our behavior is the product of our conditioning. We are biological machines and do not consciously act; rather we react to stimuli.” Essentially, the learner is a black box and all internal processes are unknown and regarded as inconsequential (Friedenberg & Silverman, 2016).

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Behaviorism is the theoretical orientation that underlies most adult education, particularly vocational and technical education (Merriam et al., 2006), as well as learning in the workplace (Marsick, 1988). As Merriam et al. (2006, p. 281) explain, “The emphasis in vocational education is on identifying the skills needed to perform in an occupation, teaching those skills, and requiring a certain standard of performance of those skills.” Toward this endeavour, behaviorist orientations are typified by the following characteristics: observable and measurable outcomes such as behavioral objectives and criterion-based assessment are emphasized; students are often preassessed to determine readiness for specific instruction; and rewards and informative feedback are used for reinforcement to influence correct performance (Ertmer & Newby, 2013). Although this theoretical orientation has historically dominated adult and workplace learning, Marsick (1988, p.187) recommends modifying a strict behaviorist approach to facilitate workplace learning through critical reflectivity and “greater learner participation, problem-centeredness, and experience basing,” all of which are suggestions that align with a constructivist orientation.

3.2. *Constructivist orientation*

Constructivists hold that learning happens through a process of constructing meaning and concepts as people interpret their personal experiences and, therefore, depends on internal, cognitive activity (Merriam et al., 2007). The construction of this knowledge is based on an individual’s past and current experiences, social interactions and motivations. “Constructivists believe that it is impossible to isolate units of information” (Ertmer & Newby, 1993, p. 57), so the learning that an individual gains is based on the overall context in which it happens, in conjunction with that individual’s entire history of prior events and constructed knowledge. For this reason, constructivists deem it crucial that learning take place in realistic settings and that learning activities be consistent with a student’s experience (Ertmer & Newby, 1993). Active inquiry and self-direction are important to constructivist learning, leading some to refer to an educator’s role in this approach as a “guide on the side” (White, Clark, DiCarlo, & Gilchrist, 2008, as cited in Weegar & Pacis, 2012, p. 11). Assessments typically focus on the transfer of knowledge and skills to situations and problems that differ from the initial instruction (Ertmer & Newby, 1993). Learning experiences should therefore be opportunities “that induce cognitive conflict and hence encourage learners to develop new knowledge schemes that are better adapted to experience,” while social learning processes may also be leveraged through dialogue as “individuals are introduced to a culture by more skilled members” (Driver, Asoko, Leach, Mortimer, & Scott, 1994, pp. 6–7).

Although these two theoretical orientations are based on disparate premises regarding learning, one is not necessarily right or preferable to the other. In fact, Jonassen (1992) argues for what Marsick (1988) alludes to—the notion that a blended theory approach may be appropriate, and the theoretical approach considered may depend on a learner’s stage of knowledge acquisition. Jonassen (1992) argues that introductory knowledge acquisition is encouraged by more objectivistic approaches such as those with a behaviorist orientation since learners have not yet integrated adequate knowledge structures; however, he suggests a transition to a constructivist approach to present learners with greater complexity at more advanced stages of knowledge acquisition (Jonassen, 1992). This blend of behaviorist and constructivist approaches is manifested in the NVQ process, although the two theoretical orientations could be leveraged to potentially greater benefit by being made to work in enhanced synergy.

Table 1: Learning orientation characteristics

Behaviorist Characteristics	Constructivist Characteristics
Approach seeks a proper response to a stimulus; reactive to the environment.	Approach seeks knowledge construction rather than reproduction; based on learner discovery and interaction with environment; cognitively driven process.
Emphasizes observable and measurable outcomes.	Results are not easily measured and may differ amongst learners; emphasizes active engagement during experiences in real/realistic settings, interaction and problem-solving.
Educator presents information which students then	Educators encourage dialogue amongst students and present

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demonstrate they understand.	opportunities for problem solving and higher-order thinking.
Learners are passive and acquire identical understandings.	Learners are active and construct their own understandings.
Assessment based on behavior and criteria.	Assessment may be based on activity goals or transfer of knowledge and skills to situations and problems that differ from that of instruction.
Learning happens via informative feedback to reinforce or influence correct performance.	Learning may be encouraged by inducing cognitive conflict to develop knowledge schemas adaptable to situational factors.
Approach may be most suitable for introductory knowledge.	Approach may be best suited to later stages of knowledge acquisition.
Approach underlies most adult education, especially vocational and technical education.	

4. Theoretical Analysis of the NVQ Interpreter Qualification Pathways

In regard to adult learning, perhaps the most obvious challenge when evaluating the NVQ pathway is the fact that it is a skills and knowledge assessment whereby competence—and not necessarily learning—must be demonstrated. There are, nonetheless, learning opportunities both in the NVQ assessment process as well as in the assessment-tailored training that typically precedes it. It is therefore interesting to consider how this type of influential focus on a practical assessment may impact learning.

The Level 6 NVQ Diploma in Sign Language Interpreting focuses on interpreting's "technical specifications" (Qualification Specifications, 2013, p. 49) and, like many vocational and technical education approaches (Merriam et al., 2006), exemplifies a behaviorist orientation through criterion tick-boxes on rubrics indicating satisfactorily demonstrated behaviors; student preassessment to determine readiness for instruction; and feedback given to reinforce or influence performance, among other factors. This focus on technical skills is interesting given that Dean and Pollard (2005, p.259) maintain that interpreting is not a technical profession but rather a practice profession due to the intricacies of human interaction:

Interpreters cannot deliver effective professional service armed only with their technical knowledge of source and target languages, Deaf culture, and a code of ethics. Like all practice professionals, they must supplement their technical knowledge and skills with input, exchange, and judgment regarding the consumers they are serving in a specific environment and in a specific communicative situation.

Although interpreting may not be classed as a technical profession, this is not to say that a technically based, behaviorist approach is wholly incorrect for interpreter qualification. On the contrary, some aspects of such an orientation are necessary: Performing an interpretation effectively requires specific skill sets which must be mastered to a satisfactory standard. Assessing students' objectively observable behaviors enables identification of readiness to professionally practice these technical tasks. Interpreting qualification pathways skewed heavily toward behaviorist approaches, however, may overlook important skills necessary in a practice profession, particularly the ability of professionals to effectively navigate the situational nuance and ethical gray areas which they will encounter when working with people.

It is interesting to note that many of the same adjectives and metaphors used to describe a behaviorist orientation have also been used to describe interpreting phenomena. The conduit role metaphor, for example, is a direct parallel with the machine metaphor of behaviorism. Although conceptual frameworks for interpreting role metaphors have evolved, several researchers have identified the perpetuation of the conduit role in practice (Hsieh, 2006, 2008; Roy, 2002). And Turner and Best (in press) have written, "Interpreting has historically been understood as a mysterious, impenetrable exercise conducted inside the 'black box' of the practitioner's head.

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Words enter the box, the cogs whirr invisibly, and utterances emerge.” The black box metaphor is comparably used to describe behaviorist approaches.

Some research suggests that conduit-like approaches and reactionary stances are driven by an educational enculturation of interpreters into a specific, restricted understanding of professionalism (Dean, 2014; Hsieh, 2006; Tate & Turner, 2002; Turner & Best, in press). Behaviorist approaches, which focus on eliciting a correct behavior in response to a specific stimulus, may arguably foster reactive professional stances. It is also interesting to contemplate whether this restricted view on professionalism similarly stems from a lack of constructivist reasoning at later stages of training, as at advanced levels of knowledge acquisition “misconceptions, such as reductive bias are most likely to result from instruction that oversimplifies and prepackages knowledge” (Spiro et al., 1988, as cited in Jonassen, 1992, p. 143). Hence it is worth considering that whilst aspects of a behaviorist approach may be indispensable in interpreter training and qualification, an over reliance on this orientation may possibly enculturate interpreters into adopting reactive stances that impede the constructivist reasoning necessary for higher level professional decision making. Furthermore, while the preceding critique broadly references phenomena in the interpreting field, it is nonetheless worthy of consideration as potentially and specifically applicable to the NVQ qualification route since the NVQ process is heavily influenced by a behaviorist orientation.

The NVQ pathway for interpreter qualification does, however, have some considerable aspects of constructivism, and such elements are equally necessary for effective interpreter preparedness. The essence of constructivism is captured in Winston’s (2005, p. 223) explanation that “student-centred activities that foster the development of critical thinking, decision-making, and self-assessment are essential to interpreting effectively and competently.” The experience-based process of filming interpreting clips for the NVQ assessment portfolio and reflecting on one’s performance both individually and with an assessor clearly derives from a constructivist approach. The assessor is the ‘guide on the side’ who is able to encourage perspectives for critical reflectivity on one’s work. Bentley-Sassman (2009) explores the necessity of genuine work experience and ensuing reflectivity for interpreter development, and the NVQ process offers this precisely. However, in the NVQ pathway, there may be less of a guiding support into the profession and more of a behaviorist type of feedback into what needs to be honed and more clearly demonstrated in order to pass the assessment. Furthermore, the support/feedback offered to trainees seems to vary amongst NVQ diploma course providers; and further research will better ascertain if the handful of progress review meetings typically provided to trainee interpreters are sufficient to engender effective, sustained reflective practice. Moreover, the focus of reflection in an NVQ may only revolve around the criterion boxes that must be ticked, potentially limiting reflection to these points and thereby discouraging exploration of other considerations.

Whilst constructivism is inherent in the NVQ process, the behaviorist slant denies some valuable learning opportunities. Observation in the NVQ process, for example, is behaviorist orientated in that it is typically only observation *of* the student with no observation required *by* the student. A standardized training programme that incorporates shadowing of or co-working with fully qualified interpreters before the portfolio assessment could provide valuable learning experiences. Bentley-Sassman (2009, p. 65) states that requiring observation hours in interpreter training is foundational to the development of reflective practice since “students need to see a variety of signing and interpreting models to construct how they might interpret a similar situation,” as well as to glean proper interpreting etiquette, learn new vocabulary, and see how experienced practitioners implement the Code of Conduct. Similarly, Farmer, Buckmaster, and LeGrand (1992) found that individuals in many professions reported that learning how to navigate risky, complex or ill-defined situations was greatly facilitated by modelling a more experienced practitioner’s handling of such situations. Trainee interpreters completing an NVQ may or may not have opportunities to shadow or co-work with fully qualified colleagues. When trainees do have the opportunity to co-work with fully qualified interpreters, they may or may not be required to engage in any type of debriefing or reflective critique with their more experienced colleagues. Collaborative, interactive learning experiences, however, need not only happen with more experienced colleagues. Research has found that when students engage in reflective practice of their work with other students, they achieve “deeper levels of understanding” (Witter-Merithew & Johnson, 2005, p. 45). While this type of peer reflection may happen informally in NVQ preparation programs amongst students, the Qualification Specification does not require it. Overall, while the NVQ pathway incorporates important constructivist elements, the constructivist theoretical orientation could be leveraged further to facilitate more complex learning necessary for effective professional interpreting practice.

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5. Conclusion

The current pathway to the Level 6 NVQ Diploma in Sign Language lacks requisite interpreter training and standardized training requirements, although instruction, following a behaviorist approach to learning, is available to prepare students to pass the NVQ assessment.

Evidence of a constructivist approach to learning appears at later stages of interpreter knowledge acquisition, when students integrate and experientially apply and develop understanding during the development of an assessment portfolio. These later stages of the overall process may still tend toward a behaviorist orientation and thus remain confined within the 'black box,' possibly even hindering the experiential learning critical to developing the higher-level decision making skills required for effective professional practice.

The entire qualification pathway could be significantly enhanced through standardized training that uses a constructivist orientation, requiring observation and more regular critical reflectivity with both experienced practitioners and fellow students. Broadening the scope of the theoretical approach in the NVQ interpreter qualification pathway could provide a more holistic programme which may thereby enrich practitioners' ability to navigate complex issues—a skill essential for a practice profession, but difficult to test for.

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The Value of Knowledge and Relationships

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Digiterp Communications

The 2016 CIT Conference in Lexington, Kentucky, has just come to a close and the editors of the *IJIE* asked for some highlights in light of consideration of the value of travel to attend conferences. (As I drove 16 hours back to my home in Minnesota, I had some time to ponder these questions.) Here are some of my reflections.

In our data-driven society, value is often seen in terms of quantifiable amounts. So I offer some of the numbers related to our conference:

- More than 300 people attended the pre-conference session, conference, or both.
- More than 50 people volunteered to help organize and support the running of the conference.
- 4 plenary sessions
- 36 workshop sessions
- 11 poster presentations

Yet for those who attend conferences, I think the real benefits are qualitative in nature and not so easily described with numbers. So, here are some more qualitative themes.

Knowledge: Research, Learn and Collaborate were three aspects of this year's conference theme. Conference participants had the opportunity to learn from the research and work of a tremendous cohort of presenters from around the globe. Christian Rathmann opened the conference with presentation on current trends in interpreting education, drawing on his experiences as an educator and researcher in Germany. Amy Williamson, a PhD candidate at Gallaudet University, shared her research on heritage learners of sign language and their position in our field. David Quinto-Pozos from the University of Texas shared his research on the state of trilingual interpreter education focused on ASL, English and Spanish. Finally, Brandon Arthur, who started StreetLeverage, shared his thoughts on the ways that interpreter educators play a critical and creative role in the overall profession of interpreting.

These plenary sessions are just the tip of the iceberg for research and teaching practice that was shared. As a co-chair for registration, I was not actually able to attend many of the sessions myself, but I saw many conversations and comments about the quality of workshops and ideas.

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The one session I did attend, on facilitating “courageous conversations” in the classroom, was held on a Thursday evening. Because it was after a break for the evening meal, the presenters, Risa Shaw and Mary Thumann, did not expect to have a large audience. However, the room was full as they shared ways that they address issues related to social justice and oppression in the context of interpreting education. In fact, even after the 8:30 pm end time, attendees lingered in small group discussions continuing on consideration of the topics that had been presented.

Networking: Amy Williamson, in her plenary presentation, touched on the importance of relationships between interpreters and the communities they served. Conferences give people the opportunity to practice nurturing these relationships. Richard Laurion, who works at St. Catherine University in St. Paul, Minnesota, shared these thoughts:

[Networking] is a hard reason to convince administrators and bosses because they see it as fluff-time. However, our networking is far from superfluous - our field is young and this is a way we share teaching strategies and improve our work.

In addition to our field being young, interpreter education (particularly for sign language interpreters) must also contend with being a low-incidence field. There are not that many programs and we are spread out across the country, so having a chance to come together and engage in discussion with other educators with similar challenges and concerns is vital.

Inspiration: Finally, conferences provide inspiration and energy to try new practices to take our teaching and mentoring to new levels. Whether it is learning about new apps that can be incorporated in the classroom to engage students, new linguistic research about how head nods are used in ASL, or recent research undertaken by PhD students, these fresh perspectives have the potential to infuse energy into our own teaching and interpreting practice.

At CIT, this is augmented by the international flavor of the conference. This year, a contingent of educators came from Japan. So, in many of the workshops, participants were able to see a team working to interpret from ASL into Japanese Sign Language. We also had presentations from educators from Scotland, Germany, and Canada. So although the focus of the conference is on education for ASL–English interpreters in the United States, the conference serves as an important reminder that we are connected to other interpreter educators around the globe, in both spoken and signed languages.

Making Our Case

On my final day at the conference, I had a conversation with a colleague who has recently retired from teaching. She asked for my perspective on this conference compared to previous ones. Our attendance numbers were down. In conversations with me during the registration process, some people reported that in the current economic environment, academic institutions are more hesitant to support travel to conferences, particularly ones that go out of state. We are also in the situation where the federal grant which supported the National Consortium of Interpreter Education Centers (NCIEC) is now complete, and the new grant replacing it is not in effect. This grant has supported the attendance of many educators in the past, so this also had an effect.

What it made me consider, though, is that in the midst of the numbers games of finances in educational institutions, it is important for us as educators to be able to articulate the ways that attending conferences bring value to our work in both quantitative and qualitative ways. Our administrators may want to see the numbers, but it is the knowledge and networking that truly inspire us to move forward on our professional paths.

Interview with Sergio Peña, Multicultural and Multilingual Interpreter and Educator

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Abstract

Sergio Peña is a certified interpreter in ASL, English, Spanish, and Mexican Sign Language (LSM). He is the co-author of *Lo que hace a un intérprete ser intérprete. Técnicas y herramientas para los intérpretes de lenguas señadas y español* [What makes an interpreter be an interpreter: Techniques and tools for interpreters working with signed language and Spanish]. Claire Ramsey and he also co-authored “Sign Language Interpreting at the Border of the Two Californias,” which was included in *Interpreting in Multilingual, Multicultural Contexts.* (Locker McKee & Davis, 2010). He holds a bachelor’s degree in liberal studies from San Diego State University with a specialization in linguistics. He is a coordinator and teacher in the Interpreter Trainer Program at Universidad Autónoma de Baja California under the school of languages in Tijuana, B.C., Mexico. The following interview was conducted as part of a graduate course experience in which students conversed with educators outside of North America.

Keywords: trilingual, multilingual, Spanish, English, American Sign Language, Lengua de Señas Mexicana

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Marla: Would you mind discussing your background?

Sergio: I was born in Los Angeles, California, but raised in Tijuana, Mexico —I call myself Mexican with dual citizenship and not Mexican-American. Both my parents are Mexican: My mother is from Tecate, Baja California, while my father is from the city of Las Palmas, Jalisco. Our native language is Spanish. However, growing up in a city that borders on California in the United States gave me exposure to English as a common second language for the community.

Our traditions in regard to language, family, food, music, and loyalty are very much part of the Mexican way of life. Being Mexican has always been a way of life. Being American has always been a commodity and to some a privilege, to others, an opportunity, and to many members of my extended family, the “American Dream.” In my immediate family's case, we had all of it. We benefited from the opportunities on both sides of the border. My father learned English, while my mother did not. This meant that English was not a language we used at home. English was used to understand the broadcast news (Dad) and for myself to try to understand the cartoons and daily shows on TV. I went to elementary school in Tijuana, so Spanish was not only my social language but also the language of my academic foundations. I commuted to the States to go to junior high and high school there. This is when my English started to sprout. All through my school years in the States, I struggled with the language. I had so many ELL (English Language Learner) classes that I only took one elective that I can remember outside of the reading, writing, English, and communication types of classes. My issue was that throughout my school years in the States I could not think in English. Spanish was the language I thought in. I would always translate everything I would read, hear, or see to myself back into my native language. I think this is why I became an interpreter.

Marla: What brought you into the interpreting profession?

Sergio: As I just mentioned, moving from my L1 to my L2 was automatic for me. My mom would sit next to me during a TV show and she would ask me what they were saying. I would start interpreting everything simultaneously into Spanish for her. Telephone interpreting became a daily task: “Call the doctor, set up an appointment with this person,” there and then, or I might need to find out an estimate for something. Although, I did have an older and a younger sibling, I was somehow the designated interpreter/translator for my mom. Mail was a big issue, even for my father who understood English. I was always “sight translating” all kinds of letters for my parents, medical stuff, banking or credit-related documents, and so on.

During all this time, I was also involved in my spiritual activities with our local congregation in Tijuana. I was the sign language interpreter for the deaf members (which was a small group of about 10, including two children my age) from the time I was about 10 years old. I learned social communication skills by interacting with the deaf kids when I was about 5 or 6 years old. I believe that these deaf friends were the ones who convinced me that

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languages and interpreting were my thing. We used to gather for spiritual meetings three times a week, twice during weeknights and once during the weekend. And I remember that I would get home, do my homework and then go to Raquel's home (she was a deaf member of the congregation) and prepare for the meeting's discussions, talks, and participation by/in the congregation: We were always given a study program in advance.

Going back to your original question, it was the two deaf kids, Teodoro and Gerardo, and Raquel who caused me to move into the sign language interpreting field. My mother was the one who encouraged me to move into English language interpreting.

So how did I end up in the profession? College, of course! When I finished high school, I had no idea what I was going to do with my life. I had a friend who was into electronics and he convinced me to pursue a career as a technician in electronics. So I started taking classes in this area. However, while I was looking at the school catalogue for classes for the second semester, I saw a class called American Sign Language/Interpreting, listed in one of the first pages. My jaw dropped with excitement. I thought: "You mean, I do this for free when I can actually get paid and turn it into a profession?" I started to analyze all the requirements for becoming an ASL interpreter and decided to change majors. I also encountered Spanish/English interpreters in court settings, and thought it was an awesome profession.

Marla: What was your path to becoming a trilingual/multilingual interpreter?

Sergio: I think I explained the foundations in my previous answer. However, the whole idea of trilingualism or multilingualism was not even something that I ever believed would be part of me. I had become convinced that I was a strong Spanish speaker with weaknesses in his English, because I always had to take additional English classes throughout my education, even during my college years.

Marla: Are you affiliated with Mano a Mano²?

Sergio: Yes. I have been part of Mano a Mano³ from the day Mano a Mano was created during our inaugural gathering in Boston, Massachusetts, in 1999.

Marla: You co-authored the book Lo que hace a un interprete SER INTERPRETE, Técnicas y herramientas para los intérpretes de lenguas señadas y español. [What makes an interpreter be an interpreter: Techniques and tools for interpreters working with signed language and Spanish] What was your goal in writing this book?

Sergio: First of all, we need a corpus in our language. There are hundreds and hundreds of books on interpretation/translation in English. The Spanish-speaking community has always had to rely on the English text. I started out thinking, "Why not translate some of the books that are out there, so we can start using them as our sources to mentor and guide interpreters working with Spanish?" I even started to contact some of the authors of books already written in English in the field of sign language interpreting to ask them if they would allow a group of specialists to do the translation of their books. I presented it to them in a way that is made it hard to say no. Some said they would be willing to give permission; however, the more I got into drafting the project, the more I realized that these writings needed to be adapted to our Spanish-speaking audience, our Latino culture. Our idiosyncrasies were such that the professional roles in the English-speaking communities did not overlap with our

² Mano a Mano is a volunteer, non-profit organization of trilingual interpreters working between Spanish, English, and ASL (<https://www.manoamano-unidos.org>)

³ In 1999, with support of the National Multicultural Interpreter Project, the first national gathering of interpreters who work in Spanish-influenced communities occurred in Boston, Massachusetts, and Mano a Mano was created. See: <https://www.manoamano-unidos.org/about-us/>

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Spanish roles. So I decided to start from scratch. I started to look for a co-author, because two heads are better than one. It took over a year before I decided to invite José Luís Magaña to join me in this enormous task. The second reason for writing this book was something I mentioned when we presented it in Mexico City. I told the audience,

I hope this is only the beginning of many books that will be also written by all of you. You too have so much to contribute to our field. For years, I have asked you not to tell me how to do it, but rather, document it. Put it in writing, give me the sources of your claim. Therefore, I know many of you are going to be “poked” by our book, and there will be some areas where you have more to say about it, or disagree, or claim that you said it first, and so forth. Well, now is your chance to put it down in writing. Let’s start writing and documenting it and backing up everything we say and share about interpreting for the Deaf in Spanish-speaking communities. -Sergio Peña

Mexico has an oral culture. We hand down folk stories, sayings, and proverbs orally; we do not write them down. Our heritage tends to be spoken and not written, although things are now changing in this new era of technology. Although in our field we have linguists, historians, anthropologists, successful teachers for the deaf, researchers, and so forth, we as a culture do not share our findings, our research. We like to be the owners of our research and our “knowledge.” Why is this? The economy is not at its best (actually, it never has been), there is a lot of corruption, and people are afraid that their work will be plagiarized or pirated. It has happened in the past in so many fields. Even if you take your case to the authorities, corruption is obvious, because whoever pays wins the case. So I do understand why my people don't want to publish something, however, I do believe that the benefits outweigh the risks. This was also why it took me so long to find the right co-author. He or she had to be willing to accept that our published book would be eventually pirated and that others would profit financially from our book.

There are people out there who are more qualified than I am, or have more education than José Luís and myself, but these qualified people are not writing up their research and findings. Let us see what happens when the entire Spanish-speaking communities and interpreters for the deaf do this and they see that a precedent has been set. With the exception of one or two countries, there are no Spanish textbooks that universities or any kind of schools can use to train interpreters. That is why we decided to write it in such a way that all countries where people interpret for the deaf into or from Spanish could use it.

Marla: For whom would you recommend this book?

Sergio: This book is written for all kinds of readers: novices, bilinguals, trilinguals, and others who work with Spanish-speaking cultures in whatever way, as well as sign language users. If Spanish is a language you would like to improve in, there is a whole chapter dedicated to analyzing and understanding the cultural/linguistic aspects of it.

Marla: You also wrote [a chapter entitled] “Sign Language Interpreting at the Border of the Two Californias” with Claire Ramsey. Can you describe if and how these works relate to each other?

Sergio: Let me tell you first how they don't relate to each other. The latter one focuses on how two interpreters were exposed to two different kinds of sign languages and two different kinds of spoken languages. However, it is not because we are foreign language learners or taking classes as second or third or even fourth language learners like many polyglots do. The phenomena happened because Claire and I just happened to be at the right place, at the right time. In my view this chapter focuses more on the anthropological approach as opposed to the linguistic and skilled base of the *SER INTERPRETE* book. We share our behaviors based on the influences of these four languages⁴ which we encountered during a crucial part of our life. These four languages shape and make who we are and why we do what we do. Is this something common? Of course not, because we not only adapt any of our

⁴ Four languages refers to Spanish, English, American Sign Language and Mexican Sign Language

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four languages and four cultures as needed, but our brains are always wired to look for more and more ways to contribute our knowledge and experiences to our colleagues, our mentors, our mentees, and our friends from both side of the border. Doing so can allow us to be some sort of hybrid individuals which gives us the “opportunity” of being one step ahead of many people in the fields of sign language interpreting, sign language teaching, spoken language interpreting, and of multicultural and multilingual experts. Claire and I were ahead of the times; multiculturalism, privilege and social justices were not yet variables in the preparation or training of interpreters for the deaf. Our interpreting community was still busy trying to understand deaf culture and hearing culture and the meaning of being *bilingual/bicultural*. When the philosophy of multiculturalism and the diversity, the celebration of cultures and languages and identities started to “boom,” Claire and I did not have to transition into it because we had already been living it for years.

Marla: What are you most proud of in terms of developments with trilingual/multilingual interpreting?

Sergio: We live in a time when diversity and multilingualism are at their peak. Interpreters who do not acknowledge all the diverse elements of cultural intersectionality and social justice will not remain in the interpreting field for long. The deaf community is no longer just about deaf culture, it is now about Latino deaf, Black deaf, Straight or LGBT deaf, Bilingual deaf, Educated deaf, deaf Interpreter, deaf Women, deaf Immigrants, Undocumented deaf, South American deaf, deaf with Spanish-speaking parents, deaf people familiar with the Latino culture, deaf people who are monolingual or bicultural or multicultural, and so forth. Some of these people belong to many identities and groups rather than just one. So my question is: do you want to be part of our interpreting community or an ally to the Deaf community? Multiculturalism is a must. Multilingualism is about skills and if we learn or acquire those through exposure to the language, it won't be too demanding. Multilingualism allows us to be part of many cultures if we include language as part of that. The hardest thing about learning a new language is the second one. If you already know two languages, your brain is hardwired to acquire a third or fourth and so on.

Marla: What are your thoughts on the current state of interpreter curricula in the U.S.?

Sergio: I believe that many interpreting programs and their curricula do not prepare interpreters to be job ready, especially when it comes to voicing skills. The curriculum should include English-language analysis, writing conventions, and public speaking. These courses could allow interpreters to focus on actually understanding the English language as much as the curriculum requires [students to have] ASL experience at ASL Levels I to V or higher.

Marla: What recommendations do you have for educators who want to bring in curricula that addresses trilingual interpreting?

Sergio: There is definitely a need for trilingual interpreting. Our Spanish-speaking Latino Deaf consumers increasingly require the services of trilingual interpreters. However, if the bilingual curricula are weak, the trilingual curriculum will also have deficiencies. There needs to be a strong and successful bilingual program before we can add a third language to the equation. Educators should consider that trilingualism is an opportunity to revamp the bilingual IPPs [interpreter preparation programs] as that will allow adding in a third language. At the moment the need is for Spanish, but later down the road, there could be a need for a third or fourth additional language.

Marla: What keeps you awake at night when you think of trilingual interpreter education and/or access?

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Sergio: Most of our trilingual interpreters have not been trained as such. Many are skilled certified bilingual interpreters who have added Spanish to their résumé because they know social or family Spanish. However, they lack academic Spanish, and a very high register is required when interpreting in an immigration prison [for example], otherwise the appropriate language is not being used when interpreting in that setting. This is also true in every other setting within the judiciary system. There are very few of us out there in the trilingual field who are qualified or certified to meet the high demand for services in these specialized assignments. In order for me to have a good night's sleep, we need to have more trilingual trained and qualified interpreters providing access to the Latino Deaf Community and their family members.

Marla: What would you like to see done differently?

Sergio: I wish the Registry of Interpreters for the Deaf⁵ would include Spanish on its list of certifications. Puerto Rico needs a certification that could allow their Spanish/ASL combination skills to be part of the options evaluated. This is not offered, even though there is a local RID chapter there. I would also like the RID to allow the BEI (Board for Evaluation of Interpreters) Certification⁶ as an acceptable form of an interpreter certification. If the EIPA (Educational Interpreting Performance Assessment®)⁷ is an evaluation that RID accepts, then BEI should be too.

Marla: What excites you these days?

Sergio: The production of more trilingual types of corpora. We need books, videos, online training, college training, workshops, and so much more. When more resources are produced to help trilingual interpreters, I am beside myself with joy.

Marla: What's an article or book that changed how you viewed interpreting?

Sergio: Cokely's (1992) book *Interpretation: A Sociolinguistic Mode*. This book showed me the human side of being an interpreter.

Marla: What questions should I have asked you but I didn't?

Sergio: One question is: How do you manage all the different dialects of Spanish when interpreting? I do consider myself a trilingual interpreter, however my third language and strong skill-set is in Mexican Spanish. I am Mexican-American, my parents are Mexican, and my heritage is Mexican. Like most Mexicans, there is some Spanish (from Spain) in me, but over the generations it has become highly diluted. This said, I consider myself effectively qualified and skilled in Mexican Spanish. However Mexican Spanish is only one of many of the dialects that our consumers use here in the States. We have Spanish from Spain, Spanish from Puerto Rico, Spanish from the seven countries in Central America, Spanish from nine different countries in South America, Spanish from two countries in the Caribbean, and Spanish from one country in Central Africa. Although most of these countries share a basic and academic Spanish making it possible to communicate in a mutually intelligible manner, idiomatic Spanish varies greatly [among all these regional variants]. This creates a challenge for trilingual interpreters like myself.

⁵ See: www.rid.org

⁶ See https://www.michigan.gov/documents/mdcr/BEI_Study_Guide_Oct_28_368105_7.pdf

⁷ See: <http://www.classroominterpreting.org/eipa/>

Interview with Sergio Peña

One way this can be managed is by using comprehension techniques such as relying on context to define specific or autochthonous terminology. Most of us have a list of vocabulary for the different countries which all use different terms for things we are familiar with, but we use different names in our native Spanish. We also rely a lot on our team interpreters when we work with one. It is a great experience to work as one of two trilingual interpreters with different Spanish backgrounds. Of course, there is always the prep prior to an interpreting assignment as well as the research afterwards. Eventually one ends up learning and memorizing the specific vocabulary from the 21 different Spanish-speaking countries.

A second question that I think is important is: How different are the cultures among the different Spanish-speaking communities that come from North America, Central and South America, and Spain? The idiomatic language used may be quite different and the reason has to do with culture. There are many shared customs among these countries including music and family values, but food, festivities, proverbs and sayings, television, entertainment, government and education are quite dissimilar. These latter differences are the items that are a challenge to trilingual interpreters, just like the regional Spanish dialects. One has to continually be studying and reviewing these differences in order to be an efficient trilingual interpreter.

Marla: Thank you very much for the interview, Sergio.

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Book Review: Introduction to Healthcare for Chinese-Speaking Interpreters and Translators

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Crezee, I. H. M., & Ng, E. N. S. (2016). *Introduction to healthcare for Chinese-speaking interpreters and translators*. Amsterdam, the Netherlands: John Benjamins. ISBN 978-90272-1235-1 (Hb), 978-90272-1236-8 (Pb). EBook: 978-90272-6684-2412pp.

Open forum: Book review

Settings, as the “social context of interaction” (Pöchhacker, 2004, p. 13), not only constitute the social context of professional interpreting, but also place certain constraints on interpreting performance. Interpreters do not work in a vacuum; they work in specific settings, where they need to be equipped with certain background knowledge, playing particular roles, in order to interpret with accuracy by using text-specific discourses. The more context knowledge they have in a certain field, the better they perform in the real world of interpreting and translation.

Introduction to Healthcare for Chinese-Speaking Interpreters and Translators, is based on the popular international publication (Crezee, 2013) is a knowledge-based guidebook and reference for interpreters and translators working in English–Chinese healthcare settings. This is the first book of its kind, with its innovative localization focus and language-specific design, and may greatly benefit the targeted audience, namely, medical interpreters with little experience or knowledge of medicine, and the medical interpreting and translation learners working with the English-and-Chinese language combination.

The authors aim for the book to serve as a brief medical encyclopedia for English-Chinese language professionals working in this field and for learners/trainees as well. It will allow interpreters and translators to familiarize themselves with anatomy, physiology, medical terminology and frequently encountered conditions, diagnostic tests and treatment options, and so forth, providing English and Chinese medical glossaries pertaining to a cross-section of modern medicine. The book also provides explanations relating to body systems and medical procedures commonly encountered in healthcare settings, which makes it more like a subject-oriented course text for interpreting training programs. Interpreters in the medical setting must do more than just familiarize themselves with technical glossaries; must gain an overall understanding of the working processes in the setting.

The book contains 28 chapters, divided into three parts, in line with the learning process of the medical interpreting trainees, to meet the needs of both trainers and trainees. Part I provides a brief introduction to healthcare interpreting, covering issues such as healthcare interpreting systems worldwide; medical interpreting challenges and skills needed to fulfill assignments; the code of ethics for medical interpreters; and the culture-specific nature of medical interpreting. The importance of understanding the culture is highlighted throughout Part I, and especially in Chapter Three. This part concludes with the introduction to the structure of medical terminology in both Western and Chinese medicine.

Part II gives an overview of a range of healthcare settings, providing a general map of primary care, specialty care, inpatient care and emergency care and introducing the professionals who work in these settings. The authors briefly explain the common protocols and procedures of different countries from the US and UK to China. In each section, readers will find a list of questions that interpreters may encounter in various healthcare interactions, which will be extremely valuable to novice interpreters. Part II also describes other areas of the medical system, such as obstetrics, neonatal care, pediatrics, speech therapy, mental health care, and oncology.

Part III introduces readers to healthcare specialty areas. Each chapter provides the following information specific to a particular specialty around the main body systems: Latin and Greek roots, anatomy, physiology, health professionals, common disorders, medications and procedures. Each chapter presents the English–Chinese glossary in the specific area, including regional variations (both traditional Chinese, as used in Hong Kong and Taiwan, and simplified Chinese, as used in Mainland China). The authors cover most of the principal specialty areas, including neurology, cardiology, pulmonology, hematology, orthopedics muscular and motor systems, the sensory system, immunology, endocrinology, gastroenterology, urology/nephrology, and the reproductive system. Other information sources and a list of most useful websites are included as annexes to the book for readers to further explore this field.

Introduction to Healthcare for Chinese-Speaking Interpreters and Translators was created by healthcare professionals, practicing interpreters and educators, and is different from general textbooks for interpreting and translation in many ways. First, the book will be a great tool for the medical interpreting educator. The easy-to-understand descriptions of almost all the medical subsystems in plain language and the well-structured format will help learners gain a comprehensive understanding of the healthcare interpreting setting and be better prepared for the real world. The samples and explanations of typical illnesses, diagnoses, tests, medical procedures, treatments and descriptions of common equipment used in hospitals are equally relevant and practical in medical interpreting training. Each of the book’s 41 illustrations (by Jenny Jiang) contains English and Chinese labels to support interpreters preparing for an interpreting assignment or during the assignment itself.

Second, the authors dedicate a section to the cultural aspect of the medical interpreting. As language and culture are intertwined, the cultural differences between East and West—in particular, different attitudes toward

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health and lifestyle based in different philosophical traditions—can greatly influence communication in healthcare settings. Even immigrants who feel that they have assimilated to their new country in many ways may return to their original cultural attitudes when faced with ill health. The explanations of the differences between Chinese and Western healthcare cultures will be very helpful to the translators and interpreters working in this language combination. In addition, a number of interpreting anecdotes together with practical advice from the authors address ethical dilemmas with interpreters may face. In “Notes for Interpreters and Translators,” the authors draw on their considerable real-world medical interpreting experience to explain, for example how to relay the doctor’s questions to the patient effectively and how to be aware of the various ways in which patients may respond to bad news.

In spite of the complexity of medical systems and the many divergent terms in the medical field, the authors of this book manage to incorporate the most essential knowledge and the commonly used terminology, keeping the book to a practical size. Future editions might cover the names of some frequently used medicines in each area; but given the fact that brand names and drugs of choice vary a lot between countries, this may be impractical. Language professionals working in the medical field must be able to understand medical forms and other documents such as forms for registration, examinations and the patient’s consent, to be able to assist patients effectively; although such documents vary among institutions, it may be helpful to include some samples. Future editions of this book might also include a chapter on dermatology, a specialty in almost all major Chinese hospitals.

Significantly, the book introduces the basics of Traditional Chinese Medicine (TCM) and some TCM principles, such as the concept of *ying* and *yang*. In light of the important role of the TCM in China and its increasing popularity in countries with English-speaking populations, including more detailed introductions to the holistic health approach of the TCM as well as to commonly adopted therapies, medication procedures and terminologies (such as herbal medicines, and acupuncture), would assure the book’s contemporary relevance.

In an era of mass immigration activities and cross-border medical service provisions, there may be an increase in demand for English-Chinese medical interpreting and translation worldwide. The timely publication of the first English-Chinese medical interpreting textbook will benefit all medical interpreters, novices in particular, increasing their health literacy and enhancing their ability to understand the discourse of the medical setting. As the first English–Chinese medical interpreting training course book, *Introduction to Healthcare for Chinese-Speaking Interpreters and Translators* will surely promote the importance of modern medical interpreting training in this language combination.

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Dissertation Abstracts

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

Multilingual Interpreter Education: Curriculum Design and Evaluation

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Degree: PhD dissertation, Macquarie University

Australia, as a signatory to the United Nations Convention on the Status of Refugees (1951) recognizes the importance of providing language services to support the successful settlement of asylum seekers and migrants who don't speak the mainstream language. The quality and availability of interpreting services depends on the availability of suitable educational opportunities for interpreters from the same communities. However, the recruitment, training and testing of interpreters is often problematic in these emerging languages due to the difficulty of locating suitable teachers and assessors, and the financial implications of running courses for specific languages with small numbers of students are prohibitive. The resulting lack of educational opportunity creates a gap in the provision of services and leads to disparate levels of quality in the services that are provided.

This thesis reports on a study that set out to design, trial and evaluate a curriculum model suited to the education of interpreters from emerging and low-demand language communities in Australia. Drawing on constructivist and transformationist models of education, the curriculum model was developed from a reflective and collaborative action research orientation. The interdisciplinary research design draws on interpreting studies, education, evaluation and applied linguistics to inform the design and evaluation processes.

The thesis situates the curriculum within the social, political and professional context of community interpreting in Australia and describes the collaborative processes set up for the design and evaluation of the model. The evolution of the curriculum is tracked through the different design, implementation and evaluation phases where data informed each step in the process. The final curriculum model reflects the needs of key stakeholders (interpreters, employers, educators and professional bodies) and the views of the participants in the study. A new model for an integrated curriculum development and evaluation process is also proposed.

Keywords: interpreter education, curriculum design, curriculum evaluation

Achieving Understanding Via Interpreter Participation in British Sign Language / English Map Task Dialogues: An Analysis of Repair Sequences Involving Ambiguity and Underspecificity in Signed and Spoken Languages

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Degree: PhD dissertation, University of Leeds, 2016

Research into the role of the interpreter in dialogue interpreting has so far established that the interpreter participates in the interaction just as much as the two primary participants, particularly in the area of turn-taking. Less has been written about the nature of participation by the interpreter. This thesis has contributed to knowledge through research into the extent and manner of interpreter participation when there are problems due to seeing/hearing, producing or understanding. Such interpreter participation is often described by practitioners as “clarifying”, while Schegloff, Sacks and Jefferson (1977) refer to it as “repair” (1977).

Using a map task to distract participants from their language use, the actions of the interpreter were examined through a conversation analysis lens.

The findings were that the participation by interpreters was for the most part due to what the researcher defines as “ambiguity” and “underspecificity”, and that interpreters were changing stance from “other” to “self”. This action was examined, positing a model “stop – account – act”; responses from the participants when the interpreter changed from “other” to “self” and back were also explored, to see whether clients understood the interpreter’s change of stance.

Understanding is known to be collaboratively achieved in interpreted interactions just as it is in monolingual conversations. The thesis findings strengthen this understanding through empirical research. Interlocutors do not present an absolute meaning in one language which is then reframed in another language. Rather, meanings are differentiated collaboratively through further talk. The thesis findings show that interpreters are tightly constrained in their participation, and that their overriding job of interpreting dictates the reasons for their participation. The interpreter seeks not “what does that mean?” but rather “what do you mean?”

The Role of Subject-Area Knowledge in Consecutive Interpreting

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Theoretical models of interpreting competence emphasize the need for interpreters to have a wide range of knowledge, as they encounter a broad spectrum of subject areas in their work. Nevertheless, there is little empirical evidence to show how existing or acquired domain knowledge contributes to the final interpreting performance. This thesis aimed to address this research gap by investigating the effect of domain knowledge on both the interpreting product and the interpreting process. A consecutive interpreting experiment was designed involving 54 student interpreters from three different programs where consecutive interpreting courses were offered: the three samples. The same experiment was replicated for each of the three samples. In each sample, student interpreters were divided into two groups, and both groups were provided with a list of core terminology for the source speech. In addition, the experimental groups in all three samples received a portfolio of parallel texts pertinent to the subject area and topic of the source speeches. Participants in the experimental groups were able to study these before carrying out the interpreting.

Dissertation abstracts

The hypothesis was that domain knowledge acquired through reading the portfolio would, first, help student interpreters obtain higher scores in interpreting quality assessments, and second, help them apply higher-level interpreting strategies, which are also more likely to be successful in solving interpreting problems. A number of complementary data-collection tools were used in the experiment, including background questionnaires, pretests and posttests, retrospective reports and interviews. The data collected were analysed using both qualitative and quantitative data analysis methods. Of these methods, propositional analysis proved to be a very effective tool. The thesis presents the results from the first two samples only, as these are more comparable in nature.

The results confirmed the two hypotheses of the study. First, participants in the experimental groups, who read the portfolio, obtained higher scores in interpreting quality assessments than those in the control groups, who did not read the portfolio. Propositional analysis showed that participants in the experimental groups performed better than those in the control groups especially in reproducing predicates and difficult propositions. This result suggests that participants in both groups did perform well with easy propositions, yet reading the portfolio helped participants in the experimental groups to perform well with difficult propositions. Second, participants in the experimental groups applied a higher proportion of high-level (macro-level) interpreting strategies, which also had a higher success rate than strategies applied by participants in the control groups. In general, the findings of this study suggest that domain knowledge affects student interpreters' processes at the sentence and discourse level instead of at the lexical level.

Key words: domain knowledge, consecutive interpreting, interpreting competence, interpreting quality, interpreting strategy, propositional analysis, experimental study.

Challenges for Telephone Interpreters in New Zealand

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Qianya's Master's of Applied Language Studies thesis examined the perspectives of New Zealand-based telephone interpreters on the challenges they encountered at work. The purpose of this study was to identify problems faced by telephone interpreters in New Zealand and provide possible solutions to address these difficulties through interpreter training and/or ongoing professional development. The study used a mixed-method approach, combining a quantitative online survey ($n = 21$) and qualitative interviews ($n = 9$). The results indicated that the main challenges for telephone interpreters in New Zealand included a lack of information for preparation, the absence of visual messages and the difficulties of communicating with other parties (e.g., using direct/indirect speech, controlling turn-taking, interrupting the speakers, asking for clarification, avoiding side-talk and explaining the interpreter's role). Additional challenges also included work stress, interpreters feeling isolated during interpreting work, the relatively low remuneration and the issues of work-life balance. The participants had developed their own strategies to deal with the above challenges. Most respondents in this research had participated in some form of interpreter training and had thought highly of such programmes. However, as most had undertaken general interpreting training, several respondents suggested it would be better to have training preparing interpreters for telephone interpreting challenges in particular.

The findings suggest that both interpreting education and ongoing professional development are important for telephone interpreters. If telephone interpreting users are educated on how to work with telephone interpreters, communication will be more effective and efficient. It is also recommended that telephone interpreting providers develop a system for collecting feedback from users to help interpreters improve their performance.

Keywords: telephone interpreters, challenges, work stress, feeling isolated