PRESENTATION

GROUP 1

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COMMUNITY INTERPRETING TODAY AND TOMORROW

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RODA P. ROBERTS

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COMMUNITY INTERPRETING

- The oldest «type» of interpreting in the world

- 1534: the earliest recorded incident of Community Interpreting in Canada.

- 17th century: Étienne Brülé and Jean Nicolet
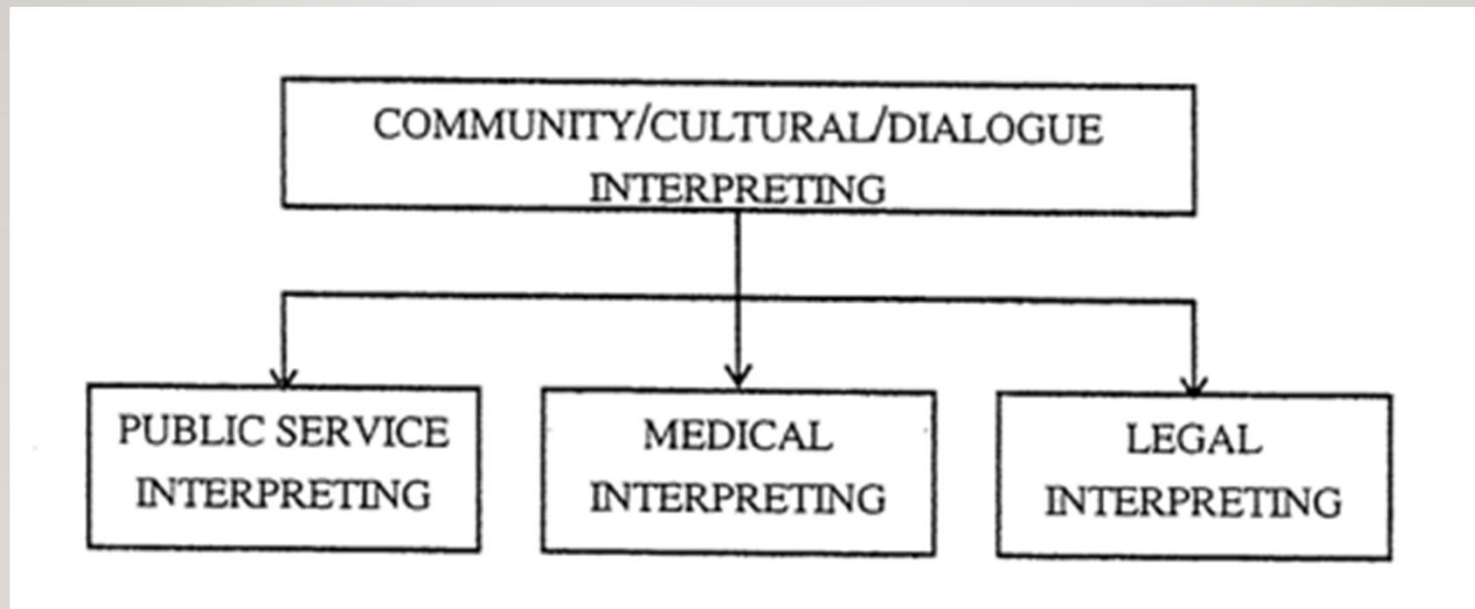
SCOPE OF COMMUNITY INTERPRETING

- Numerous designations for a nebulous concept.

- COMMUNITY int., PUBLIC SERVICE int., CULTURAL int., DIALOGUE int., AD HOC int., ESCORT int., LIAISON int., MEDICAL or LEGAL interpreting.

- All used for interpreting in a SETTING other than a conference.

COMMUNITY INTERPRETING:
A TYPE OF *AD HOC* INTERPRETING

- «Ad Hoc interpreting» seems to be the most generic term in nature: it can be divided into two groups according to the nature of the interpreted <u>dialogue</u> or the interpreting <u>setting.</u>

- BUSINESS ORIENTED: **liaison** interpreting and **escort** interpreting

- COMMUNITY ORIENTED: **community** interpreting, **cultural** interpr., **dialogue** interpr., **public service** interpr., **medical** interpr. and **legal** interpreting.

VARIETIES OF COMMUNITY INTERPETING

VARIETIES OF COMMUNITY INTERPRETING

- LEGAL interpreting often associated with COURT interpreting

- Overlap between COMMUNITY interpreting and COURT interpreting

- Source of problems: **philosophical differences** in the **approach** to court interpreting and community interpreting.

- Formal or informal legal setting? Type and quality of interpreting required?

Is there any need to establish a separate category of interpreting called «community interpreting»? (Gentile, 1993: 257)

DIFFERENT PHILOSOPHICAL APPROACHES IN COMMUNITY INTERPRETING AND OTHER TYPES OF INTERPRETING

ACTIVE PARTICIPATION

- Small face-to-face settings (small number of participants)

- 2 primary participants: ➡ active speakers

  ➡ active listeners

  ⭐ interpreter

➡ use automatic and unconscious conventions associated   with their language

⭐ is the only one who can logically adjust and maintain the communication = THIRD ACTIVE PARTICIPANT

Cecilia Wadensjö's case studies show that dialogue interpreting involves both RELAYING and COORDINATING TALK.

CONCLUSION

Community interpreting results to be more INTERPERSONAL than other types of interpreting
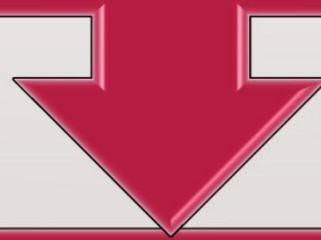
ASSISTANCE

Most types of interpreting do not contain, in their definitions the word «*assistance*»

A dialogue interpreter *provides* **service** *for laymen and representatives of social organizations when these are not able to communicate in a common language (C. Wadensjö)*

Conference interpreting *is the* **oral rendering** *into one of the conference languages of speeches made by delegates or participants at a meeting (Denis)*

Community interpreting is a type of interpreting done to assist those who are not fluent speakers of the official language of the country, to gain full and equal access to public services

because

| CI has grown out of social needs and has been shaped by social service sector | Is still mostly the domain of volunteers | Those needing CI are mostly immigrants and refugees |

CULTURAL BROKERING

CULTURAL DIFFERENCES = have to be always taken into account in CI

Ontario Ministry of Citizenships changes the name from «community interpreting» to «cultural interpreting»

Interpreter's Handbook (J.Herbert) emphasizes the importance of being acquainted with the specific culture of the country of the speaker

Out of the 18 points presented in the *Cultural Interpreter Training Manual:*

1 deals with the linguistic aspect

5 cover the cultural aspect

ADVOCACY

- The Ontario Ministry of Citizenships suggests the concept of the community interpreter being an **advocate**

- «defending, pleading for or actively supporting the client»

The community interpreter is expected to defend and act in the interests of his/her «underprivileged client»

The community interpreter is expected to be able to deal with stereotypical or racist remarks

RESULTS IN THE FAILURE OF THE COMMUNICATION THE INTERPRETER IS REALLY TRYING TO ESTABLISH

CONCILIATION

P. Diane Schneider of the Community Relations Service of the U.S Department of Justice

→

INTERLINGUAL MEDIATION
+
CONCILIATION IN SITUATIONS OF CONFLICT

COMMUNITY INTERPRETING TASKS

The approach to **community** interpreting

changes from one region or

service to another

→

The tasks of community interpreters also change

TRAINING, SELECTION AND EMPLOYMENT OF COMMUNITY INTERPRETERS

1. TRAINING

- Issues:
  - Little training available
  - Outside academic settings
  - Often considered as «continuing education»

- **Training** (provided by organizations which hire community interpreters):
  - Community interpreting services
    - Pre-service «core training»
    - On-the-job training
  - Service providers

- **Other issues:**
  - Trainings provided only for specific areas
  - Lectures and excercises exclusively in English
  - Not actual training

2. **SELECTION**

Training and selection are tied together (Selection prior to training)

Various procedures of selection

Selection is still a delicate question

Selection following training not as rigorous as it should be

- Ways to enter the profession:
  - Specific training
  - Accreditation test
  - Ad hoc manner

3. EMPLOYMENT CONDITIONS

- Inadequate income
    - Free-lance jobs paid on hourly basis
    - Secondary/tertiary source of income
- Short notice, not enough preparation
- Negative or dismissive attitude towards community interpreters (Abraham, 1994)

GOALS AND OBJECTIVES FOR THE FUTURE

EARNING RECOGNITION FOR COMMUNITY INTERPRETERS

1. CLARIFICATION OF THE ROLE(S) OF THE COMMUNITY INTERPRETER

- Ill-defined/too vast role

- Mediator, helpmate, guide, cultural broker, advocate, conciliator…How?

- Objective two-step evaluation to explain what «good community interpreting» is.

2. PROVISION OF TRAINING FOR PROFESSIONALS WORKING WITH INTERPRETERS

01

Education of professionals working with interpreters

02

Do's and don'ts in working with interpreters (Solomou, 1993)

3. PROVISION OF TRAINING FOR COMMUNITY INTERPRETERS

- Guarantee access to training for all community interpreters
  - Compulsory training
  - Minimum level of competency
  - Pre-selection
  - Post-training evaluation

4. PROVISION OF TRAINING FOR TRAINERS OF COMMUNITY INTERPRETERS

- Training for interpreting coordinators (responsible to train community interpreters)

- Who should be trained as interpreter trainer?

5. ACCREDITATION OF COMMUNITY INTERPRETERS

- Respect of other professionals guaranteed through:
  - An accreditation system
  - National recognition of their skills (the National Accreditation Authority of Translators and Interpreters and the Canadian Translators and Interpreters Council)

CONCLUSION

- Is there really any need to establish a separate category of interpreting called «community interpreting»? (Adolfo Gentile, 1993).

- The interpreter is performing the same function in different settings → need to maintain same high standards.

- If community interpreting is a distinct branch → need to define and clarify scopes and roles.