

Introduction

1 Scope and purpose of this guide

Until recently the idea of carving out a full-time career as a dialogue interpreter and translator in community-based organizations and state-run statutory services would have appeared unrealistic in many countries. However, the demand for public service interpreting and translation (PSIT) across the globe has steadily risen in recent decades and continues to do so,¹ leading to employment opportunities at the front line of interpreting and in the related activities of service organization, education, policy making, research and technologies development. Individuals attracted to work in these fields are commonly united by a belief that access to human services for limited-proficiency speakers through appropriately managed, professional translation and interpreting services, forms part of a socially enlightened and ethically responsible approach to the complexities of migration. This includes an appropriate response to and understanding of the needs of users of linguistic and cultural services, be it linguistic minority populations, institutions or organizations.

The introduction of legislation such as the European Directive 2010/64/EU on the Right to Interpreting and Translation in Criminal Proceedings and the publication of the document *Integrating Immigrant Children into Schools in Europe* (Eurydice Network 2009) are indicative of shifts toward understanding PSIT in rights-based terms. Such shifts are helping to consolidate the professional status of PSIT together with increased evidence-based policy making, especially in the healthcare sector where timely provision has been found to contribute to better patient outcomes and reduced readmission rates (Lindholm *et al.* 2012).

Whether interpreters are employed on a full- or part-time basis, as freelancers or staff, an ongoing commitment to education and professional development forms the basis of reliable and quality services. This guide has been designed to support advanced students of interpreting and early-career interpreters in independently structuring their professional growth in core, developmental and domain-specific competencies of spoken language interpreting and career planning in relation to a wide range of settings. Although

2 INTRODUCTION

the focus is on spoken language interpreting, written translation is discussed in a limited way where appropriate. The guide is intended as an accompaniment to and not a replacement for interpreter education; knowledge of basic interpreting modes, skills and preparation techniques is assumed from the outset.

Drawing on peer-reviewed research in translation and interpreting studies and other disciplines, the guide illuminates connections between research and education in order to support a structured approach to reflection – on practice (following Schön 1983) and professional development. In particular, it recognizes that although university-level programmes are now available in many countries, interpreter education is delivered by a wide range of providers and practising interpreters, not all of whom have access to the breadth of empirical research that has been carried out to date.

The approach is descriptive and designed to help interpreters reflect on their own practice as related to each specific institutional and/or community setting. Readers should be aware that key concepts have been shaped by different theoretical traditions and that the presented findings come from a range of methodological approaches, which are beyond the scope of this guide to discuss. Where appropriate, readers should refer to the recommended reading provided at the end of each chapter for further insight. Discussions are also supported by voices from the field through sources such as the publications of professional associations and practitioners' blogs.

The guide is underpinned by the principles of:

- **Holism**

The idea that professional development entails more than a focus on language and discrete interpreting skills, and needs to take account of the wider context of practice, expectations of interlocutors, professional ethics and institutional, domain-specific and lay language use.

- **Reflection**

The idea that professional and personal development is best achieved through an approach to the evaluation of the personal and professional self in all its complexity in a structured manner and on a regular basis.

- **Active professional engagement and exchange**

The idea that professional development combines dedicated independent learning and a commitment to engage with and learn from peer interpreters and other professionals in the workplace.

2 Dialogue interpreting: terminology and taxonomy

The terminology used to refer to interpreting that takes place in public services and in community-based organizations has been in constant flux, leading to a mishmash that appears to defy resolution. Some may view these terminological complexities and meanderings as redundant, others as enriching, still others as simply an inconsistency impossible to avoid in a rapidly

growing and changing field. It is well known that terminology continuously evolves as it is tried and tested, and moves in and out of different contexts. Since scholarly interest in the field of non-conference, non-business and non-diplomatic interpreting first emerged in the 1980s the following terms have appeared in ways that sometimes overlap or contradict: *ad hoc interpreting*, *community interpreting*, *public service interpreting*, *dialogue interpreting*, *liaison interpreting*, *bilateral interpreting*, *triad interpreting*, *discourse interpreting*, *cultural interpreting*, *intercultural interpreting* and *intrasocietal interpreting*. It is important to note, however, that defining and naming concepts should not happen in isolation from particular contexts where practices described by those names are used or not used. For example, the terms *inter-linguistic medical mediator* in Spain and *bilingual patient navigator* (e.g. Simon *et al.* 2015) in the United States may mean the same thing.

As services have developed, scholars have started to examine the nature of response to multilingual interpreting needs around the world, which has influenced the debate on terminology and taxonomy. Researchers such as Abril Martí (2006), Toledano Buendía (2010) and Ozolins (2010), for example, have started to situate linguistic and cultural liaisoning, its normative systems and terminological variations in specific national or regional contexts. Although studies have tended to focus on Western contexts, the rise of indigenous/native interpreting in Latin America (Mexico, Chile, Argentina) and Asia is broadening the debate further. For example, language brokering needs that were limited in the past to business and diplomacy in South Korea and Malaysia have begun to take on new dimensions in the second decade of this century as migration patterns changed (see Ra and Napier 2013).

With regard to specific developments in terminology, Mason asserts that the labels applied to interpreting activity refer ‘to slightly differing aspects of the process and are preferred according to the professional orientation of those involved’ (2000: 215). Echoing this assertion, a more recent work by Ozolins offers a thorough study of terminological issues from an ethical perspective, intending to ‘reveal some altogether clear distinctions that can help our understanding of differentiating and common elements in interpreting’ (2014: 23). As summarized in Table I.1 below, which covers different forms of interpreting, ‘the ethical implications of different descriptions are categorized to show that **ethical responsibility** in interpreting situations rests not with the interpreters alone, but with other players, particularly institutional players, in contracting language services’ (*ibid.*, emphasis in original).

It is worth noting that in some English-speaking contexts professionalization has led to a preference for the term *public service interpreting and translation*. This preference is in part a response to the negative connotations sometimes associated with the term *community*, namely amateurism, difference and hierarchy, and the risk that the term reinforces the notion that minority-speaking groups are marginalized in relation to the receiving society (see Edwards *et al.* 2006). In other national contexts, historical,

Table 1.1 Who defines what kind of interpreting

<i>Defined by the profession or professional literature (self-ascription varies; the most common is interpreting)</i>	<i>Defined by institutions (interpreters in these categories usually use the institutionally defined description)</i>	<i>Defined by others (interpreters in these categories often do not use the categories as self-ascription)</i>
Interpreting Conference interpreting Community interpreting Liaison interpreting Monologic/dialogic Business interpreting Public service interpreting Court interpreting Health interpreting	Social interpreting Interprétariat ‘Locally recruited’ ‘Civilian’ (Inter-)-cultural mediation Linguistic mediation	Ad hoc interpreting Unprofessional interpreting Volunteer interpreting Natural interpreting ‘Fixer’

Source: Ozolins (2014: 35).

sociopolitical or purely linguistic reasons have shaped the preferred nomenclature. Table I.2 presents a representative sample of terms used in various geonational contexts. However, it remains questionable whether frequency of use alone should determine the acceptance of a particular term.

Another significant point is that conceptualization should precede terminological choices. This is the approach proposed by Pöchhacker (2011) in his article ‘NT and CI in ITS: taxonomies and tensions in interpreting studies’, which was based on an early taxonomy by Harris (1982). According to Pöchhacker (2011: 218), Harris described this taxonomy as his ‘little 1982 glossary’ in which he lists ‘some twenty terms designating various types of interpreters’. This short piece by Harris and his unpublished *Taxonomic Survey of Professional Interpreting* (1994) that constitutes the foundation of

Table I.2 Terms used in various geonational contexts

Africa	RSA: <i>liaison interpreting</i>
Asia	China: 社区口译 (community interpreting) Japan: <i>komyuniti tsūyaku</i> (community interpreting) Malaysia: <i>interpretasi komuniti/pendatang dan kumpulan lain</i> (community interpreting/for migrants and other groups) South Korea: <i>keomyuniti tong-yeog</i> (community interpreting)
Australia and Oceania	Australia: <i>community interpreting</i> or <i>liaison interpreting</i>
Europe	Austria: <i>Kommunal Dolmetschen</i> (community interpreting) France: <i>interprétation en milieu social</i> (social setting interpreting) Germany: <i>Sprach- und Kulturmittlung</i> (language and cultural mediation) or <i>Sprach- und Integrationsmittlung</i> (language and integration mediation) Ireland: <i>dialogue interpreting</i> or <i>community interpreting</i> Italy: <i>mediazione interculturale/linguistica</i> (intercultural/linguistic mediation) <i>interpretazione di trattativa</i> (liaison interpreting) Poland: <i> tłumaczenie środowiskowe</i> (social setting interpreting) or <i> tłumaczenie ustne dla służb publicznych</i> (public service interpreting) Portugal: <i>interpretação comunitária</i> (community interpreting) Slovakia: <i>komunitný tlmočenie</i> (community interpreting) Spain: <i>interpretación en los servicios públicos</i> (public service interpreting) or <i>mediación intercultural</i> (intercultural mediation) Sweden: <i>kontakttolk</i> (contact interpreting) or <i>dialogttolk</i> (dialogue interpreting) UK: <i>public service interpreting</i>
North America	Canada: <i>community interpreting</i> or <i>cultural interpreting</i> Mexico: <i>interpretación comunitaria</i> (community interpreting) USA: <i>community interpreting</i>
South America	Argentina: <i>interpretación en los servicios públicos</i> (public service interpreting) Brazil: <i>interpretação comunitária</i> (community interpreting)

Pöchhacker's (2011) discussion can be considered as the very first terminological categorization of interpreting practices and practitioners in the field.

Pöchhacker's (2011) survey of the terminological landscape of interpreting studies, not only contributes to a better understanding of subtypes of interpreting (by medium, setting, mode, languages, discourse, participants and interpreter), but also crucially assists in mapping them out. His graph 'Dimensions of interpreting' (2011: 228) is of particular relevance for further charting the metaterminological issues in interpreting research. In fact, meta-terminology and field conceptualization are two of the most promising areas in interpreting studies in general, but particularly with regard to community interpreting where etymology, ethnographic studies, social psychology and geolexicography, supported by corpus linguistics, can shed light on such issues as dialogue interpreting conceptualization and naming, e.g. hyponymy, regional usage and sociocultural preferences.

As seen in the above table, as of 2015 *public service interpreting* and *community interpreting* are the two most common names for dialogue interpreting across geonational contexts. Given the broad spectrum of intended readership and for reasons of clarity, the following nomenclature is used in this guide:

- *dialogue interpreting (interpreter)*, *community interpreting (interpreter)* and *public service interpreting (interpreter)* are used interchangeably;
- *interlingual/intercultural mediation (mediator)* and *community/public service interpreting (interpreter)* are used interchangeably;
- *domain (subdomain)* refers to the type (subtype) of interpreting such as legal, healthcare, educational;
- *mode* of interpreting refers to the way it is delivered, e.g. consecutive, simultaneous, escort, bilateral, sight translation, whispered interpreting (*chuchotage*).

The term ***dialogue interpreting*** is the authors' preferred term and was chosen as the title of this guide with an intention to reintroduce and revive the term that was proposed by Wadensjö (1992). The recently observed resurgence (e.g. Baraldi and Gavioli 2012; Wadensjö 2004)² of the particular interpersonal angle of interpreting reflected in the term *dialogue interpreting* indicates a certain emphasis on equal, balanced, respectful communication and has broad appeal since it does not imply a specific setting or service. *Dialogue interpreting* also places emphasis on the meaning of the word (*logos*) and on mutuality (*dia*), which refocuses the action on the person in the Buberian tradition of philosophy of dialogue and of personalism, and calls for an openness to the Other in order to understand oneself. Then, and only then, can true communication and building of unity or community in a broader sense occur (Buber 1948, 1966).³ It appears that in the coming decades other needs and settings are likely to emerge in which interlingual and intercultural interaction would expand beyond initial migrant resettlement phases and

include contexts of more educational, social, faith-related or entertainment-related communication. The term *dialogue interpreting* is also therefore proposed as a means to encompass emerging areas of focus.

Additionally, one of the authors of this guide for the last ten years has been surveying her students in graduate and undergraduate courses at Wake Forest University (North Carolina, USA) in regard to which term they would prefer to describe the profession they are about to enter. In that survey six synonymous terms are presented. The description, reasoning and history behind each term and the concept described by each term are provided prior to the vote. The survey is conducted during the third week of the course and then repeated at the end of that one semester interpreting course. *Dialogue interpreting* has consistently and significantly gained first place in the ranking, followed by *community interpreting* (probably due to the national context and the frequency of the term, but also possibly due to the idealistic view of the profession that the students hold when choosing this career).

Looking toward the future, two new concepts and terms are introduced in the guide (Chapters 5 and 7): **semi-professional interpreting** and **fusion interpreting**. The addition of these terms is not intended to add to the above-described multiplication and fragmentation but rather is an attempt to find broader terms that include and give voice to interpreters working in domains that have been recently gaining visibility in research and practice, particularly but not exclusively in educational, social care and faith-related events.

For reasons of space the domains of *business* and *tourism* do not feature in this guide, despite the fact that these activities are sometimes included under community interpreting and employ dialogue interpreting modes. Another area not included is *sports interpreting*, which covers interactions between fans, between team members within the teams or with the members of the opposite teams, and with the press and local authorities where a sports event is organized. *Military interpreting*, *interpreting in conflict zones or disaster situations* are also not featured domains. Finally, while we recognize that intercultural and interlingual brokerage occurs in various geonational contexts, including between minority indigenous populations and the majority within the same country, or in intranational or intraregional migration related to conflicts (i.e. military interpreting in the field), the focus of this guide is on interpreting in community and public settings in receiving countries, with exception of Chapter 7 where missionary interpreting is also discussed.

3 Competencies

In line with a commitment to holism, this guide is designed to support the development of interpreting competencies that are categorized as core, developmental and domain-specific. Available documentation on interpreting standards and related discussions suggests some agreement on core competencies, which are also recognized and promoted by International Standard

ISO 13611 Interpreting – Guidelines for Community Interpreting, 2014,⁴ as linguistic, thematic/discipline-specific, interpersonal, intercultural, technological and business-related/strategic. We do not attempt to provide additional specifications or categorizations of those competencies that have been discussed and organized by, among others, Abril Martí (2006), Kermis (2008) and Refki *et al.* (2013) but rather encourage readers to adopt a holistic and reflective approach to this list.

3.1 Core competencies

Linguistic

- advanced grammatical, lexical and syntactic knowledge of working languages;
- knowledge of domain-specific language protocols;
- awareness of register variation;
- awareness of changes in language use in all working languages;
- flexibility in relation to idiom and domain-specific expression;
- strategies for handling culture-specific references.

Thematic

- knowledge of how to identify relevant topics for assignments;
- confidence in extracting terminology and phraseology from relevant documentation;
- knowledge of how to identify gaps in and research cultural knowledge in relation to a limited proficiency speaker's (LPS) country of origin;
- sound knowledge of consecutive, liaison, sight-translation, simultaneous and whispered interpreting modes;
- note-taking techniques and strategies.

Interpersonal

- awareness of sources of bias and limits of competence (self-knowledge);
- knowledge of trust-building strategies;
- knowledge of strategies available to the interpreter to coordinate interaction and message transfer (including turn taking and communication breakdown);
- internalisation and application of relevant professional values and ethical codes;
- self- and peer-evaluation techniques;
- attention to personal care/self-care (psychosocial support).

Intercultural

- awareness of different types of social disadvantage;
- knowledge of cultural changes in service user countries of origin;
- awareness of the nature of power asymmetries operating in relevant domains;

- awareness of the nature of the professional intercultural generated between interpreters and institutional service providers.

Technological

- record keeping;
- archiving;
- terminology management (e.g. glossary);
- use of social media.

Business-related

- customer management/customer relations;
- accounting/finance;
- time management;
- assignment management;
- professional development;
- quality monitoring;
- membership in professional associations.

3.2 Developmental competencies

- managing lifelong learning;
- working with others;
- promoting professional values;
- intellectual flexibility;
- performance development;
- decision making and accountability;
- responding to pressure and change.

In this guide we place emphasis on the need for a more complex and broader understanding of thematic competencies in specific settings. As a result, we propose that such competencies be considered as a separate subset of competencies, and not as a subcategory of core competencies. Throughout the guide they are referred to as *domain-specific (or setting-specific) competencies*. These domain-specific competencies are outlined in the introduction of each chapter and are understood to build on core and developmental competencies and respond to the specific characteristics of interpersonal communication in the domains and settings discussed.

4 Combining independent and collaborative approaches to professional development

Throughout the guide, professional development is viewed as more than an inward-looking and introspective process. It places emphasis on feeding out, learning from others and actions that help to shape the wider profession. As a result, practitioners are encouraged to explore available opportunities for

engaging with peers and other professionals in relevant domains and settings and to promote the exchange of good practice both within and beyond national borders, and on- and offline.

To some extent the collaborative approach to professional development in the guide is informed by the work of Wenger (1998) on Communities of Practice and its application to interpreter education (e.g. D'Hayer 2012). For Wenger, a Community of Practice (CoP) is more than a simple network of connections between people; it brings together people with shared interests and helps to facilitate improvements in practice by regular interaction.⁵ The strategic importance of this approach is echoed in the words of Corsellis, who observes that 'it is essential that [public service interpreters and translators] all share a common grasp of the structures and the underlying principles that should govern their learning and practice so that they can share in the professional development process' (2008: 82). In this regard, meaningful interaction with the wider communities of interpreting practice needs to be viewed as a conscious part of professional development.

5 Approach to role

The nature of the interpreter's role has long been debated, not least because the label given to mediators in bilingual and bicultural situations varies across and even within geographical contexts, generating uncertainty over remit and responsibility. This guide emphasizes the importance of understanding the wider interactional and institutional parameters in relation to interpreter-mediated events in their sociocultural and sociohistorical context and the parties to the interaction, thereby leaving scope to identify and explore shifts in the positioning of the interpreter as the interaction evolves. In short, '**role-space**' (following Llewelyn-Jones and Lee 2014) as opposed to 'role' is foregrounded as a concept that better captures the fluidity and dynamism of the (re-)positioning processes in intercultural and interlingual mediation (Baraldi 2012).

A multidimensional approach to role also permits social structures and power configurations, which often seem to operate at a level beyond the interpreter's control, to be addressed. As discussed throughout the guide, a commitment to holism involves attending to the interconnections between so-called micro and macro levels of interpreter mediation, that is, what happens at the face-to-face level as well as connections to the wider institutional and organizational setting. Furthermore, if career planning is to involve practitioners taking an increasingly active role in shaping the profession and its perception in wider society, then developmental activity would naturally need to take account of the interpreter's agency beyond the act of interpreter mediation itself.

6 Ethics

Concerns over role are intimately connected to issues of interpreter involvement and intervention, which by extension concern understandings of the interpreter's responsibility. Ethical practice is something all members of a profession strive to achieve consistently but the form that ethical practice takes and needs to take is often difficult to articulate. It is not uncommon for interpreters in state-run institutions and community-based organizations to consider the ethics of their practice almost exclusively in relation to a code of conduct or code of ethics. However, such codes can be all too readily turned to for 'off-the-peg' solutions to a broad range of issues that arise in practice, usually with unsatisfactory outcomes (see Tate and Turner 1997). This is indicative of what is sometimes termed a *deontological* approach to ethics, that is, an approach based on preordained rules in which neutrality typically dominates. Such an approach can be limiting and, as Baker and Maier assert, also risks blinding interpreters 'to the consequences of their actions' (2011: 3).

While recognizing the importance of such codes in the development of a profession, a complementary perspective is developed here to support professional development (following Dean and Pollard 2011). This approach is described as *teleological* and focuses on the outcomes of decisions in context. It is considered a flexible and constructive approach to ethical decision making and advanced understanding of the interpreter's accountability to others in the course of her/his professional life. Such an approach is reflected inter alia in Chesterman's (2001) notion of 'norm-based ethics', according to which ethical behaviour is judged against the expectations particular to a specific cultural location or setting.

The aim of this guide, then, is not to present a checklist approach to the rights and wrongs of interpreter actions; instead, emphasis is placed on exploring choices that arise in particular situations and the range of responses available in ways that foreground accountability and transparency. An **emancipatory translation** approach (following Chesterman 2005) therefore invites critical reflection on the norms that impact interpreter mediation and the interpreter's responses to them both during and beyond interaction.

7 Statement on materials and their representativeness

The guide is divided into thematic chapters that highlight features of domain-specific language practices, protocols and interpreter performance. Due to limitations of space, the choice of examples is necessarily limited and does not claim to be exhaustive or representative of all contexts or language combinations. Further, many examples reflect the respective countries of the authors, namely the United Kingdom and the United States. Contextualized examples are provided to allow readers an opportunity to evaluate approaches in relation to their local contexts of practice and recognize areas

of overlap and difference. Throughout the guide, key terms (when used for the first time) and key concepts are highlighted in **bold**, and terms that may be used as an alternative or synonym are written in *italics*.

8 Activities

Each chapter contains activities that are guided by a series of broad intended learning outcomes, namely the ability to:

- effectively research, plan and evaluate new learning in the context of professional development;
- develop and improve interpreter mediation skills across a range of practice settings;
- better understand service users' and service providers' perspectives on interpreted events.

Chapter 1 lays the foundations for continuing professional development and supports the approach to activities in later chapters; activities in this chapter are labelled Professional Development Planning (PDP).

Chapters 2–7 focus on specific domains and are designed as stand-alone chapters that can be read in any order. Discussions on the legal interpreting domain are spread over two chapters; the first focuses on aspects of language services in criminal justice procedures and the second in the subdomain of asylum procedures. Activities are divided into three main categories and are followed by a descriptive subheading of the activity. They appear throughout the chapters to help assimilate the topic under discussion. Supplementary materials and activities can be found on the Routledge Translation Studies Portal.

The activities are indicated by symbols. The circle denotes continuity, completeness, fullness of knowledge and understanding that come with research and a well-rounded view of a subject; the square denotes evenness and balance, and the idea of preparedness and a solid orientation based on skills. Finally, the triangle denotes triadic interaction that is characteristic of dialogue interpreting as well as cooperation and interconnection.

RESEARCH

- domain-specific knowledge enrichment
- problem-solving enhancement
- informed decision making

PERFORMANCE SKILLS

- linguistic analysis
- situational awareness
- interaction strategies

- memory and recording techniques
- self-/peer evaluation
- ethics and accountability
- personal care/self-care

▲ COLLABORATIVE DIMENSIONS

- expectation management
- team work
- interpersonal trust
- event coordination
- users' education
- organizational work

9 Chapter overview

Chapter 1: Foundations for Continuing Professional Development focuses on how to prepare for effective independent learning and development, from initial entry into the profession to longer-term career progression. Readers are guided on how to identify their preferred learning styles, motivations for professional development, how to match desired learning outcomes with competencies and activities, and set timeframes and evaluation points. The chapter emphasizes the importance of domain specificity in developmental activity and skills of critical evaluation through reflective approaches to learning. Activities focus on skills of self-auditing, the development of self-knowledge, and on structuring approaches to both individual and collective professional development planning.

Chapter 2: Legal Interpreting I: Criminal Procedures focuses on interpreter mediation in police and court settings, with specific reference to criminal matters. It explores approaches to police interviews in selected countries and selected examples of language strategies and influencing behaviours used by law enforcement officers. Readers are guided to reflect on the potential impact of interpreter mediation on police and court procedure in relation to prevailing domain-specific norms, supported by examples of authentic interpreted events. The use of new technologies in legal settings is also discussed. Activities focus on developing a structured approach to pre-assignment preparation and post-assignment reflection-on-practice, language enhancement and strategies for handling remote interpreting.

Chapter 3: Legal Interpreting II: Asylum Procedures explores asylum as a subdomain of legal interpreting and discusses aspects of interpreted asylum interviews with adults and unaccompanied minors. Readers are guided on how to manage expectations in these settings, supported by analysis of examples of interpreter performance from different countries. A case study provides insight into the potential limits of the interpreter's role in appeal hearings and attention is drawn to the importance of personal care in this

subdomain through trauma-informed approaches to interpreting. Activities are designed to develop advanced procedural knowledge, note-taking strategies and resilience building.

Chapter 4: Healthcare Interpreting discusses the problems affecting the professionalization of healthcare interpreting and the domain-specific competencies that are central to professional development in this domain. The chapter explores the nature and structure of the medical interpreting event and analyses key factors that affect the interpreter's performance in healthcare, namely time, trust, control and power. The chapter suggests ways in which various stakeholders could be engaged in the development of language support services in the healthcare sector. Activities are designed to encourage strategies for handling role conflict and reflection on approaches to users' education.

Chapter 5: Educational Interpreting describes the complexities of education-related communication with refugee and immigrant families, and the range of bilingual support mechanisms available in primary and secondary education contexts. Attention is given to interpreted parent-teacher communication, special educational needs assessments and interpreter recruitment processes. Two case studies are discussed: one concerns an initiative for young interpreters and a second looks at best practices developed in one school system. Among other aims, activities are designed to develop knowledge of local policies and needs assessment procedures, and strategies for engaging in users' education with regard to recruitment and role.

Chapter 6: Social Care Interpreting focuses on interpreter mediation in social care-related work in the statutory, non-profit, voluntary and charities sectors. The chapter describes selected issues in cross-cultural needs assessment, child welfare protection processes and fostering and adoption, and their implications for interpreted events. A case study on interpreter mediation in a charity providing specialist support for victims of torture is presented. Activities are designed to develop knowledge of relevant legislative and regulatory frameworks governing care services, understanding complex interpersonal relations in cases of suspected child neglect and abuse, and strategy development for interviews where disclosure of emotions and facts are problematic.

Chapter 7: Faith-related Interpreting explores oral translation provided during religious liturgies, ceremonies and prayer meetings, interpreting for preachers and religious and lay missionaries, and interpreting during pilgrimages and other faith-related gatherings such as congresses, synods and religious orders' chapters. Drawing on the history of interpreting in religious contexts, the chapter presents key concepts in faith-related interpreting, its subtypes, and examines the level of preparedness needed to work as an interpreter in this often overlooked setting. Volunteer work is discussed in contrast with service and ministry. A case study on Pope Francis's homily interpreted in consecutive mode illustrates some of the discourse and domain-level issues specific to religious settings.

Notes

- 1 The Bureau of Labor Statistics in the USA predicts for example a 46 per cent growth in the employment of translators and interpreters between 2012 and 2022 due to the increasing number of non-English speakers: www.bls.gov/ooh/media-and-communication/interpreters-and-translators.htm (accessed 16 July 2015).
- 2 Wadensjö proposes to capture the complex character of interpreter-mediated interaction as 'monologising practice in a dialogically organized world' (2004: 105).
- 3 See also Lévinas, E. (1981) *Otherwise Than Being: or, beyond essence*, Hingham, MA: Martinus Nijhoff Publishers; Scheler, M. (1973) *Selected Philosophical Essays*, Evanston, IL: Northwestern University Press; Wojtyła, K. (1993) *Person and Community: selected essays*, New York: Peter Lang.
- 4 International Standard ISO 13611, Interpreting – Guidelines for Community Interpreting: www.iso.org/iso/catalogue_detail.htm?csnumber=54082 (accessed 20 April 2015).
- 5 For more insight into Communities of Practice: <http://wenger-trayner.com> (accessed 14 March 2015).

References

- Abril Martí, M. (2006) 'La Interpretación en los Servicios Públicos: caracterización como género, contextualización y modelos de formación. Hacia unas bases para el diseño curricular', PhD thesis, Granada: University of Granada.
- Baker, M. and Maier, C. (eds) (2011) 'Ethics in Interpreter and Translator Training: critical perspectives', *Interpreter and Translator Trainer*, Special Issue: Ethics in the Curriculum, 5 (1): 1–14.
- Baraldi, C. (2012) 'Interpreting as Dialogic Mediation: the relevance of expansions', in C. Baraldi and L. Gavioli (eds) *Coordinating Participation in Dialogue Interpreting*, Amsterdam/Philadelphia: John Benjamins Publishing.
- Baraldi, C. and Gavioli, L. (eds) (2012) *Coordinating Participation in Dialogue Interpreting*, Amsterdam/Philadelphia: John Benjamins Publishing.
- Buber, M. (1948) *Between Man and Man*, trans. R.G. Smith, New York: Macmillan Company.
- Buber, M. (1966) *The Way of Response*, New York: Schocken Books.
- Chesterman, A. (2001) 'Proposal for a Hieronymic Oath', *The Translator*, Special Issue: The Return to Ethics, 7 (2): 139–54.
- Chesterman, A. (2005) 'Causality in translator training', in M. Tenny (ed.) *Training for the New Millennium: pedagogies for translation and interpreting*, Amsterdam/Philadelphia: John Benjamins Publishing.
- Corsellis, A. (2008) *Public Service Interpreting: the first steps*, London: Palgrave Macmillan.
- Dean, R.K. and Pollard, R.Q. Jr. (2011) 'Context-based Ethical Reasoning in Interpreting: a demand control schema perspective', *Interpreter and Translator Trainer*, Special Issue: Ethics in the Curriculum, 5 (1): 155–82.
- D'Hayer, D. (2012) 'Public Service Interpreting and Translation: moving towards a (virtual) community of practice', *Meta: Translators' Journal*, 57 (1): 235–47.
- Edwards, R., Alexander, C. and Temple, B. (2006) 'Interpreting Trust: abstract and personal trust for people who need interpreters to access services', *Sociological Research Online*, 11 (1). Online. Available at: www.socresonline.org.uk/11/1/edwards.html#alexander2004 (accessed 29 June 2011).

- Eurydice Network (2009) *Integrating Immigrant Children into Schools in Europe: measures to foster communication with immigrant families and heritage language teaching for immigrant children*. Online. Available at: http://eacea.ec.europa.eu/education/eurydice/documents/thematic_reports/101EN.pdf (accessed 21 April 2015).
- Harris, B. (1982) 'There is More to Interpreting than Conference Interpreters', *InformATIO*, 11 (3): 4–5.
- Kermis, M. (2008) 'Translators and Interpreters: comparing competences', MA dissertation, Utrecht University.
- Lindholm, M., Hargreaves, J.L., Ferguson, W.J. and Reed, G. (2012) 'Professional Language Interpretation and Inpatient Length of Stay and Readmission Rates', *Journal of General Internal Medicine*, 27 (10): 1294–9.
- Llewelyn-Jones, P. and Lee, R.G. (2014) *Redefining the Role of the Community Interpreter: the concept of role-space*, Carlton-le-Moorland: SLI Press.
- Mason, I. (2000) 'Models and Methods in Dialogue Interpreting Research', in M. Olohan (ed.) *Intercultural Faultlines: research models in translation studies*, Manchester: St Jerome.
- Ozolins, U. (2010) 'Factors that Determine the Provision of Public Service Interpreting: comparative perspectives on government motivation and language service implementation', *Journal of Specialised Translation*, Issue 14.
- Ozolins, U. (2014) 'Descriptions of Interpreting and their Ethical Consequences', *FITISPos International Journal of Public Service Interpreting and Translation*, 1 (1). Online. Available at: www3.uah.es/fitispos_ij/OJS/ojs-2.4.5/index.php/fitispos/article/view/9 (accessed 12 April 2015).
- Pöchhacker, F. (2011) 'NT and CI in IS: taxonomies and tensions in interpreting studies', in M.J.B. Mayor and M.A.J. Ivars (eds) *Interpreting Naturally: a tribute to Brian Harris*, Bern: Peter Lang.
- Ra, S. and Napier, J. (2013) 'Community Interpreting: Asian language interpreters' perspectives', *The International Journal of Translation and Interpreting Research*, 5 (2): 45–61.
- Refki, D., Avery, M.P. and Dalton, A. (2013) 'Core Competencies for Healthcare Interpreters', *International Journal of Humanities and Social Science*, 3 (2): 72–83.
- Schön, D.A. (1983) *The Reflective Practitioner: how professionals think in action*, New York: Basic Books.
- Simon, M.A., Tom, L.S., Nonzee, N.J., Murphy, K.R., Endress, R., Dong, X. and Feinglass, J. (2015) 'Evaluating a Bilingual Patient Navigation Program for Uninsured Women with Abnormal Screening Tests for Breast and Cervical Cancer: implication for future navigator research', *American Journal of Public Health*, 105 (5): e87–e94.
- Tate, G. and Turner, G.H. (1997) 'The Code and the Culture: sign language interpreting – in search of the new breed's ethics', *Deaf Worlds*, Special Issue on Interpreting, 13 (3): 27–34.
- Toledando Buendía, C. (2010) 'Community Interpreting: breaking with the "norm" through normalisation', *Journal of Specialised Translation*, Issue 14.
- Wadensjö, C. (1992) *Interpreting as Interaction: on dialogue interpreting in immigration hearings and medical encounters*, Linköping Studies in Arts and Science 83, Linköping: Department of Communication Studies.
- Wadensjö, C. (2004) 'Dialogue Interpreting: a monologising practice in a dialogically organised world', *Target: International Journal of Translation Studies*, 16 (1): 105–24.
- Wenger, E. (1998) *Communities of Practice: learning, meaning and identity*, Cambridge: Cambridge University Press.