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# **Interpreting Native Languages in New France: The Portrayal of French Interpreters<sup>1</sup>**

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## **Abstract**

The history of interpretation in New-France begins in July 1534 when Jacques Cartier sails back to France with two Iroquois on board his ship, so that they can learn French and later serve as interpreters between the French and their people. Almost a century later, in 1608, Samuel de Champlain creates the program of “resident-interpreters”. He will send young Frenchmen, whom he trusts, to live in indigenous nations so that they can learn not only the language but also their culture. Many young men will therefore serve as interpreters, including Étienne Brûlé. The goal of this article is to provide an overview of the beginnings of interpretation in New-France.

Hence, we will look at the value that Jacques Cartier placed on interpretation between French and Iroquois languages. Then, we will examine the program of “resident-interpreters” created by Samuel de Champlain, Father of New-France or the first colonizer of the indigenous people of Canada. We will attempt to provide possible answers to the following questions: What were the goals of this program? How were the young Frenchmen selected? How did the explorers ensure the collaboration of indigenous people? Finally, we will provide a portrait of Étienne Brûlé, one of Champlain’s interpreter, to study the life of this young man and evaluate his contribution to the strengthening of relations between the French and Indigenous people.

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<sup>1</sup> I would like to thank Marianne Labrie, MA student at Université Laval, for the English translation of my article.

## **Introduction: The beginning of interpretation in Canada**

The recorded history of interpretation within the territory now designated as Canada starts with the first European explorations<sup>2</sup>. At the time, explorers such as Jacques Cartier and Samuel de Champlain had to face the language barrier in order to communicate with the Native populations. As a result, interpretation has been at the forefront of the relationship between the French and Native peoples since the first attempts at colonization were made by France in the 16th century. Because of their interpreters, the French had a better understanding of Native languages than their English and Spanish enemies. They were therefore able to establish much stronger economic and social ties with Native populations, which helped consolidate the power of New France (Roland 1999, 65). Throughout the history of New France, alliances with the Natives played a central role: they facilitated the exploration of the territory and ensured the success of the fur trade. However, only little is known about the interpretation of Native languages in New France, even though it had a major impact on the economic, social and cultural evolution of Canada, as well as on the history of translation. Therefore, our current researches and this article will focus on this key activity.

Antoine Berman claimed that “the construction of a history of translation is the first task of a modern theory of translation. What characterizes modernity is not an infatuation with the past, but a movement of retrospection which is an infatuation with itself.” (Berman 1992, 1–2). Constructing a history of interpretation in Canada would allow Canadian researchers in translation studies to acquire a better self-knowledge, a greater awareness of the phenomena that influenced the development of translation in Canada. We believe that this idea of self-awareness is particularly important, because it

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<sup>2</sup> Most likely, contacts between various Native nations took place even before the European explorations, which may have led to interpretation between the Native languages themselves. However, this is not the subject of our current research.

serves a dual function. First, from the standpoint of translation studies, it involves an improvement of our knowledge about the translation history in Canada. Second, in terms of identity, it involves an examination of the relationship with the Native peoples from a post-colonial perspective of understanding and reconciliation.

Moreover, by studying the portrayal of interpreters in the travel writings of New France, we also conduct a study on the theory of translation, more precisely, on the discourse on translation (Woodsworth 2001, 101). The objective of our research is thus to shed light on the discourses written by explorers and missionaries about interpretation and interpreters. Studying these written testimonies from New France will allow us to gather a significant amount of new information about the history of interpretation in Canada. As a baseline, this article aims at providing an overview of the customs related to interpretation in New France. Considering the allowed space and the progress of our research, we will mainly focus on three aspects: the beginning of interpretation during the expeditions of Jacques Cartier, the resident-interpreter program put in place by Samuel de Champlain, and the life story of Étienne Brûlé, an important member of this program.

Despite the pivotal role played by interpreters, the history of interpretation in New France is largely unknown within translation studies and within Canadian history. This article and the associated research project therefore aim at tracing the interpreters' journey through the writings of the time, in order to bring light to this blind spot surrounding the significant part they played in the history of translation in New France. The contribution of the interpreters to the evolution of New France is therefore the question at the center of our research. By exploring the portrayal of interpreters that emerges from the writings of New France, more specifically, through the testimonies of the explorers and missionaries, we want to paint a picture of the young men's contribution to the development of New France. We will then be able to

understand the importance of interpretation for the evolution of New France and the development of relationships with the Native peoples.

### **The First Two Canadian Interpreters**

“The history of translation in Canada starts with a kidnapping” (Delisle 1977, 5, our translation), according to Jean Delisle. In an article published in *Meta: The Translator’s Journal*, Delisle explains that the recorded history of the translation in Canada began with the first expedition of Jacques Cartier in New France in 1534. On July 24, before leaving for France, Cartier embarked two Iroquois: Dom Agaya and Taignoagny (two sons of the great chief Donnacona). Cartier wanted them to learn French and become interpreters, so they could help facilitate trades between the French explorers and the Iroquoian people. Although kidnapping young Natives is brutal and cruel, especially through our 21<sup>st</sup> century’s eyes, it is worth mentioning that it was customary during the European explorations of the New World. Many Natives had indeed been forcibly taken to France since the start of the 16<sup>th</sup> century, notably by Thomas Aubert de Dieppe (Delisle 1975, 6). In this context, we believe it is likely that Cartier did not have any moral objections to this custom. Once they arrived in Europe, the Natives were often perceived as objects of curiosity: they were proofs of the naval exploits, some sort of living souvenirs (Delisle 1975, 6).

Cartier was fully aware of the necessity to use interpreters to communicate with the Iroquoian population. According to Delisle, Cartier had a good aptitude with languages; he could speak Spanish and Portuguese at least. He had acted as an interpreter for the Portuguese sailors held prisoners in Saint-Malo (Delisle 1977, 5). Moreover, Cartier finished his career as a trader interpreter (Delisle 1975, 9). During his explorations of New France, Cartier was thus well placed to understand the importance of having qualified

resources who fully master the targeted languages to help oversee the trades with the Iroquoian peoples, even though he knew a few words himself. In our opinion, because of his background in interpretation, Cartier understood the value of interpretation, but unfortunately, he had no qualms about kidnapping young men to achieve his goals. According to Delisle, Cartier probably chose to teach French to Dom Agaya and Taignoagny, instead of having them teach their language to the French, because he judged that the Iroquoian language was very (too) difficult to master for Europeans (Delisle 1975, 8).

Both interpreters returned to New France the next spring (1535), after a stay of eight months on the European continent. They spoke a rudimentary French, but their true loyalty still laid with their own people. Therefore, when the time came to act as interpreters, they worked in the best interest of the Iroquoians of Stadaconé<sup>3</sup> and would only help the French if it benefited their own people; they acted as spokesman for their fellow citizens (Delisle 1975, 6). Ultimately, Cartier's experiment therefore failed, because the Native interpreters protected their own interests before all else. Since they had learned about bartering in France and because they knew that the furs were resold at a high price by the French, the interpreters could clearly see how little their people were receiving in exchange for the supplies and services given to the French. Iroquoians therefore started to ask for more, putting a strain on their relationships with the French. Uniting with the Iroquoian chiefs, the interpreters also used a ploy to prevent Cartier from reaching Hochelaga, thus betraying him in a way (Trudel 1963, 94–101)<sup>4</sup>. Seemingly, the two young Iroquoians fully understood that the French needed to work in collaboration with the local population and that their people were therefore in

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<sup>3</sup> At the time of the explorations of Jacques Cartier, Stadaconé was an Iroquoian village of approximately 500 people. It was located on the territory of the actual city of Québec and probably ended on the south shore of the Saint-Charles River. However, according to the archaeologist Michel Plourde, we will probably never know the exact location of this Iroquoian village. (Plourde 2008, 12–13)

<sup>4</sup> Cartier wanted to go to Hochelaga, a village located on the territory of the actual city of Montréal, to see if he could map a route to Asia from there. For a long time, French explorers believed that they could navigate to Asia if they reached the bodies of water now known as the Great Lakes, which are located in Ontario, another province of Canada.

a position of strength with regard to trading. Under the circumstances, they could afford to be more demanding: the French could not get the highly coveted furs on their own. We believe that the fur trade played the most decisive role in the relationship between the French and Native peoples under the French regime. The necessity to work closely together may explain why the French behaviour towards the Native peoples was less violent in Canada than in the United States and in South America<sup>5</sup>. The commercial viability of New France (and of the explorations) depended on the fur trade and the cooperation of the Native peoples was required to obtain the furs. The “favourable disposition” of the explorers and traders towards the Native peoples is therefore the result of a cold financial calculation.

When Cartier returned to France from its second voyage, he brought the two interpreters with him. Unfortunately, they would never return home, because Cartier had decided otherwise. He indeed had no intention of bringing the two interpreters back in New France, since he could not rely on their loyalty. Dom Agaya, Taignoagny and their father, the great Chief Donnacona, hence died in France shortly before 1541 (Hakluyt 1884–1890, 169). During this second stay in France, they may, however, have helped Cartier with the writing of two French-Iroquoian vocabularies. These works are the first existing piece of “Canadian” terminology, even though they were written in France instead of Canada (Delisle 1977, 6).

Ultimately, the kidnapping and training of the young natives resulted in a bitter failure for the French explorers. Nonetheless, since interpretation was essential to the commercial stability of New France, it was imperative to find a better solution to create solid relationships with the Native peoples. During his third voyage, Cartier thus attempted the opposite experiment and entrusted Natives with two young Frenchmen. They would learn the language

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<sup>5</sup> We want to emphasize that we do not support nor condone the common misconception that the French explorers were “better colonizers” than the other European nations within the Americas.

and act as interpreters afterwards (Trudel 1963, 150). In the relation of Jacques Cartier's third voyage, we can read:

*And as they went vp the riuer, the Captaine [Cartier] went to see the Lord of Hochelay, which dwelleth betweene Canada and Hochelaga: which in the former voyage had giuen vnto the said Captaine a little girle, and had oftentimes enformed him of the treasons which Taignoagny and Domagaya [sic] [...] would haue wrought against him. In regard of which his curtesie the said Captaine would not passe by without visiting of him, and to let him vnderstand that the Captaine thought himselfe beholding vnto him, hee gaue vnto him two yong boyes, and left them with him to learne their language, and bestowed vpon him a cloake of Paris red [...] This done, the Captaine and his company departed from that place.<sup>6</sup> (Hakluyt 1884–1890, 175, italics added)*

This excerpt describing Cartier's third voyage contains the first traces of the resident-interpreter program, which was reimplemented by Samuel de Champlain in the 17<sup>th</sup> century. Moreover, it allows us to understand that Cartier gave the two young boys to the Iroquoian chief in the hope of consolidating the relationships between the French and Native peoples. In addition to the boys, Cartier gave the Chief a coat and some bowls, hatchets and knives (Hakluyt 1884–1890, 175). Cartier's objective was therefore to establish a close relationship with the Natives, while the two French interpreters, whom he knew he would be able to trust, were being trained.

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<sup>6</sup> "Au cours de leur remontée du fleuve, le capitaine [Cartier] alla voir le seigneur d'Hochelay qui habitait entre Canada et Hochelaga. Celui-ci, lors du précédent voyage, avait donné au dit capitaine une petite fille et l'avait plusieurs fois informé des trahisons que Taignoagny et Domagaya [sic] [...] auraient voulu préparer contre lui. En échange de sa courtoisie, le capitaine ne voulut pas passer sans aller lui rendre visite, et pour lui faire entendre qu'il se sentait obligé à son égard, il lui confia deux jeunes garçons pour qu'ils apprennent sa langue et lui offrit un manteau de drap rouge de Paris [...]. Après quoi le capitaine et sa suite quittèrent les lieux." (Cartier 1986, 198–199)



## **Samuel De Champlain and the Resident-Interpreter Project**

At the beginning of the 17th century, Champlain planned on establishing a permanent colony in New France. He wanted to build a commercial network extending from the Great Lakes to Tadoussac<sup>7</sup>. It was therefore necessary to convince the Native populations to deal with the French instead of the English or the Dutch. When the time came to reach out to the peoples of the Laurentian coalition, the French had to overcome the language barrier. In Canada, which is an immense territory, many different Native peoples coexisted, and they all had different dialects. The use of interpreters was thus necessary (Delisle 1977, 6).

Samuel de Champlain, inspired by his predecessor Jacques Cartier, developed the following plan: young Frenchmen worthy of his trust would reside with the Natives to learn their language and customs. The young men would then have a better chance of convincing the Native Chiefs to trade the furs with the French instead of the English or the Dutch. These resident-interpreters acted as commercial agents and experts in the relations between French and Natives (Delisle 1977, 7). Because of their bilingualism, they had a monopoly over the relationships with Native peoples. They therefore played a key role in the political and commercial growth of New France.

Unfortunately, even though the interpreters were French, it did not guarantee their loyalty. The first to breach Champlain's trust was Nicolas de Vignau. Soon after him, Étienne Brûlé, the first protege of Champlain, also betrayed him (Cranston 1949, 40). Nevertheless, overall, the model developed by Champlain was a success. Thanks to resident-interpreters such as Étienne Brûlé, the French knew far more about the Native languages than their English and Spanish enemies. That is why they managed to establish

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<sup>7</sup> Tadoussac is a village located at the confluence of the Saguenay and Saint Lawrence rivers in Québec, Canada. The Saint Lawrence empties into the Gulf of the Saint Lawrence, which is the getaway to the Atlantic Ocean.

much stronger ties with the Natives, which helped New France to consolidate its power (Roland 1999, 65).

## **The Native Languages: An Overview**

The complete and voluntary immersion of the interpreters orchestrated by Champlain helped the French to improve their understanding of the Native's culture and allowed the interpreters to acquire and master the languages faster. During their immersion, the interpreters learned the Native languages as purely oral languages. Therefore, they did not face the same difficulties as the missionaries who, some years after, would try to codify these spoken languages in order to create a writing system.

Nevertheless, the aspiring interpreters still faced many obstacles. Brother Gabriel Sagard explained that the territory of New France included a diversity of dialects sharing only a few common features (Sagard 1632, 4). Moreover, the vocabulary was not stable, and the languages evolved quickly and unsystematically. The pronunciation also caused problems for a new learner of the Native languages, because guttural sounds<sup>8</sup> are almost non-existent in French (Delisle 1977, 12). Furthermore, a bad use of intonation, aspiration, cadence or accentuation can cause inconsistencies or misunderstandings. Pronouncing poorly or using the wrong accentuation could entirely change the meaning of a word and be at best, a cause of laughter, and at worst, a cause of utter incomprehension (Sagard 1632, 5–7). In the context of commercial and political negotiations, misunderstandings can have serious consequences, such as the end of an alliance. The interpreters therefore carried an enormous weight on their shoulders: they had to ensure

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<sup>8</sup> Guttural sounds have their place of articulation in the back of the oral cavity. They include consonants articulated against the soft palate or the hard palate, and articulations involving the glottis or the back part of the tongue (Pullum and Ladusaw 1996, 272).

the future of the relationships between the French and Native peoples, the future of the fur trade, and ultimately, the future of the whole of New France.

### **Étienne Brûlé, the First Resident-Interpreter of New France**

Étienne Brûlé was the first to participate in the resident-interpreter program developed by Samuel de Champlain. He lived with the Hurons and learned their language perfectly. Despite his achievements, we find very few traces of him in the documents of the time. This may be attributed to the fact that Brûlé had a bad reputation amongst his contemporaries. The objective of this section is to draw a picture of Brûlé by relying on the work of historians who analyzed the written fragments left by Champlain and the Jesuits. Naturally, we will allude to many biographical elements, however, as far as it is possible (according to the available information), we will focus on his activities as an interpreter.

Unfortunately, Étienne Brûlé himself left no written traces of his life. Son of peasants, he was probably illiterate. This means that he did not produce any written translation; his activities were purely oral. Also, because Brûlé worked deep in the Canadian forests, there is no transcript of the meetings during which he acted as an intermediary between the Natives and the French. Therefore, it is hard to evaluate or comment on the role he played, the extent of his activities or the quality of his work.

### **Leaving for the New World**

The origins of Étienne Brûlé are still largely unknown. According to historians, Brûlé was born around 1592, in a small farming community called Champigny, in the south of Paris. However, it is unclear how he joined Champlain's crew (Cranston 1949, 7).

On July 3, 1608, Champlain arrived in Québec with a fleet of three vessels. Brûlé and another young man named Nicolas Marsolet spent the harsh winter within an Innu community. Both boys started to learn the language and quickly began to act as interpreters (Beaudet 1993, 6). Native languages were completely strange to the European ear and learning them was a significant challenge. In fact, missionaries will later complain about the complexity of the Native languages and admit that even after years of practice, they still can't master them. Nevertheless, Young Brûlé acquired the language very quickly, even if it was only his first immersion. Presumably, he had a natural gift for languages.

During the summers of 1609 and 1610, Champlain conducted two raids against the Iroquoians (Douglas 2003, 34). Although it is unknown whether Étienne Brûlé took part in these expeditions or not, he had such a taste for adventure that he probably seized this opportunity. Shortly after the second victory, he volunteered to go live with the Natives and Champlain accepted his offer, thinking it could not have come at a better time.

### **Living Amongst the Natives**

Étienne Brûlé therefore left for another immersion, as part of the resident-interpreter program. When he returned from his stay with the Algonquians, in June 1611, Brûlé was unrecognizable: he was wearing animal hides, just like the Natives. The expectations of Champlain were fulfilled, as reflected by the notes he wrote in his travel journals: "I also saw my French boy who came dressed like an Indian. He was well pleased with the treatment received from the Indians, according to the customs of their country, and explained to me all that he had seen during the winter, and what he had learned from the Indians. [...] my lad [...] had learned their language very

well<sup>9</sup>” (Biggar 1971, II:188–189). Brûlé gave Champlain a detailed account of his new geographical knowledge. He also acted as an interpreter for Champlain, because the latter was trying to gather further geographical information from the Natives (Beaudet 1993, 11). During that summer, Brûlé also worked as an interpreter between the Native Chiefs and Champlain. The Natives felt threatened by the independent fur traders who, unlike Champlain, would not protect them in case of a conflict with the Iroquoians. Therefore, they wanted to form an alliance exclusively with Champlain, and Brûlé was central to the negotiations. From that moment on, the age of interpreters officially started. Encouraged by the success of Brûlé, Champlain sent many other young men for a cultural immersion amongst the Natives (Douglas 2003, 78).

In fall 1611, Étienne Brûlé was approximately 19 years old. The young adventurer volunteered again for immersion and was invited to join a Huron nation. On that subject, Champlain wrote: “There was a young man of our party who decided to go home with the Charioquois Indians<sup>10</sup>, who live about a hundred and fifty leagues from the rapids. He went with Savignon's brother, one of the chiefs, who promised me to show him as much as he could<sup>11</sup>” (Biggar 1971, II: 205). Champlain was happy to send Brûlé, since he needed somebody to act as an intermediary between the French and this powerful nation. Étienne Brûlé thus left to live with the Hurons; he will not be mentioned in the writings of Champlain until 1615 (Rinella 2001, 68). It should also be noted that Brûlé will mostly spend the rest of his life in his new homeland amongst the Hurons.

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<sup>9</sup> *“Aussi ie vis mon garçon qui vint habillé à la sauuages, selon leur pays, & me fit entendre tout ce qu’il auoit veu en son yuernement, & et ce qu’il auoit appris desdicts sauuages. [...] mon garçon [...] auoit fort bien appris leur langue [...]”* (Biggar 1971, II:188–189)

<sup>10</sup> The “Charioquois Indians” are Hurons. (Biggar 1971, II: 205)

<sup>11</sup> *“il eut vn ieune homme de nostres qui se delibera d’aller avec lesdicts sauuages, qui sont Charioquois, esloignez du saut de quelques cent cinquante lieues; & fut avec le frere de Sauignon, qui estoit l’vu des Capitaines, qui me promit luy faire voir tout ce qu’il pourroit”* (Biggar 1971, II: 205).

It is impossible to determine with certainty which Native languages Brûlé knew. During the years, he probably learned to speak in the Innu, Algonquian and Huron languages. The historian Herbert Cranston assumes that Brûlé also learned the dialects from the Nipissing District and the Ottawa River area during the time he spent with the Hurons (Cranston 1949, 38). Moreover, according to Steven Rinella, Brûlé was able to speak with all the Native peoples living in the eastern basin of the Great Lakes (Rinella 2001, 69).

Étienne Brûlé played his part of interpreter and spokesman very well. Each year, unless exceptional circumstances occurred, he travelled to the meeting point where the Natives and fur traders bartered. His role involved more than communicating—that is, relaying a message from the Hurons to the French and vice versa—, he also acted as a spokesman for the French nation within the Native territory. At all time, he had to defend the interests of his fellow countrymen before the Hurons. Fortunately, he was in a good position to do so, since he had gained the trust of the Natives during his stays with them. Nevertheless, Champlain was not entirely satisfied with the experience, because Étienne Brûlé was overly assimilated to the Huron culture. For example, he lived in the promiscuity typical of the young Hurons. This situation was not ideal: Brûlé's task was to learn about the Native culture, not to embrace it.

### **The Capture and Explorations of Brûlé**

In 1615, Brûlé joined the expedition against the Iroquoians. Accompanied by twelve Hurons, he left the group and headed off to recruit Andaste warriors. During the trip to Carantoüan, Brûlé became the first white man to see Lake Erie and Lake Ontario. When he arrived with the reinforcement, Champlain had already been defeated and had headed back north (Kent 1976, 294).

Brûlé therefore decided to spend the winter with the Andaste. He followed the Susquehanna River to the Chesapeake Bay, and then to the Atlantic Ocean. He then passed nearby Baltimore, in Maryland (Rinella 2001, 69), and after, through Pennsylvania (Kent 1976, 295). Also, there are reasons to believe that in 1618, he crossed the opening of Lake Michigan. In fact, he probably deserves full credit for the discovery of all the Great Lakes (Cranston 92).

As he travelled back to the Huron territory, Étienne Brûlé was captured by the Senecas, an Iroquoian nation. Against all odds, Brûlé convinced the Iroquoians to let him go. He later told Champlain that he had interpreted the coming of a storm as the wrath of God descending upon the Iroquoians (Cranston 1949, 87). More plausibly, the Iroquoians thought that a French ally could be beneficial to them, since their relationships with the Dutch was starting to deteriorate. In any case, the escape of Brûlé proved that he was an eloquent man.

Étienne Brûlé only continued his explorations much later, to fulfill a promise he made to Champlain. He reached Lake Superior between 1621 and 1623. In all probability, he followed the St. Mary River, sailed along the northern coast of the Lake, and then navigated on the St. Louis River to reach the actual cities of Duluth and Superior. In 1625, he visited the region inhabited by the Neutrals<sup>12</sup> (Jurgens 2010, § 10).

## **Interpreting for the Missionaries**

Champlain had difficulty attracting investors to finance the colony. Therefore, he changed his strategy and created the Company of Canada, whose mission was to Christianize the Natives and spread the French language and culture. Missionaries travelled to New France in 1615 under that pretext

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<sup>12</sup> They were called *Neutrals* by the French, because they did not participate in the wars between the Iroquoian and Huron peoples. (Britannica Academic 2007, 1)

(Douglas 2003, 92). Their arrival was probably not welcomed by Brûlé, since he had left the moral confines of the Church behind him.

In 1623, Brother Gabriel Sagard visited the Huron people to preach the gospel. Although Brûlé acted as a guide for the recollect, their relationship was far from harmonious (Rinella 2001, 70). In the relation of Champlain's voyage, we learn that Gabriel Sagard had been complaining about the manners and behaviours of Brûlé: "On the sixteenth, Brother Gabriel Sagard [...] told us all that had happened during the winter he had spent with the savages, and the bad life which most of the Frenchmen had led in the country of the Hurons; amongst others the interpreter Brûlé [...] this man was recognized as being very vicious in character, and much addicted to women<sup>13</sup>" (Biggar 1971, V:131–132). Resident-interpreters allied against the missionaries and refused to teach them the Native languages. Regardless, Étienne Brûlé apparently decided to contribute to the writing of the famous Huron language dictionary created by Brother Sagard (Douglas 2003, 118). However, Sagard did not give any credit to Brûlé in the preface of his dictionary (Sagard 1632, 3–12).

Even though Brother Sagard did not mention the collaboration of the interpreter in his dictionary, many historians assume that he indeed collaborated. It is however impossible, unfortunately, to assess the contribution of Brûlé, since there is no way of knowing which entries of the dictionary are ascribed to him. As for the quality of the dictionary, only a specialist of the French and Huron languages of the 17<sup>th</sup> century could address the matter.

For the interpreters who accompanied the missionaries, like Étienne Brûlé, the task was not easy. Translating the abstract French vocabulary was a serious issue. French words relating to religious concepts had no equivalent

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<sup>13</sup> "Le 16. le frere Gabriel Sagard [...] nous comptant tout ce qui s'estoit passé en son hyuernement, & la mauuaise vie que la plupart des François auoient mené en ce pais des Hurons, & entr'autres : Le truchement Bruslé [...] l'on recognoissoit cet homme pour estre fort vicieux, & adonné aux femmes" (Biggar 1971, V:131–132).



in Native languages. Therefore, interpreters had to act as terminologists and create neologisms (Delisle 1977, 12). Brûlé himself enriched the Huron language by introducing some new words and concepts, although only a specialized study about the evolution of the Huron language would provide enough information to determine which terms exactly are ascribable to him.

### **The Last Years of Brûlé**

In 1629, the English general Thomas Kirke besieged the town of Québec. When Champlain capitulated, he was shocked to realize that the pilot of the general was none other than Étienne Brûlé. A treaty was quickly signed, and Canada was restored to the French crown. As a result, Brûlé had another no other choice but to live in exile amongst the Hurons (Cranston 1949, 103–113). Various hypotheses have been formulated to explain the treason of Brûlé, but we will not examine them here.

According to the historians, the interpreter died in 1633. The exact circumstances of his death are however mysterious. The most common and accepted hypothesis is that Brûlé was tortured, killed, and then eaten by the Hurons<sup>14</sup>. Although many theories and interpretations were suggested, the motive behind this murder remains unknown.

### **What If Brûlé Was a Parisian Merchant?**

Recent findings (2010–2014) paint a very different picture of Étienne Brûlé. Conducted by Éric Brossard, these researches based on the archives of Champigny-sur-Marne, in France, revealed that Brûlé was the son of Spire Bruslé and Marguerite Guérin, married in 1574 (Caloz 2014, § 5).

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<sup>14</sup> Boiling and eating the corpse of their enemies was a common practice amongst certain Native peoples (Guillaume and Turgeon 2007, 215).

Moreover, a lesser-known study led by the historian Lucien Campeau showed that it is quite possible that Brûlé returned in France at least twice during his lifetime. He first went back in 1622–1623 and became godfather to the child of Jacques Coiffier and Suzanne Faudevin, on February 18, 1623. According to the files discovered by Brossard, Brûlé also stayed in France from 1626 to 1628. By then, he had climbed the social ladder and had been given the official title of “merchant”. During this period, he married Alizon Coiffier, born in 1587. The archives found by Brossard also revealed that Brûlé owned a house in Champigny-sur-Marne and another one in Paris. On January 10, 1627, he became godfather to Marguerite Bruneau.

Most likely, Brûlé died in 1632. In a baptismal certificate dated May 13, 1633, Alizon Coiffier is identified as “wife of the late Estienne Bruslé”. Since ships always left for France in fall, Brûlé must have died in 1632 (Caloz 2014, § 10). We can therefore conclude that Étienne Brûlé was more than the fur trader described by Champlain and Sagard in their writings; he can also be portrayed as a Parisian merchant.

### **The Contribution of Brûlé to the History of Interpretation**

In order to better evaluate the contribution of Brûlé to the history of interpretation in New France and to the history of translation in Canada, we can make a comparison between him and his compatriot Nicolas Marsolet. However, since a lot more information is available on the career of Marsolet, the comparison is not entirely fair. Marsolet was an interpreter speaking the Innu and Algonquian languages. Just like Brûlé, Marsolet had been seduced by the freedom the Natives were enjoying. In the end, however, he chose to side with the missionaries. Because of his allegiance, Marsolet was offered prestigious positions within the Company of the Hundred Associates. On the contrary, because Brûlé refused to comply with the European morals, he never

received this kind of recognition nor did he climb the scales within the emerging Canadian society, even though there is no evidence to suggest that Marsolet was a more qualified interpreter than him.

Since Brûlé left no traces of his activity as an interpreter, it is difficult to fully assess his contribution to the history of translation in Canada. Champlain repeatedly mentioned that he used Brûlé as an interpreter, but he did not comment on the quality of his work, and to our knowledge, Brûlé himself never shared his own vision of the profession. Nonetheless, we know that Brûlé was the first interpreter to master the Huron language, and that without an alliance with the Huron people, the fur trade would have never been so profitable for the French. The role played by Brûlé in the history of Canada is prominent, but the role he played in the Canadian history of translation remains unclear. In a sense, Étienne Brûlé personifies the invisibility of the translator.

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## **Migrant Crisis and its Implications into Sworn Interpreting and Police Practice**

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### **Abstract**

The issue that is being examined in this paper belongs to the field of community interpreting, and more precisely, it relates to sworn interpreting within the context of judicial and police environment. It is theoretically anchored in the work of A. Klimkiewicz (2005) and her model of community interpreting as triologic communication (professional – client – interpreter) as well as the works of D. Gile (2009) and É. Fusilier (2010). The paper examines the hypothesis that in the light of current migrant crisis in Europe, sworn interpreters find themselves also in the position of social and humanitarian workers having ethical and moral responsibilities. This is approached on the basis of real-life situations which are analysed from the standpoint of interpreter's role and competences. Interpreters' role becomes even more complex in case of children involvement in the process, (K. Balogh – K. Salaets, 2015) in the sense that he/she shouldn't provide interpretation during a hearing of a minor unless a UNHCR representative or a representative of a competent district office of social affairs is present. If he/she does, he/she is involved in law-breaking.

Rather than presenting a general and theoretical approach to interpreting, the paper reflects a more context-based position. The methodology consists mainly of phenomenological and empirical approaches; we provide and analyse specific real-life cases from the police and investigators environment and the presence of interpreters when dealing with migrants. The stress is also put on the flexibility of deploying interpreters and

the related risks which may arise when the deployment flexibility is bad, and interpreters are called too late. Last, but not the least, it also indirectly points to interpreters' education, more specifically to educating and preparing interpreters who will master other languages than the ones used so far to be able to respond to new challenges and needs in providing interpreting services to migrants. In order to support this emerging necessity, we provide the following examples. The first one relates to detained juvenile Moldavians who refused the services of Slovak-Romanian interpreters, assuming that in Slovakia, there isn't enough qualified interpreters working with the Romanian language. The second example has a rather peculiar nature; at Bratislava airport (Slovakia), a Nigerian citizen, who was supposed to smuggle drugs by inserting them into his rectum, was detained. He refused a help of an English interpreter, claiming that he speaks only the dialect of his country of origin...

## **Introduction**

Europe is probably on the brink of its greatest crisis concerning the migration of people since the Migration Period. In the last decade, no region is undergoing such a profound ethno-cultural mutation as Europe. Based on the following diagram developed by Eurostat (2019), in 2018, the numbers<sup>1</sup> of asylum seekers were peaking in Germany (162 000 applicants, 28 % of all first-time applicants in the EU Member States), France (110 000 applicants), Greece (65 000 applicants), Spain (53 000 applicants), Italy (49 000 applicants) and the UK (37 000 applicants).

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<sup>1</sup> Real numbers were even higher because thousands of refugees didn't register and migrated secretly from one county to another.



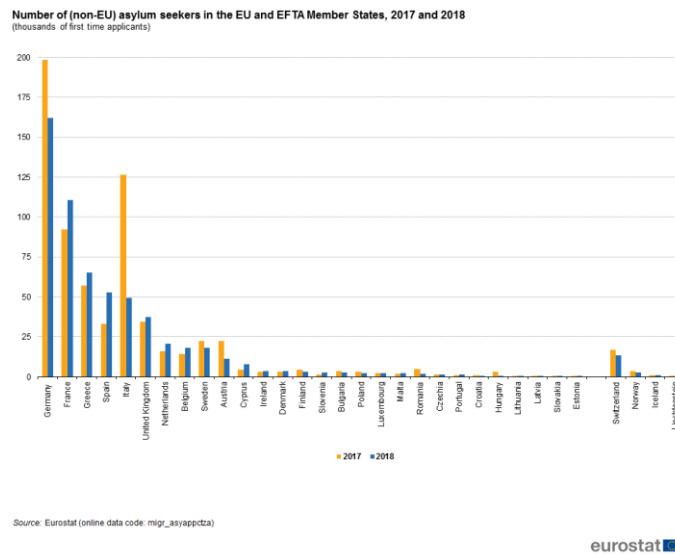


Diagram 1 Number of (non-EU) asylum seekers on the EU and EFTA Member States in 2017 and 2018<sup>2</sup>

This article examines a part of a social consequences of this mutation and their impact on some elements involved in the process of receiving migrants, including roles of legal interpreters and human capital development in Europe. We present the changing face of legal interpreting, with an emphasis on selected contemporary humanitarian aspects.

This paper is based on our Slovak experience from the past four years, but we are sure that our experience and issues are not exhaustive. First, sworn interpreters find themselves nowadays also in the position of social and humanitarian workers. We provide an example of Romanian people smugglers, sentenced to three years' imprisonment in Slovakia for having clandestinely smuggled Syrian inhabitants from Budapest (through Slovakia) to Munich. They committed a crime because they agreed to smuggle a dozen Syrians in their old van with open windows for a modest reward (Euro

<sup>2</sup>[https://ec.europa.eu/eurostat/statistics-explained/images/f/f5/Number\\_of\\_%28non-EU%29\\_asylum\\_seekers\\_in\\_the\\_EU\\_and\\_EFTA\\_Member\\_States%2C\\_2017\\_and\\_2018\\_%28thousands\\_of\\_first\\_time\\_applicants%29\\_YB19.png](https://ec.europa.eu/eurostat/statistics-explained/images/f/f5/Number_of_%28non-EU%29_asylum_seekers_in_the_EU_and_EFTA_Member_States%2C_2017_and_2018_%28thousands_of_first_time_applicants%29_YB19.png)

200.00). Whereas the leader of the organised gang in Budapest, a Syrian himself, collected Euro 400.00 from each of his compatriots. Although the Romanian smugglers denounced him to the police during investigation, he remains free. Interpreters must not share their experience in the press or in specialised journals. However, it may be done in a more sophisticated manner so that the readers learn the background of legal interpreting. The position of interpreters becomes even more delicate because (as mentioned in the previous examples) they oscillate between their duty, conscience, national law, or even the Universal Declaration of Human Rights (1948). This is why the importance of legal interpreters is on the rise and why we must pay attention to the repeating phenomenon.

### **Methodology of the Paper**

In the same way as extratextual factors influence the quality of the translated text during the translation process, various situational, mainly cultural, psychological, ethical, legal, and civilizational factors have an impact on the interpreting process, especially in sworn and community interpreting. It results mostly from differences<sup>3</sup> in legal codes between the EU Member States (Code of Criminal Procedure, Code of Civil Procedure, new EU legislation on refugee policy, different legal habits in the migrants' home countries and in Europe, etc.).

In this paper, we provide real-life scenarios from the police and investigators environment and presence of community interpreters when dealing with migrants (the approach is therefore mostly empirical and phenomenological). Therefore, we present a perhaps atypical, but very up-to-date case study, designated not only to readers but also to other experts and interpreters working in the field of sworn interpreting. Based on our own

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<sup>3</sup> For instance, in the Czech Republic, the Act on Experts and Interpreters does not differentiate between a translator and an interpreter.

experience, interpreters can find themselves in rather delicate situations. Each of these situations is viewed from the standpoint of the translatology<sup>4</sup> task (Müglová, 2009) that the interpreter has to accomplish. We analyse the required competences, a type of transfer and different kinds of speakers. Finally, we posit the question: What is the best approach that interpreters should adopt in these situations?

### **Community Interpreting: Genre Delimitation**

As to the beginnings of community interpreting, the first efforts to grant community interpreting the status of a separate interpreting genre originated with *the Critical Link Network*, established in the 1990s at the University of Ottawa, Canada. A group of interpreters gathered together with people providing interpreting services in legal, social and health care sectors. This cooperation led to the organization of the first international conference on community interpreting in 1995. Since then, critical link conferences have been held every three years to promote establishment of standards related to the practice of community interpreting, encourage relevant research, and raise awareness about the profession of community interpreters.<sup>5</sup>

The variance of community interpreting lies not only in different names under which it can be found, such as public service interpreting (UK), cultural interpreting (Canada), liaison interpreting (Australia), contact interpreting (Scandinavia), dialogue interpreting, ad hoc, triangle, face-to-face, and bidirectional or bilateral interpreting (Gentile et al 1996; Carr 1997), but also in its scope.

Hrehovčík (2009, 161) claims that opinions on specific forms of community interpreting vary depending on authors and countries. According to him, the most controversial issue is whether community interpreting should

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<sup>4</sup> For the purpose of this article, the term “translatology task” is used to refer primarily to interpreting.

<sup>5</sup> <https://criticallink.org/what-is-critical-link/> (Accessed on 25 August 2018).

also include such specific fields as court interpreting or conference interpreting. Roberts (2002, 162) argues that community interpreting differs from court interpreting and conference interpreting. In community interpreting, there are different objectives, different types of parties involved, different number of parties, different discourse used, different mode of interpreting, and differences in the directionality of interpreting. Several authors include court interpreting into community interpreting (Mikkelsen 1996). For example, Giles (2009, 140) claims that public service interpreting (often referred to as community interpreting) includes *court interpreting*, *medical interpreting*, *police interpreting*, etc.

However, typical community interpreters, have not only a different role compared to court interpreters, but also a different degree of responsibility. Therefore, ad hoc service providers are often reduced to providers of non-professional interpreting services. These services may be rendered by whoever is immediately available such as medical hospital staff, family members (including children) or even other patients. Court interpreters, on the other hand, are in most countries specialized professionals offering assistance not only to defence or prosecution, but they are also active prior to the case (Hrehovčík 2009, 161).

As to the delimitation of the genre itself, Müglová (2009, 200-201) defines *community interpreting* as interpreting destined solely for individuals or for small groups of people who find themselves in a crisis. She distinguishes three types of these crisis situations:

- an existential crisis – migrants and refugees who left their country of origin for grave reasons and seek asylum;
- health issues – experienced by tourists or citizens of foreign nationality who reside in the territory of the given state and need medical intervention or hospitalization;

- unforeseen crisis situations – car accidents, criminal activity of foreign nationals, foreigners being victims of criminal acts etc.

### **Asymmetry: A Specific Feature of Community Interpreting**

Community interpreting is provided in complex environments. Due to their multi-level hierarchy, the communication between the professional and his client presents several highly asymmetrical features that Klimkiewicz (2005, 210-211) summarized as follows:

- a major language – a minor language;
- knowledge, competence – not-knowing, ignorance;
- institution – individual;
- structures, laws, regulations – experience, feelings.

Klimkiewicz (2005) further explains that power relations in community interpreting are almost palpable since the client feels obliged to constantly explain himself and clarify certain information in the presence of the authority. This may cause that his way of expression might seem incomprehensible, intelligible, even barbaric and he can't clearly answer questions that he was asked. This often happens particularly when interviewing illegal immigrants, nationals of countries with totalitarian regimes or struggling with traumatic events (such as war, military conflict, genocide etc.). The use of onomatopoeia, stuttering, exaggerated body movements are extralinguistic signs that make the other look radically different.

### **A Trialogic Communication**

It is generally agreed that translators and interpreters play a role of mediators who enable interlingual communication. This role may vary to a certain extent depending on specific type of translation or interpreting. Based on Mikhail Bakhtin (1970) *concept of the third*, Klimkiewicz (2005) defined several aspects or functions of the community interpreter's role.

First, community interpreter is placed in between the professional and the client having a different social status. Being in this social environment, he may show different kinds of professional behaviour motivated either by feelings towards the stranger (fear, contempt, compassion etc.) or towards the institution (agreement or disagreement):

- 1<sup>st</sup> aspect of the third – community interpreting requires that the interpreter makes an additional effort to overcome the limits of communication taking place within a more fragmented context due to the presence of several cultural<sup>6</sup> and linguistic entities;
- 2<sup>nd</sup> aspect of the third – community interpreting requires that the interpreter must try to encompass different, even antagonist and mutually exclusive voices if a conflict arises, by means of invoking human values (responsibility, compassion, common project...);
- 3<sup>rd</sup> aspect of the third – community interpreting includes a fact that the interpreter works on his own conscience.

### **The Role of Ethics in Community Interpreting**

Plouhinec (2008, 38-39) points out that ethical and deontological references in community interpreting are significant in relation to the social and relational context underpinned by *the implicit* which may hinder the establishment of a dialogue between people of different cultures. He works with two presuppositions:

- the interpreter acts with the conviction that he can establish common ground despite the otherness and difference to enable the participants to enter in a relation of intercomprehension and find common solutions

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<sup>6</sup> Opálková (2010) claims that community interpreting without the knowledge of cultural background and ethnical mental stereotype of the migrant would be impossible.

- (besides that, the interpreter may have his own personal intentions, such as encouraging the participants to develop an attitude of openness);
- the interpreter bears in mind that the individual is not the reflection of a supposed culture of belonging, but he is unique, produced by his multiple affiliations and experiences - national, ethnic, social, and socio-cultural.

Based on the above-mentioned, the interpreter develops a methodology requiring a strong personal involvement. Nevertheless, in doing so, this attitude must be governed by two principles: *neutrality* and *decentration*. According to Plouhinec (2008, 41), *neutrality* means that the interpreter develops understanding and empathy towards both participants. He must therefore refrain from choosing the one for which he develops an emphatic attitude and the other for whom he develops an analysing attitude, influenced by prejudice and judgments. The concept of *decentration* is defined by Carmel Camillieri as awareness and deconstruction of attitudes and other personality elements which prevent from accepting the other in his difference.

Fiola (2004, 124) speaks of *ethics* in community interpreting in relation to deontology, stressing out that both terms are closely linked. It's based on a purely ethical reflexion that we can determine whether it is appropriate to interpret or to allow interpreting to happen, while *deontology* tries to define rules to be observed by interpreters (i.e. the way how to provide services while interpreting).

Therefore, Fiola (2004) further stresses out that ethics in community interpreting is guided by a willingness to do what the society considers just. It deals with the following questions: *Under what circumstances is it good to interpret? Why interpret? Who for? or even How far does community interpreting go?*

With regard to the last question, one of the questions we ask in the paper is: *Where is the line between interpreter's duty, prohibition, habit, strictness of the law, and human conduct?*

### Example 1 – Romanian Prisoner in Slovakia

The first example is taken from the interpreting experience in the Slovak prison context. Generally, interpreting for foreign prisoners is considered to be a very demanding task due to very stressful conditions. As pointed out by Múglová (2009, 140), during this consecutive transfer, the client is undergoing mental and/or emotional stress which may negatively impact the way he expresses himself (the speech is neither fluent nor logically coherent, he struggles to find correct words or uses slang and argotic expressions). Therefore, the interpreter has to not only be familiar with language varieties, but also 'keep a cool head' in order to handle the situation.

On top of this, as we present in this example, the interpreter may encounter a dilemma whether to keep helping the client, even if his task ended (with the translation of the judgment). In our example, the dilemma emerged after being asked to help with money transfer which would allow the prisoner to pay for some personal items.<sup>7</sup> His relatives couldn't deposit money at the prison's management nor give it to the prisoner in cash; the money had to be transferred to the bank account of the convicted person. Eventually, after receiving money from the Romanian relatives and after notifying the prison's management, the interpreter kept sending money to the Romanian prisoner from his personal bank account. For instance, this procedure would not be possible in France and a sworn interpreter would exceed his powers by doing so. But again, the question that we are faced with is: Who sets the line between interpreter's duty and a human conduct?

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<sup>7</sup> To clarify, in Slovakia, convicted prisoners must pay a part of costs related to their stay in prison (costs related to food and personal hygiene and for instance, fully cover the costs for cigarettes).



## **Interpreting for Detained Foreign Minors**

The role of interpreters is even more complex when providing services to unaccompanied foreign minors. Balogh and Salaets (2015, 35) point out that beliefs regarding the recognition of the distinctiveness of childhood, children (under the age of 18) vulnerability (young age and lack of independence) represent the roots of the *theory of children's rights*.

Children's rights definitely play a major role in judicial proceedings and non-judicial/alternative proceedings. The example we provide is taken from the context of police interrogation of minor refugees and the related rights.

### Example 2 – Moldavian Minors

In this example, we would like to present a case of two Moldavian minors detained by foreign police. From the standpoint of the translatology task, we also deal with consecutive transfer and the clients (minors) who are vulnerable may also be undergoing a lot of stress. The interpreter has to take all of this into account and adapt the way of communication with them. Besides that, the interpreter who passed the legal minimum exams and has necessary legal awareness must be well aware of the fact that he should not provide interpreting if a representative of the Social Affairs Department of the closest District Office or a United Nations High Commissioner for Refugees (UNHCR)<sup>8</sup> representative is not present. In the protocol, the interpreter should state that he is providing services with this proviso, but neither the police nor the investigative body will include such a clause in the protocol since the protocol would be invalid in procedural terms. It is again one of the dilemmas the interpreter must face and decide what is the best attitude to adopt.

In all of the examples, we want to point out the diversity and variability of phenomena and unexpected situations interpreters have to deal with in community interpreting (and especially when interpreting for the minors).

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<sup>8</sup> However, in 2012, its office was moved from Bratislava to Budapest.

## Other Procedural Issues and Controversial Situations for Interpreters

Fusilier (2010, 22-23) states that sworn interpreters intervene most often in the judicial sphere. The missions entrusted to them correspond to the three phases of criminal proceedings: *police investigation, instruction, and criminal hearing*. During the investigation phase, the urgency of the procedure and the availability of the interpreter<sup>9</sup> not only to come immediately, but to stay as long as needed, are crucial. When this condition is not met, consequences can be very bad.

### Example 3 – 71 migrants in a truck

This example falls within the scope of the third category of the already mentioned crisis situations defined by Müglová (2009, 200-201), more precisely, criminal activity of foreign nationals. In this type of consecutive transfer taking place in a very emotionally intense situation, the interpreter must often deal with the criminal's effort to convince the police of their innocence in order to avoid imprisonment which may result in a very persuasive, even aggressive way of expression. The interpreter must therefore maintain his neutral and objective approach towards both parties. However, in the last two years, we have been recording extremely tragic cases when the police didn't find a suitable interpreter soon enough. As one press release stated: *"On Thursday, a court in Kecskemét, Hungary sentenced to 25 years of imprisonment four persons who were accused of killing 71 migrants found in August 2015 in a refrigerated truck, parked near the Austrian town Parndorf. According to the first-instance judgement, an Afghan and three Bulgarians are guilty of complicity in multiple smuggling and homicide. None*

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<sup>9</sup> It rarely happens that the investigated person refuses the presence of an interpreter claiming that he allegedly doesn't speak English, but only the Hausa and Yoruba languages. That was the case of intestinal heroin transport by a Nigerian national (the case was blocked for several months).

*of the convicted shall be conditionally released from prison before he serves the 25-year sentence."*

We won't go into details, but 71 migrants including women and children suffocated in a hermetically sealed refrigerated truck. The arrested Bulgarian driver and his Afghan accomplice originally left the truck after they discovered the cooling system wasn't working. The police found the parked truck but didn't open it. The driver and his accomplice were arrested the next day, however, they didn't cooperate, and it took 24 hours for the police to find interpreters.

It may also happen that the interpreter is unpleasantly surprised with the investigative procedure itself.

#### Example 4 – Romania's Romani Women

The 4<sup>th</sup> example describes a group of skinheads who brutally attacked Romania's Romani women near the town of Trnava, Slovakia, just because they were selling fake gold at the parking lot. Based on the categorisation by Müglová (2009), we are dealing with the exact opposite of the previous example; the foreign nationals are victims of a criminal act. In this type of consecutive transfer, the emotions also play a crucial role and neutrality is needed from the interpreter. Based on what happen, the victims may feel oppressed, even discriminated because of their nationality.

In this regard, the interpreter was very intrigued by the investigator's procedure. Firstly, the investigator called his superior and asked whether he can qualify the crime as a racially motivated attack. The superior was rather strict in this case and told him to qualify it only as a disorderly conduct. Qualifying it as a racially motivated attack would reflect in a bad way in the statistics and Slovakia would have a reputation of a xenophobic country. It is a clear example of *raison d'être* of the institute of uninfluenceable investigating judge in France.

Other unexpected situations for the interpreters can also occur in proceedings related to the adoption of a child, taking a child away (by the court), divorce, etc.

### **Challenges for the Future and Need for New Solutions**

In following section, we will present some of the challenges that we deem important for the future of community and sworn interpreting. They can be built around three main axes:

#### 1) Growing need for other than English-speaking interpreters

Within the context of current migrant crisis, there is also an urgent need for interpreters whose working languages are other than English, and these are Arabic, Turkish, and Turkic. Interpreters speaking Arabic and Turkish are rare in Slovakia: they are either elderly or are students without any prior professional training.

#### Example 5 – Iraqi Christians in Nitra, Slovakia

We provide an excellent example of Iraqi Christians who received the right of asylum in Nitra (Western Slovakia) were interviewed by the police. In a group of 25 people, there was only one – a young woman (married, accompanied by her husband and their three children) – who spoke English. Her husband had to give his permission so that she could communicate with the Slovak interpreter in English.

#### 2) Intercultural aspects are on the agenda more than ever before

More specifically, we have in mind a perfect knowledge of culturally conditioned body language and gestures. For example, the raised hand of an American means STOP. However, an Arab perceives the raised hand as the

sentence: *"I come as a friend."* What happens if the gesture is misinterpreted is not hard to imagine.

Other cultural traditions: after hearing the view of European partners sitting opposite them, the Japanese remain silent for a long time. Many believe that they wait for the head of delegation or the oldest to speak. Even though the hierarchy and age principles are highly valued in Japan, this assumption is false. The Japanese are just thinking about what the European partners said to them.

Štefková (2006), one of the leading theoreticians and practitioners in the field of sworn and community interpreting in Slovakia, described a culturally conditioned gesture used in the adoption process by a Dutch couple. The adoptive parents showed sweets to a Romany boy, they gave them to him by using a gesture which in Dutch means "Taste them. They're good." However, in our cultural background the same sign stands for beating and could be interpreted as "Don't dare to eat them". As a result, the boy started to cry.

3) Linguistic and psychological training of police officers (investigators involved in the asylum process) is also necessary.

From the viewpoint of linguistic training, the state administration presents several deficiencies. At the Slovak Academy of the Police Force, languages aren't taught in a way which would enable police officers<sup>10</sup> to conduct interviews on their own in a foreign language (primarily the English language). Another issue is the basic infrastructure. It may happen that foreigners have to wait for an asylum interview even 48 hours. If solid material and technical equipment is missing, linguistic training of police officers can't be one of the top priorities.

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<sup>10</sup> The situation in the medical field is different. This year's bachelor theses, written by students of the Department of Translation Studies at the Constantine the Philosopher University in Nitra, Slovakia, showed that more than 50 % of Slovak doctors are able to communicate with foreign patients in English.

## Conclusion

The paper reflects, above all, a new reality in the field of sworn and community interpreting. Considering the new globalization challenges, the status and role of sworn interpreters and translators are changing quite rapidly. Based on the gained interpreting experience, we stress that it is mainly the interpreter, not the investigator, who can positively influence procedural acts, and guide the affected or investigated person towards a meaningful cooperation.

When we talk about the irreplaceable role of a sworn interpreter, he often backs up the ex officio lawyer very successfully. However, we come to further procedural vacuum. The role of the ex officio lawyer ends by freeing or convicting the foreigner/migrant-perpetrator. But a convicted and imprisoned smuggler has other human rights and needs (making phone calls, buying food in a buffet if he/she doesn't like the prison fare, buying cigarettes, etc., writing letters and hiring a translator). After the imprisonment, not only interpreters, but also translators play a crucial role. Determination and payment for translations of prisoner's request and complaint form depends on the arbitrariness of prison or court management. If the court appoints an official translator, the entire process is usually too long, and certain terms can be time-barred, more precisely the substance of the prisoner's request can be postponed. Not to mention translations of censored correspondence, etc.

The outlined issues of migration and new situations in which the sworn interpreter or translator may be involved require a new definition of his/her status at the international level by EULITA, but also in the Slovak Act No. 65/2018 Coll. Amending and Supplementing the Act No. 382/2004 Coll. on Experts, Interpreters and Translators and on Amendments and Supplements to Certain Acts, as amended. The continuing education of sworn translators and interpreters is also a necessity.

Educating and improving the quality of staff selection in the field of investigative forces is beyond our reach. Teaching new languages – especially Turkic languages (Turkish, Afghan, Persian, Kurdish, Pakistani) and selected African languages (Swahili, Hausa) – and preparation of relevant interpreters remains a permanent *condition sine qua non*. That's where we see a potential room for coordination from the level of competent European Commissioners.

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## **Interpreting Signed Poetry Performances: the needs of non-signing audiences**

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### **Abstract**

Sign language poems are highly visual performances that combine gestures and bodily expressions of emotion with linguistic elements. In our research reported here, we conducted a series of short experiments with hearing non-signers to investigate what they can and cannot understand of a range of visual sign language poems, how much information they need in order to understand the language in the poem, and when they should get it. We argue that the amount of linguistic and semiotic information available in signed poems interacts with 'non-signers' language and encyclopaedic experience to determine how much they understand and their needs for extra help in understanding the poem. We find that, although preferences vary, the audiences are broadly agreed that a full simultaneous translation of poetry performances is less preferable to providing prior explanations and hints or tips to identify specific signs in the poems.

### **Translation and Interpretation of sign language arts**

Our focus here is on the needs of hearing non-signers for rendering the source language of a signed poem into a target language in spoken form. Thus, we are interested in the needs of consumers of the interpretation product between signed and spoken languages. The needs of consumers have been considered from several perspectives in research on practical elements of sign language interpretation (Janzen 2005, Nilsson 2010) but very little has

been conducted on this for creative sign language (but see Spooner et al, 2018).

Existing research conducted into sign language translation and interpretation in relation to the language arts can inform our study. We may use what we know of the process, product and producers to consider the consumers' different experiences of the poetry that is interpreted. With respect to interpretation, Nathan Lerner and Feigel (2009) describe the role of interpreters in the 'golden age' of American Sign Language (ASL) poetry in Rochester, New York in the 1980s, describing some ways in which they approached the translations of the work. Spooner et al (2018) focus principally on the experiences of the interpreters as they attempt to provide for their source-language and target-language consumers, in which they emphasise the significance of the visibility of the interpreter during the interpretation of a visible, incorporated language artform. Eddy's (2002) research on translating two ASL poems (Elle Mae Lentz's *To a Hearing Mother* and Clayton Valli's *The Bridge*) into English considers translations of signed poems that could be spoken aloud during a performance. Felício's (2017) study of interpretation of Brazilian Sign Language poetry into spoken Portuguese addresses the experiences and wishes of the interpreters and the deaf poets, finding that the need to retain the poetry within the poet's body is considered a priority.

Research on rendering poetry from a spoken language into sign language (that is, in the opposite direction from that considered here), often begins with the idea that the aim is to provide deaf people with access to the poem (for example, Klima and Bellugi 1979, Padden and Humphries 1988, Novak 2000, Weir 2001, Barros 2015). This lack of access is not necessarily a language issue, however, but a modality issue. Although translation may be needed because the signers do not understand enough of the written language, at least to be able to read it comfortably (Hoffmeister and Caldwell-

Harris 2014), sometimes sign language interpretation for deaf people is not because they do not know the spoken language but because they cannot hear it to access it. Most deaf signers are bilingual to some extent, although it is usually much easier for them to access spoken language via interpretation into their own visual language, and interpretation is crucial because they cannot hear it. On the other hand, the key point to be born in mind when considering the interpretation of sign language poetry into the spoken word is that although the non-signers may not be able to understand the language in which the poetic message is being presented, they are able to see it.

Research on translations of signed poetry into various written forms of the target language (eg Eddy 2002, Souza 2009, Sutton-Spence 2010, Wilson 2012) are particularly concerned with how to translate aspects that are present in sign language but absent in written language, such as use of space, symmetry and speed of movement, or performance elements such as non-manual features that portray rich information about manner and emotion. Other visual elements may include repetition of a handshape or a pattern of changing handshapes, which, again, are visible to the non-signing audience, even if they do not appreciate the importance or meaning of what they are seeing. For example, as Eddy (2002) observes, no English translation can readily show that Clayton Valli's ASL poem *The Bridge* is constructed around ASL handshapes that carry patterns of the numbers 1-6, but viewers of the poem can see these handshapes while they listen to an interpretation.

Thus, when considering interpretation of signed performances for hearing people, it must be in the context that there is another, simultaneous visual input so that hearing people can listen to one message on one channel and see another on the other.

## **Sign Language Poetry and interpretation**

Sign language poetry is the highest art form of any Deaf Community (Sutton-Spence and Kaneko 2016, Bauman, Nelson and Rose 2006). It is strongly visual and carefully constructed for maximum impact on the senses. As an expression of Deaf Identity, it is an art form with its own rules and patterns and, importantly, it must be performed to exist. Traditionally, signed art forms have been performed live (and they still frequently are) so audiences have only one opportunity to see and enjoy the poem in real time, and they need to 'get it' on the first viewing.

This 'one-shot' context has influenced the structure, content and style of poems. Increasingly, however, signed poems are recorded so that audiences can view a performance of a given work repeatedly. Following Rose (1992, 2006) and Krentz (2006), it is clear that recording signed poems can make them more like more literary texts in written languages. These rather more enigmatic poems are often less readily accessible on a single viewing and require repeated study for full appreciation and enjoyment.

Increased interest in sign language by hearing non-signing people and a higher profile of signed poetry have led to requests for spoken interpretation at signed poetry events to enable access for non-signers. Attwater (2011) has observed that translating works of poetry from a minority language allows it to move from the periphery of a culture's literary awareness to the centre where it can be better understood, appreciated and valued. She sums it up, saying:

'the translation of literary texts into English in a world frequently dominated linguistically by the English language continues to be important, as it may paradoxically help to destabilize the predominating monolingual complacency. Translated texts from other cultures can open minds and broaden horizons; and in an environment so frequently full of strife and petty-mindedness the opportunity to see other cultures

and hear others' opinions may contribute to making people less subjective and more objective; and perhaps a little more tolerant of a shared humanity.' (2011, 23)

Thus, we might be surprised to learn that some signing deaf poets reject opportunities to render their signed poetry into spoken language. Many deaf poets want to aim their poetry at Deaf audiences and, while they may cautiously welcome hearing non-signers in the audience, they prefer not to have it interpreted, in order to preserve the cultural balance in favour of the signed poetry (Sutton-Spence and Quadros, 2014). They are aware of the danger of interpreting the culturally precious minority language (their sign language) into the language of the dominant (hearing) society because it can allow the dominant society to dominate this, too. As part of our attempt to resolve this tension, our research asks how much these hearing non-signers can understand in a non-interpreted, highly visual environment.

Where signing deaf poets do accept interpretation of their work so that hearing non-signers can have access to it, research is needed to understand how this poetry can be ethically translated in order to preserve the rights of the minority community while allowing the dominant society access to the art-form (see, for example, Stone 2009 for a discussion of Deaf translation norms). Thus, we need to ask what should be interpreted, why, and when.

### **What should the interpreter render?**

As signed poetry is strongly visual, and many signed poems have no relationship with spoken language, there could be an argument that non-signers should be able to use their common sense to understand the signs, and not rely on interpreters. After all, the technique of 'characterisation' is shared by signed poetry, mime and gesture (Eastman 1989, Perniss, Thompson, & Vigliocco 2010, Sutton-Spence and Boyes Braem 2013), so we might expect signers and non-signers alike to understand visual presentations

of behaviour and emotion. Strongly visually motivated productive signs that 'show' rather than 'tell' (Cuxac and Sallandre 2008) are readily understood by deaf signers even though these signs are not part of their vocabulary, so perhaps non-signers can understand these too. However, some guiding interpretation for non-signers will still be needed because signing audiences have important skills that non-signing ones do not. For example, shifts between more than one character are common in signers' experiences but not for non-signers. Signers are familiar with the under-specification of meaning in classifier signs and know how to use linguistic and pragmatic knowledge to understand if a hand represents a hand, an object or a lexical sign but non-signers do not have ready access to these distinctions.

Arguably, it is not the interpreter's job to enable the audience to understand the poem; that is a task jointly achieved by the poet and the audience. It is the interpreter's job to enable the audience to understand the language enough that they can use their imagination and resources to generate their own understanding of the poem as it is performed by the poet. Indeed, a danger of offering any translation of a poem is that it naturally closes down many of the possibilities of choice and meaning that are open in the original language. Interpreters may wish to keep open as many options of 'multiplicity and multivalence' (Eddy 2002) as possible.

At the very least, audiences need to understand the context of the poem in order identify elements within the discourse. Nilsson (2010) provides us with a useful way of thinking about the role of interpretation in signed poetry when she refers to the way Fillmore's concept of cognitive framing allows people to construct understanding in signed discourses where certain aspects are underspecified. Signing poets often (although not always) give the title of their poem before signing it and the title of the poem often (although not always) provides a frame for audiences to access possible interpretations for the visual performance. Thus, we may argue that interpretation of the title

can provide this, at least.

As signed poetry is always performed, we might expect that even where there is no interpretation, the emotions expressed in a signed poem can come through clearly to audiences who do not understand the linguistic message carried by hands and other more linguistic articulators. Where there is interpretation, the simultaneous presence of the performing poet using the source language allows audiences to receive the emotional information directly from the performer's bodily expression, while a translation in the target language provides the linguistic message.

However, Rose (2006) has argued strongly that the body, self and text in signed literature are inseparable. She claims that:

'literacy in sign language means preserving the *image* of the author signing... A person viewing (reading) an ASL poem experiences the poem through the poet-performer's body.' (Italics in original) (2006, 130-131)

Rose suggests that a signing poet presenting a poem says "'These are my signs in this body'" (2006, 131). For audiences to experience the essence of the signed poetry they must experience the visual performance of the poet's body. With this awareness, we can see that an interpreter cannot reproduce the whole poem in translated words because so much of the poem exists in the body of the performer. The audience must focus on the message conveyed by the body in performance as well as the signs used. The relative contributions that the 'body, self and text' make to any poem will dictate what is spoken by the interpreter.

Thus, different signed poems call for different interpretations. There is a balance between semiotic and linguistic information in the poems and what is needed to understand them. Poems with greater linguistic information will require more linguistic interpretation; poems with less linguistic and more semiotic information will require less linguistic interpretation. If the poem uses predominantly signed vocabulary, it will almost certainly be unintelligible to



non-signers. Interpretation is then essential for understanding the poem. Creating that interpretation may be relatively straight-forward if the signed vocabulary finds reasonably ready equivalents in spoken languages.

To interpret a whole poem, however, we would need a rendition that can give its entire meaning, including its poetry. Such a feat would be impractical and probably undesirable (Nilsson 2010, for example, has shown that attempts to include all the information from a signed source when interpreting into a spoken target language is not possible due to the restrictions of available time). However, depending on how and when the information is delivered, there is much that interpreters could render, even in the time available during the performance of the poem. We give more detail of several methods below, but one example was provided by Eddy (2002) who suggested that interpreters could take a haiku-like approach to represent the predominantly agentless form of many signed poems. She suggests translating the opening section of Clayton Valli's ASL poem *The Bridge* as, "A boat. / Open sea. / Horizon: a bridge" so that it directly captures "visual events as they emerge and act themselves out before us, releasing them from the restrictive concept of time and space, letting them leap out directly from the undifferentiated mode of existence" (2002, 201).

These agentless constructions have been effectively used by Kenny Lerner using English with the ASL signing of Peter Cook in the poetry of The Flying Words Project.

However, these methods have focussed on the process and product of interpretations but not on the consumers (Janzen 2005, Nilsson 2010). We have not researched if any of these methods outlined provides what non-signing audiences want or need. We do not know how useful the visual nature of the poems can be to those who do not know sign language. Our research is a first attempt to understand this.

## Participants

The participants in this study were hearing people who knew no sign language at all. All were fluent speakers of Portuguese. They were all undergraduate students of literature and translation at the Federal University of Santa Catarina (UFSC) in Florianópolis, Brazil. They were familiar with poetry appreciation and translation but had no previous exposure to sign language poetry. Each of these participants will be referred to by a number 1-10.

## Materials

We selected filmed performances of four poems by three British Sign Language poets. Although the poems were in British Sign Language (BSL), this made no difference to the participants, who did not know any sign language. The poems were drawn from an existing corpus of materials that allowed us to select different poems with different degrees of visual imagery and the equivalent material was not available in Libras (Brazilian Sign Language) at the time we did this experiment. We have no reason to believe that the results of our study would be any different if we showed poems to non-signers in any national sign language. The poems with greater visual imagery used classifier signs or incorporation devices that would be similar in BSL or Libras.

*Prince Looking for Love* (1 minute 24 seconds long) and *Cochlear Implant* (2 minutes 31 seconds long) were composed and performed by Richard Carter. These two highly imagistic poems rely on aesthetic representation of characters for their poetic effect. *Roz – Teach a Dog a New Trick* (1 minute 34 seconds long) was composed and performed by Paul Scott and while it is superficially highly visual and imagistic, its true poetic message lies in its metaphor for deaf education, using specific signs with meaningful handshapes. *Who am I?* (2 minutes 28 seconds long) was composed and

performed by Donna Williams. The least visually motivated of the four, this poem uses semantics, linguistic space and metaphor to create its poetic message about deaf identity. All of these poems are available on YouTube, with an English gloss and commentary.

*Prince Looking for Love* is a highly visual poem that uses almost no sign language vocabulary. In this poem, a human kisses two frogs in the search for love. The first remains a frog; the second transforms into the human's lover. The poet takes on the characters of the two frogs (one handsome and proud, and one ugly but assertive) and the character of the human who comes to kiss the frogs. Additionally, there is reference to a fly that the ugly frog eats, but the poet does not take on the character of the fly. We selected this poem because it was visually highly accessible and because the title might help the participants' understanding if they drew on their encyclopaedic folkloric knowledge that young royals can find love by kissing frogs. There is, however, additional complexity to this poem, as audiences need to understand that there are two frogs and a human.

*Cochlear Implant* is also highly visual but uses more sign language vocabulary. In this poem, a deaf person dreams that he can hear but wakes to find that he is as deaf as he always was. Tempted to hear the sounds from his dream he puts on a cochlear implant, but the noise is terrible and he tears the implant off in fury. The poem primarily shows the perspective of the poet-protagonist, so there is a lot of scope for non-signers to see performance of a range of emotions, often portrayed intensely. It also uses very visual signs that could be accessible to non-signers as gestures, relating to sleeping and hearing sounds. The poem's title gives a clear indication of the content (less obliquely than *Prince Looking for Love*) which can help non-signers to identify the visual signs, but it contains specifically deaf cultural references, as it refers to an object and attitude to that object that are not familiar to most hearing people.

*Roz – Teach a Dog a New Trick* tells of a dog wanting to chase a ball. In turn, three people throw their ball that the dog is unable to catch. The fourth person throws a ball that the dog runs after and it never comes back. The clear characterisation of the dog and humans might allow non-signers who know the title (including the words 'teach' and 'dog') to recognise the characters, and encyclopaedic knowledge coupled with gestures showing the visible activities of bouncing and throwing a ball can help further. However, it is less obvious to a non-signer that four different people throw the balls, or that there is something very unusual about the way the first three handle their ball. The title gives no clue to the poem's true meaning, which requires audiences to understand that the dog can only catch the ball that uses the correctly articulated sign 'ball'. The unusual handshapes of the first three balls use handshapes for signs referring to three methods of deaf education that have failed deaf children – oralism, cued speech and the artificial system of Paget-Gorman signed speech. The correct handshape of the final ball is the one used to sign 'sign language', the method of education preferred by deaf community members.

*Who am I?* shows the poet-protagonist exploring her sense of identity as a deaf person who grew up within hearing culture. She investigates many different aspects of her personality, concluding that each one is a part of her - including those parts that make her feel more - or less - 'deaf' or 'hearing'. This poem uses many signs whose meanings are not immediately understood through their iconic basis (although signers who know the sign are able to see some visual motivation behind them). Thus, non-signers might be expected to understand very little, apart from any emotions on the face or that certain signs are placed in certain areas of space.

## **Procedure**

We showed the four signed poems to the participants in the order they have been described above. Each poem was presented twice. The first time

we told the participants the title of the poem (to provide them with some sort of contextual frame) but they watched it without any further explanation or interpretation. We then asked them to write down what they understood of the poem. Although we did not specify any length of time for them to write it, they usually spent about five minutes on this task. Then they watched the poem for a second time, with some sort of voiced interpretation or explanation. Then we asked them to write down any further understanding of the poem and their feelings about the experience of that type of translation. This also took approximately five minutes. Finally, we asked the participants to note down their preferences or feelings towards any particular method of interpretation. The entire task took about an hour. All participants wrote their thoughts in Portuguese and we have translated them into English to report them here.

In order to explore methods of interpretation, we provided four different types of voiced information in Portuguese, drawing on methods suggested by Kenny Lerner at a symposium at Swarthmore College in March 2012.

The first poem, *Prince Looking for Love*, was accompanied by a full translation of the signs' meaning, read aloud with a standard lag time such as one might expect where an interpreter processes the message before producing its interpretation. Hence, the participants saw the signs slightly before they heard the interpretation. The translation was a Portuguese translation of the English translation that had been approved by the poet.

The second poem, *Cochlear Implant*, had a full translation (also a Portuguese translation of the English translation that had been approved by the poet) with almost no lag time so that the participants saw the poem as they heard the translation. Full translations of poetry accompanying the signed work have been used by ASL poets such as Debbie Rennie, Ella Mae Lentz and Patrick Graybill.

For *Roz – Teach a Dog a New Trick*, we first told the hearing participants

that they would see the sign for 'dog' and 'ball' and explained the significance behind the differing handshapes. During the poem we then provided 'hints' or 'tips', giving the meaning of the words for the key signs. This use of hints is similar to the technique that Kenny Lerner uses in the ASL performance duo The Flying Words Project.

For *Who am I?* we gave the title and then read aloud the whole text of the translation so that they knew the context and then asked them to watch the poem with only occasional voice over interpretation of key words. This method of providing the text in advance of seeing the poem was used by the ASL poet Clayton Valli.

We used thematic analysis (Braun and Clark 2006) to identify the key themes in the participants' responses to the tasks. We present here our findings in three different main sections – what the participants were able to understand, what errors they made in their understanding of the poems, and what their views were on the different types of interpretation they were offered.

### **Things the participants did understand**

When considering the correct identifications and errors in understanding that the participants reported after viewing the poems without any additional interpretation or explanation, it is important to acknowledge that we only see what they reported. We do not know if they missed things out in their writing because they didn't understand them, forgot them or just didn't think to write them down. In a more detailed and in-depth study we would need to probe more carefully to see if they remember anything else.

Simply looking at their responses after the first viewing of the poems, we find that the non-signers understood very little without interpretations. They tended to write single words as they struggled to identify anything, even if they could not create a coherent narrative out of it. For example, Participant #8 wrote after seeing *Cochlear Implant*: "Happy, sad, fierce, indignant, see,

don't hear, put on hearing aid, improve, converse, watch television, listen, interact" and Participant #11 wrote of *Prince Looking for Love*, "Kiss, impossibility/refusal". There is no doubt that the participants were able to recognise emotions and states shown on the face and body during characterisation, such as happy, sad, fierce, indignant or impressive and persistence, dejection, majesty, love and arrogance. They may not have been able to say *who* was feeling these emotions or *why*, but they could identify them. Participant #8 reported of watching *Cochlear Implant* that the only things they understood were putting on the implant (an action) and the emotions. We will see later, however, that sometimes participants did not identify even these correctly.

The participants were also able to identify actions such as kiss, reject, look, run and jump. Again, these were not signed using conventional signs in the poems but were acted out in character roles or through gestures, in accordance with deaf poetry norms. Again, too, some participants misidentified some actions, so that speaking and watching television were offered for activities that are not mentioned in *Cochlear Implant*. They also were able to identify objects based on their behaviour, size and shape or the way they were handled. Objects such as a frog, ball and dog were correctly identified. Roles such as 'master' in *Roz – Teach a Dog a New Trick* could also be determined from the context and encyclopaedic knowledge.

Thus, we can conclude that highly visual poetry does permit some level of understanding even among non-signers, especially if they know the context of the title but that this understanding is extremely limited. In the absence of interpretation, the participants had no linguistic support available to them. They relied entirely upon their general knowledge of poetry, the poet's non-manual expressions of emotion, the visual-mimetic elements of the performances and anything they could draw on from knowledge of the title.

## Errors and Incorrect information

In some cases, the participant perceived their lack of understanding to be complete. Even knowing the title, Participant #8 reported of the first viewing of the strongly visual *Prince Looking for Love*, "Goodness! I was 100% off understanding anything". This participant had struggled to identify even the emotions portrayed by the poet's facial expressions and body movements, suggesting "sadness, difficulty, hope", when none of these states was portrayed. For such a participant, inexperienced in any signing, the visual nature of signed poetry does not make it accessible at any level. Participant #4 was at least able to say "I didn't understand it, but I imagine that there is a relation between two or more people or perhaps animals".

Their inexperience led them in some cases to be wildly wrong in an overall understanding of the whole poem. Participant #3, after first viewing *Prince Looking for Love*, suggested: "Walking together in the houses of love. Love needs care, like a flower. It needs water to survive. A flower without water withers and dies. The same happens with love."

It was usually possible for the non-signers to draw on enough visual and encyclopaedic knowledge to understand something in the poems, but there were still many errors. Perhaps they understood the end of the poem but not what had led up to it and frequently did not understand *why* things happened, for example why the protagonist in *Cochlear Implant* first appeared to hear and then did not. Participant #3, for example, knowing the title, understood that the character had put the implant on, hated the noise and forcibly removed it but had not understood what led the character to put it on. Alternatively, they understood parts and tried to make sense of the rest of what they saw, again understood by attempting to fit what they saw to the cognitive frames they had evoked from the title. Despite admirable – and plausible – attempts to make sense of what they saw, failure to understand other parts of the poems led to general misunderstanding of the events. In



*Roz – Teach a Dog a New Trick*, for example, participants might have been expected to understand the events even if they did not understand the metaphor behind the handshapes. However, this was not the case. Participant #3, knowing a dog kept leaving and returning to a person and there was some dissatisfaction, suggested that a dog had bonded with a human, despite being driven away several times, until the human finally adopted it. Participant #5 understood that the dog failed to chase the ball the first three times but didn't realize that the fourth attempt was a success; Participant #4 thought one person was choosing the ideal dog, rejecting all the ones that didn't chase the ball and the one who did chase it left him without a dog; Participant #10 thought that the dog was in a habit of running off with the ball so the master gave up trying to train it.

The non-signers were able to appreciate that characterization showed more than one character but found it hard to identify when there were different characters that were too similar. For example, many of them failed to realize that four different people threw a ball for the dog in *Roz*, or that there two frogs in *Prince Looking for Love*. Participant #7, not realizing there were two frogs, attributed the characteristics of one frog to the human. Participant #5 said, "The problem was distinguishing the characters. The interpretation helped me to understand who is who in the poem".

Encyclopaedic knowledge clearly helped the non-signers in their understanding, but it could also hinder it if they allowed their knowledge to override what was presented. Participant #10 wrote on the first viewing of *Prince Looking for Love*, "A man is very much in love with woman but the problem is that he doesn't know how to tell her and this leaves him feeling desperate".

### **Comments on their experience**

The types and timing of extra linguistic information in the spoken language have all been tried previously by other signing poets who have

permitted interpretation of their signed work. In none of these cases, as far as we understand, have there been any published comments on feedback from audiences on how useful they found it. From our findings, it would be true to say that there is no pleasing everyone, as the participants held a range of views – sometimes contradictory - about the types of interpretation that were offered but the general preference emerged for having “tips” rather than full interpretation.

One unintended outcome of our research design was that participants had the opportunity to see each poem twice. We have already noted that performances are usually given once but the responses we got from participants suggest that repeating the work a second time increases understanding and enjoyment considerably. Perhaps this should be considered in planning of poetry performances, especially where there is some poetic enigma for audiences to focus upon, whether or not there is any additional explanation the second time.

The participants understood the necessity of being able to see the poem to understand what was provided in the performance. Participant #2 worried that focusing on the spoken language could lead to audiences “going so far as to only focus on the identification of the language and not on the rest”.

Visual information notwithstanding, there was no doubt that most of the participants appreciated having some sort of voiced information about the signs. Participant #5 said simply “Without this interpretation it was almost impossible to understand the meaning.”

Simultaneous translation was valued by some in order to understand the content of the poems. Participant #9 stated: “I prefer the simultaneous translation... The poem I understood most of was number 4 but I liked 1 and 2 best (because of the experience of the interpretation) – it gave more of a sense of receiving a ‘poem’”. Participant #4 valued it especially in conjunction with a first reading of the translation before the poem saying that it “gave the

sense that the poet was speaking as himself” and Participant #3 found it helped comprehension of the poetry.

On the whole, however, simultaneous translation was not best liked. Participant #5 felt that while it helped to understand the content, it restricted the chance to use their own imagination to interpret the poem in their own way. Participant #6 also felt this: “when you give the interpretation beforehand, we almost don’t need to think”, although this person did acknowledge that it was helpful to gain an immediate understanding of the content.

Explication and translation in advance (in *Roz- Teach a Dog a New Trick* and *Who am I?*) were valued to understand both the language and its employment in the poem. We used the device of explanation and explication in the case of *Roz- Teach a Dog a New Trick* because the surface meaning of the poem was more readily accessible, but the metaphorical meaning needed extensive linguistic knowledge of BSL specifically and of Deaf culture. Participant #8 outlined the advantages of it: “Having the explanation first made it much easier to understand and follow the poem. I found myself improving with this. I was more attentive”. Participant #10 said with respect to *Who am I?* “In my opinion, the explanation of the poem was better than the simultaneous translation. With the explanation I could understand a little of the meaning which was very complex”. For Participant #2 there was the chance to recognise some signs: “As we had heard the poem beforehand, we managed to identify some signs and, watching it, it was as though we were ‘hearing’ the poem for a second time”.

However, again, some participants felt that this reduced their chances of using their own imagination to create their own understanding. Participant #7 asked, rhetorically, “If I already know the translation, why should I watch the video?” It was also a problem that for some longer poems the participants simply failed to remember all that had been given in the earlier explanation

or translation.

Participants greatly preferred having 'hints' to identify the meaning of individual key signs during the poem, helping them understand the content while leaving them free to enjoy the visual aspects of the performance. Participant #5 said: "I think that help with the interpretation of some signs gives us more room for our interpretation [i.e. understanding of the poem]" and Participant #7 said "Giving tips is nicest".

## **Conclusions**

Although this is only a small-scale study, to our knowledge it is the first to consider the consumers of interpretation of signed poetry, in their hearing, non-signing audiences, and thus shows some important directions for further work. While some interpreters may expect, wish, or feel responsible to provide a perfect poetic target language output, this does not appear to be what is most appreciated by the audiences, as it distracts from the visual art of the signed poetry.

It is clear that the non-signers in our study, with no experience of signed poetry before our experiment, quickly came to understand the importance of words reinforcing and complementing the visual performance of the poetry. Despite their natural need to have an essential linguistic understanding of the poem, most participants did not find the full translation the most satisfying way of appreciating the poetry. Deaf poets, too, have expressed strong reservations to us about this method. It is also possible, and not unusual, for audiences of poetry events include hearing signers as well as non-signers. Fluent signers who cannot avoid hearing the interpretation may find the voice-over interpretation distracting.

From this research, then, using explanations and hints or 'tips' emerges as the way to most satisfy the needs of audiences and poets at a performance. The tips give enough information to allow non-signers to identify the meaning of the lexical items but do not dominate the visual experience of the poetry.

The poets, frequently thinking about both hearing and deaf audiences, prefer these hints to come before the poem rather than during.

When there is satisfactory interpretation, the poets can feel content that they are achieving their aims for both deaf and hearing audiences, and the hearing non-signers can understand enough to be able to focus on the visual aspects of the performance. The poets are able to put across their messages and show their poetry to hearing audiences with least compromise to their artistic and cultural beliefs, and the non-signers, such as one in our study, can say: "I believe that the experience was an excellent way to prepare us for contact with sign language that is not usual for hearing people".

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# **Didactic Strategies for the Development of Memory, Attention and Concentration Skills in BA Students: a Case Study into Consecutive Interpreting from English into Romanian**

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## **Abstract**

This article aims at assessing second year undergraduate students' memory, attention and concentration skills in classes of consecutive interpreting (CI) by means of applying a *Distributed attention* exercise. The study was conducted at the Department of Translation, Interpretation and Applied Linguistics, Moldova State University. It focuses on determining the number and types of errors that students make during CI from English into Romanian, the possible causes of such errors and relevant exercises to train memory, attention and concentration competences. It looks at two samples of students that represent the experimental group (EG) and the control group (CG). The main hypothesis we put forward in this paper is whether and to what extent the translation exercise applied to the EG prior to discourse interpreting improves the quality of the CI product compared to the group of students who do not have any CI exercise before interpreting the same discourse.

## **Aim, objectives and hypothesis of the study**

This paper aims at determining the quality of the interpretation versions provided by BA students from the Department of Translation, Interpretation and Applied Linguistics (Department TIAL), Moldova State University. The participants in the study are second year BA students whose mother tongue is Romanian and who study English as a first foreign language. The study was carried out in the first semester of students' classes of Consecutive interpreting (CI).

The objectives of the paper are:

- To identify and analyse the types of errors that students make;
- To determine the causes of errors;
- To establish the prevalence of CI categories and number of errors in the EG and the CG;
- To determine whether the strategy of applying the memory, attention and concentration exercise prior to CI of the discourse will improve the quality of interpretation in the EG in terms of number and types of errors.

The main hypothesis to be tested in this paper is formulated as follows: Students in the EG will prove better performance results when applying the memory, attention and concentration exercise prior to the discourse interpretation compared to the students in the CG who do not have the exercise prior to discourse interpreting. This assumption originates in personal didactic observations during classes of consecutive interpreting. We intend to uphold or reject the stated hypothesis by comparing error rates in the EG and CG.

## **General notions on *competence of consecutive interpreting and error analysis***

In this study the notion of *interpreting competence* has a central role because it represents the object of study of this research. But due to the diversity of ideas and approaches to the notion of *interpreting competence* it is difficult to state one definition and determine a common thinking of the skills that make it up. At the same time there is a wide variety of interpretations that cover the notion in question and many more studies carried out equally by scholars and practitioners in the field of interpreting competence and interpreter training (D. Gile, S. Kalina, G. Lungu Badea, J. Z. Forte, M. Cecot, W. Zhe), types of abilities that one should possess in order to perform his/her activity at a high level standard (D. Gile, S. Kalina, W. Keiser, A. Riccardi), interpretation quality assessment (H. Vermeiren), error analysis (M. S. Alessandrini W. Hairuo), curriculum design, consecutive interpreting and consecutive skills (P. Sveda) etc.

In order to prove the broad interlinguistic spectrum of denominations for the notion under study we outlined a timeline analysis of the terminology used for the notion of *interpreting competence* used in the scientific literature which is presented in Table 1.

**Table 1. Terminological variations of the notion of *interpreting competence***

<b>Authors</b>	<b>Denominations proposed for the notion of <i>interpreting competence</i> in the published literature</b>
D. Gile (1995, 2009)	Fr. compétences en interprétation
W. Keiser (1997)	Fr. aptitudes à l'interprétation
F. Pöchhacker (2004)	En. competence in interpreting
M. Russo, P. Salvador (2004)	En. aptitude to interpreting
И. С. Алексеева (2004) А.П. Чужакин, С.Г. Спирина (2007)	Ru. навыки устного перевода
C. Petrescu (2005) G. Lungu Badea (2012)	Ro. competența interpretativă
H. Vermeer, J. Van Gucht, L. De Bontridder (2009)	En. translation ability (with reference to interpreting)
А. Бутусова (2012)	Ru. компетенция устного переводчика
A. Gillies (2013)	En. interpreting skill
S. Kalina (2016) R. Setton, A. Dawrant (2016)	En. interpreting competence

B. Ahrens, E. Tiselius, A. Hild (2017)	En. Interpreting competence(s)
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*Memory and concentration* play a crucial role in the process of CI. In this respect, academics and practitioners suggest working hard on the level of attention and concentration from the very beginning of the development of one's interpreting competences.

When mentioning the qualifications an interpreter needs with regard to memory and concentration M. Phelan states: "Interpreting is a demanding job [...]. The interpreter needs a good short-term memory to retain what s/he has just heard and a good long-term memory to put the information into context. Ability to concentrate is a factor as is the ability to analyze and process what is heard" (Phelan 2001, 4-5). The aim of memory training in interpreting is to achieve a better understanding of the source-language (SL), which will ultimately lead to adequate interpreting.

Among the problems some novice students report during classes of CI is the underdeveloped memory and the lack or loss of concentration to perform the interpreting task. The first step in CI is to understand the message in the SL, then memory training exercises will be provided early in the process of interpreter training.

Here are some memory-training exercises we suggest for better performance in classes of CI:

- *retelling in the SL – reproducing the information on a particular subject;*
- *shadowing with a twist – repeating the speaker's words in the same language. The repetition is done after a short pause following the speaker's utterance, which makes the shadowing more like CI;*
- *categorization – grouping items with the same properties;*
  - *comparison – determining the similarities and differences between facts, things, events;*

- *generalization* – drawing general conclusions from particular examples or message from the provided text;
- *description* – depicting a situation, a person, an object, an experience;
- *mnemonics for memory exercises* – using different types of mnemonics like *name mnemonic* (creating names of persons or things from the first letter of each word in a list of items that need to be memorized), *expression or word mnemonic* (forming phrases or words from the first letter of each item in a list), *rhyme mnemonics* (inserting information to be remembered in the form of a poem), *note organization mnemonics* (outlining main ideas from details, reorganizing a written text into schemes that contain symbols, abbreviations, signs, etc.), *image mnemonics* (reorganizing information in the form of mental or graphical images), *spelling mnemonics* (remembering commonly confused words if attributing them easier to remember words) to promote information recall;
- *exercises with background noise* interferences to prevent information loss and boost concentration as well.

*Attention* and *concentration* are as essential as memory skills for CI as their loss during an interpreting assignment may lead to disastrous consequences and incapacity to regain control over the process of interpretation. Some of the causes leading to the loss of attention and concentration are vulnerability to rapid circumstantial changes (unknown words or phrases, numerals, enumerations, etc.) and slow reaction to quick situational changes. When in stressful circumstances during CI students have to put much psycho-cognitive effort into tasks of CI. They have to:

1. Listen to, analyze the information and take notes;

2. Reproduce the information by deciphering the notes and resorting to short-term memory for further details related to the discourse while (possibly) hearing some background noise.

Consequently, the ability to cultivate distributed attention between the phases of SL comprehension and target-language (TL) production is a prerequisite for successful performance in interpreting.

Of course, concentration cannot be constantly retained but it can be trained to last longer. In order to train concentration (re)gain period to last shorter we may suggest the following exercises:

- *Repetition* of words, numerals and phrases at different speed. Most of the words are logically connected but some of them are irrelevant. Students' attention is used to the logic and every time they hear an irrelevant word their brain will react with a concentration loss;
- *Change in the speaker's utterance* – students listen to 5-6 logically linked words or phrases and then they must quickly repeat them to catch up with the speaker while s/he continues reading the sequence of words in order to distract students. This exercise aims to adapt student-interpreters to unexpected changes in speaker's utterance speed.
- *Eliminating the effect from background noises* – the students have to count down in a normal voice from 100 to 0, thus making some noise in the classroom and preventing their colleagues from clearly perceiving the information. This stressful situation helps the students go through concentration shift quicker and have a longer concentration regain period.

Student-interpreters should know that there can never be ideal conditions for interpreting. The more obstacles there are the more mental effort is needed to put in order to do well in CI. Nevertheless, for better results it is important that the above mentioned exercises be performed regularly during

classes and it is also essential that students be encouraged to practice them after classes.

The assessment of the quality of students' product of CI by means of determining the number and types of mistakes and errors is a long time debated subject in the context of interpreter training in the academic environment. In the field of applied linguistics there are different opinions with reference to the notions of *mistake* and *error*. Linguists like H. C. Barik, D. Gile, D. Gouadec, Ch. Nord, Ch. Waddington, G. Lungu-Badea and others use the notion of *error*. It is intensely manipulated in the field of translation and interpreting studies and is perceived as a disagreement or a distortion in the process of transferring the original discourse into its translated version, having an impact that irremediably modifies the quality of the product of interpreting. Other scholars, though, attribute these notions to particular contexts. Thus, R. Gefen defines the *mistake* as a gap at functional level. It is occasional and is most often caused by extra-linguistic factors like tiredness, haste or background noises when listening to the discourse while the *error* originates in semantic, lexical, grammatical, etc. discrepancies between the original discourse and its translated version.

With regard to the *translation mistake* G. Lungu-Badea states that it is not only a fissure, i.e. a deviation to the chosen interpreting approach, as stated by Ch. Nord (Nord 2005, 186) but "It is an error in the target-discourse (TD) that emerges as a result of wrong interpretation or erroneous comprehension of the unit of interpretation in the original discourse" (Lungu-Badea 2012, 79). In Lungu-Badea's opinion this type of error is manifested through false meaning, nonsense, addition, omission, ambiguity, false analogy, etc. The author identifies the notion of *interpreting mistake* with *error of interpreting*.

According to D. Gile's Effort Model problem triggers are "associated with increased processing capacity requirements which may exceed available capacity or cause attention management problems or with vulnerability to a

momentary lapse of attention of speech segments with certain features” (Gile 2009: 171).

Researchers in the field propose classifications of *errors of interpretation* according to certain criteria. The Canadian interpreter H.C. Barik was the first to point out the discrepancies of content between the SD and the TD. He defined these discrepancies and suggested, in this respect, a classification that includes *omissions, additions, and substitutions*.

According to the sources and causes of errors D. Gile groups them into *errors of meaning, language errors, errors of terminology and specialized phraseology* while D. Gerver categorises them in *omissions, substitutions and corrections*. In „Mic dicționar de termeni utilizați în teoria, practica și didactica traducerii” G. Lungu-Badea divides errors of interpretation into two broad categories: *minor errors* (stylistic inconsistencies) that do not cause the alteration of the message and *major errors* (nonsense and misinterpretation) that presuppose deviations from the intention of the original discourse. The author signals out the following errors: syntactic, lexical and semantic errors caused by approximate or inadequate solutions to problems or difficulties of interpretation; errors determined by a wrong comprehension or an uninspired expression in the TL; individual errors triggered by difficulties or collective errors triggered by problems of interpreting.

Building on the existent categories of errors in the scientific literature and taking into account the types of interpreting skills that we intend to address in this paper, having regard to the short-CI mode employed for this study as well as to the linguistic combination under study (English-Romanian) we shall approach the following typology of errors: *intra-linguistic errors of expression* which includes pronunciation, morphological and syntactical mistakes. The causes that foster their occurrence are the low level of education of the speaker, his/her lack of interest in correct expression of the speech, lack of attention and haste. In the book „101 de greșeli gramaticale” I. Nedelcu points



out the most commonly encountered causes that trigger language production errors: negligence of morphological and/or syntactical characteristics of words, agreement attraction errors, interference with other languages, hypercorrectness, etc. (Nedelcu 2013, 21-23).

The intralinguistic errors of expression will be regarded together with the errors of CI. To this last category we include *lexical and terminological errors, morpho-syntactic errors, ambiguities, incorrect meaning, mistranslation, nonsense; pragmatic errors, additions, omissions, imprecision or vague language, repetitions (reformulations)*.

It is worth pointing out that the types of errors presented in this paper result exclusively from the interpretation versions provided by the students. A total of 38 errors numbered (1) to (38) were analysed.

### **Methodology of the study**

This experiment was carried out during the first semester of the second year of studies when students are introduced to Consecutive Interpreting. Prior to CI at the Department TIAL students have a wide range of subjects meant to train basic interpreters' skills such as reaction, attention and concentration control, memory, listening, information analysis and reproduction, utterance building and paraphrasing, public speaking, etc. Students apply these skills during CI classes.

According to the Curriculum, students who have English as a first foreign language have 2 classes of CI per week. Every class lasts for 90 minutes and takes place in a laboratory where students have access to the necessary equipment to perform recorded interpretation. Although in real life performance CI does not require the use of any equipment, due to the fact that the product of interpreting is momentary, in order for the teacher and the students to later have access to the interpretation versions for further assessment of the quality of the product of CI, students are sometimes asked

to audio record their TD. At the Department TIAL students record their interpretation versions using the *Audacity audio recorder* which is a free and open-source digital audio editor and recording application software installed on the laboratory computers.

We have to point out that this empirical study was accomplished after the first five weeks from the start of the CI classes. The reason was to guarantee that students had already acquired the first skills for CI, i.e. attention, concentration and memory.

The subjects for this study were randomly selected from 3 groups of students that have English as their active language. Two groups of 10 students each – Experimental Group (EG) and Control Group (CG) were subject to the experiment. The students in the EG had to consecutively interpret a discourse, having previously accomplished a CI exercise to the discourse. The students who did not do any CI exercise prior to the interpretation of the same discourse constituted the CG. Since I did not have classes of CI at the time of carrying out the experiment, I collaborated with two of my colleagues from the Department in order to conduct the experiment.

Twenty students took part in the case study. Prior to the experiment students were announced about the organization of the experiment. Also they were acknowledged that no reference to their real names will be given in the paper. In order to preserve students' anonymity we attributed an identification code to substitute for their name. Thus, students in the CG were attributed codes from A1 to A10, and students in the EG were attributed codes from B1 to B10. Also, because we wanted to observe the performance of subjects in the EG before and after applying the pre-interpreting exercise, we used the minus sign to mark the CI without any exercise (EG- and B1-, ..., B10-) and the plus sign to indicate the CI with exercise (EG+ and B1+, ..., B10+).

Another important aspect to mention is that since no examination tests are required for B.A. admission to Moldova State University we expect a high level of heterogeneity in the groups in terms of linguistic knowledge.

The discourse that students had to interpret is a 1 minute and 44 seconds story in the news at the time the experiment was carried out. It is entitled "U.S. student walkout to protest gun violence" and was selected from the online page [Breakingnewsenglish.com](http://Breakingnewsenglish.com). The site is created for didactic purposes and contains lessons (audio files and their transcriptions) from elementary to advanced levels. The audio file was downloaded in mp3 format from the same page. The piece of news we chose pertains to the socio-political domain and is attributed to the pre-intermediate level. One reason behind choosing a pre-intermediate speech is its compliance with the majority of students' B1 linguistic level according to the Common European Framework of Reference for Languages. Thus, our intention was neither to put students into too much difficulty by choosing a complex discourse nor to give them an easy time by selecting a too easy one. In either case the results could have been compromised.

Both groups under study were provided with a short description about the discourse that reflects its general topic (*The speaker speaks about US students protest against gun violence.*) and the keywords (*high-schoolers, walkout, Stoneman Douglas High School, U.S. Senator Elizabeth Warren, rally, chants, National Rifle Association (NRA)*).

The pre-interpreting exercise that we applied to the EG before the CI proper of the discourse is a *Distributed attention exercise* which is cited by A. Gillies in his "Conference Interpreting: A Student's Practice Book" as *Split attention*. Distributed or split attention exercise is meant to develop students' memory and concentration skills by dividing their attention between two different tasks at a time. The tasks the students had to accomplish for his study are detailed in the description of the exercise. The *organisation form of the class* is

individual and pair work and the estimated *time* to do the exercise is 13 minutes (3 minutes for listening to the discourse and noting down the main ideas + 4 minutes for writing the questions + 6 minutes for answering the questions and correcting the wrong answers if necessary).

*Description of exercise (tasks for students):*

1. While listening to the discourse note down the main ideas. At the same time, try to memorize as much secondary information (details) as possible.
2. On the basis of the information that you wrote down and the details that you retained in your memory write 5 special questions to the contents of the discourse without having a second look on the paper with the jotted down information.
3. In pairs ask and answer the questions.
4. Correct your colleague's wrong answer(s) to your question(s) if necessary.

Among the teaching-learning techniques used for this exercise we mention:

- *Mnemonics to memory (note organization mnemonics)* which presupposes graphic and/or mental separation of main ideas of the SD from the details;
- *Dialogical interaction* reflected through questions and answers;
  - *Performing with background noise interferences.* Since all students are in the same room, they have to do the exercise coping, at the same time, with the noise produced by their colleagues.

Also, since there are no soundproof-booths in the computer laboratory students have to interpret the discourse while there is noise interference produced by the students' speaking which creates some sort of discomfort for students' attention and concentration. We explain to the students that it is not uncommon for interpreters to interpret in settings and contexts where there are a lot of disturbing factors. Consequently, there is a great risk of possible

attention and concentration loss that students have to deal with. We also tell the students that they have to start recording their interpretation version without further delay, after the speaker stops speaking.

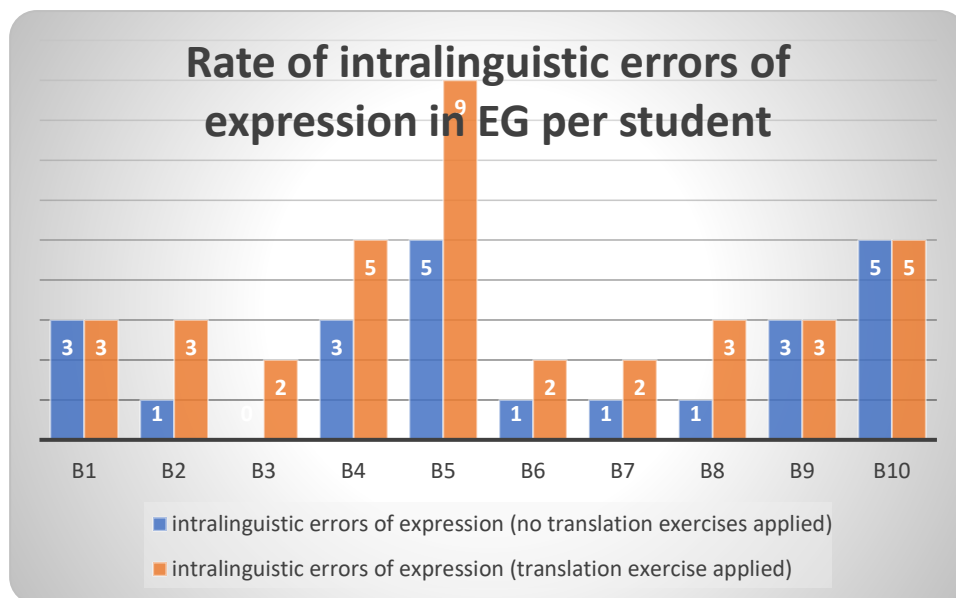
For this experiment students had to interpret the discourse using the *short Consecutive interpreting mode without note taking* because at this stage of CI competence acquisition students are not introduced to Note-taking techniques yet. Of course, students could have provided a summary translation of the discourse in Romanian if they had listened to the whole discourse but we were interested in obtaining a detailed version of their interpretation rather than in an abridged one. Having this aspect in mind, the speech was divided into 13 logical segments (S) from S1 to S13 as shown in Appendix. I played each segment only once, then I paused the machine after each segment to allow students record their interpretation version. Due to problems caused by faulty equipment two students A3 and A7 did not have their interpretation entirely recorded. Nevertheless, they were included in the data analysis.

For a detailed analysis of the quality of interpretation versions the audio recordings were transcribed. In an attempt of an automated transcription we tried to use speech to text recognition software. Regrettably, the endeavour failed. Despite the fact that students had been repeatedly reminded that they must speak in a loud voice and into the microphone some overlooked the instructions and therefore, some audio files could hardly be heard even at the highest volume. On other occasions, there were some issues with the equipment and the quality of the audio files was questionable. Other times students simply mumbled their speech which was impossible for the machine to perform the speech to text recognition. Also the background noises that can be heard on the recordings added to the inefficiency of automatic transcription of the speeches. Under the circumstances, we were forced to transcribe each audio file by hand. A sample of a transcribed CI is provided in Appendix.

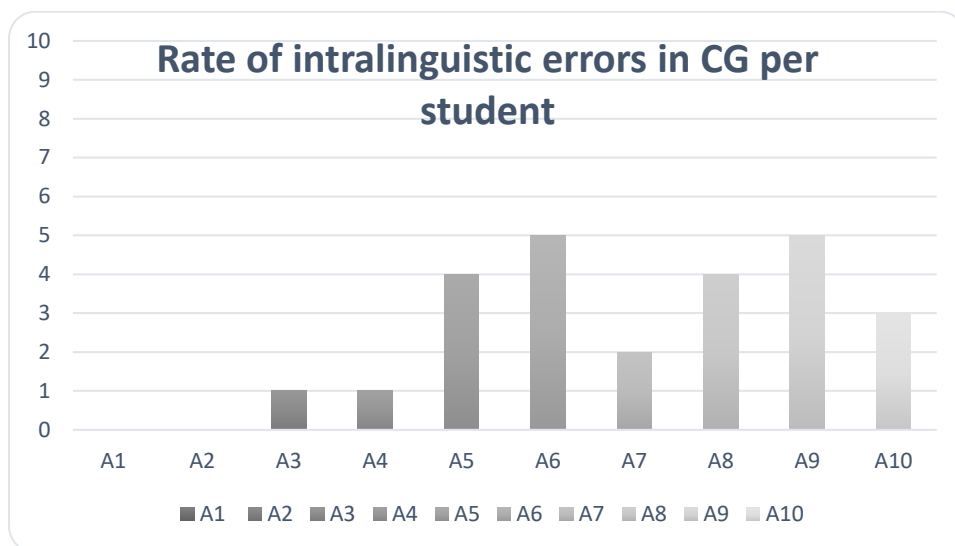
## Data analysis and results

In this paragraph we will examine relevant examples of errors selected from the subjects both in the EG and the CG.

The category we intend to start analysing is *intralinguistic errors of expression*. The most encountered types of such errors among students are redundancy, grammatical disagreement through false attraction, awkward expression, incorrect use of grammatical gender of the noun, pleonasm. Contrary to expectations the lowest rate of this types or errors (14.29%) was registered in the EG- (Figure 1), while after applying the exercise in the same group the rate of errors rose to 32.17% (Figure 1). The rate of intralinguistic errors of expression in the CG was 21.37% (Figure 2). We assume that the reason behind these results lies in EG+ students paying less attention to language correctness and more consideration to lexical accuracy and to rendering the message in its entirety, without omissions.



**Figure 1. Rate of intralinguistic errors in EG per student**



**Figure 2. Rate of intralinguistic errors in CG per student**

As follows, we will provide some examples of intralinguistic errors of expression caused by inattention, haste or lack of linguistic knowledge. Instances of redundant interpreting were noticed with students A8 and B10-: (1) A8 „Ei au ales acea dată *deoarece ea era data* în care se împlinise o lună [...].”

(2) B10- „Ei au ales data de 14 martie *care marchează data care reprezintă o lună de la data când* [...].”

Both examples represent cases when extra language components are cumbersome to message transfer. Students could have very well omitted the segments in italics in (1) and (2) and contribute to more correct, smooth communication and economy of the discourse.

We proceed with instances of pleonasm found at students B6+ and B8-.

(3) B6+ „Un student a spus: Această ieşire nu este doar pentru cei care au decedat, dar şi pentru cei care *urmează să fie următorii.*”

(4) B8- „[...] pentru a *comemora memoria* [...].”

The students could have contributed to a more correct language if they reduced the structures in italics to „pentru cei care urmează” and „a

comemora” thus, avoiding the superfluosness and awkwardness of expression.

Another itralinguistic error of expression students-interpreters make is the grammatical disagreement through false attraction.

(5) A9 Senatorul Elizabeth Warren s-a prezentat în fața mulțimii și a exprimat că *Asociația Națională pentru Armele de Foc sunt* foarte periculoase.

In example (5) student A9 falsely attributed the plural verb „*sunt*” to the singular noun „*Asociația Națională pentru Armele de Foc*” due to focus on the second half of the noun „*Armele de Foc*”.

(6) B5 (interpreting exercises applied) „Mulți studenți din *grămadă* au vrut să-i reamintească președintelui Donald Trump că în 2020 ei vor avea *vârsta destulă* [...] pentru a vota la elecție.”

The examples above (6) fall under the category of awkward expression because they do not collocate. More appropriate versions for „*studenți din grămadă*” and „*vârsta destulă*” would be „*studenți din mulțime*” and „*vârsta potrivită*”.

The last type of error to mention for this category refers to determining the grammatical gender of the noun.

(7) B6+ „*Senatară* Elizabeth Warren a vorbit [...]”.

The feminine of the word „*senator*” in Romanian is „*senatoare*” not „*senatară*” as stated by student B6+.

As follows we will assess the category of *lexical and terminological errors*. Among the most encountered types of errors that pertain to this category are linguistic interferences, literal translation and incorrect translation of names of organizations.

(8) Students A1, A2, B7+ and B8+ translated the word „*students*” as „*studenți*” when the TD required the word „*elevi*”. Even if the English noun is known to mean both someone studying at the university and someone who is



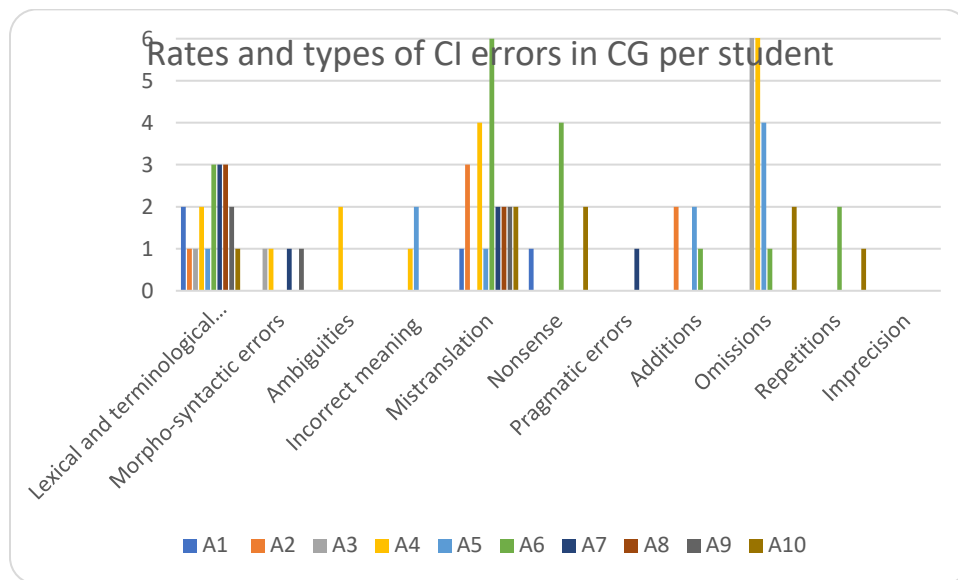
a school pupil, in the given linguistic context it refers to „*school pupils*“. This is an example of partial language interference.

(9) Student A1 literally rendered the word combination „gun group“ as „grup de arme“ when the appropriate interpretation version should have been „grup de interese“ or „grup de lobby“.

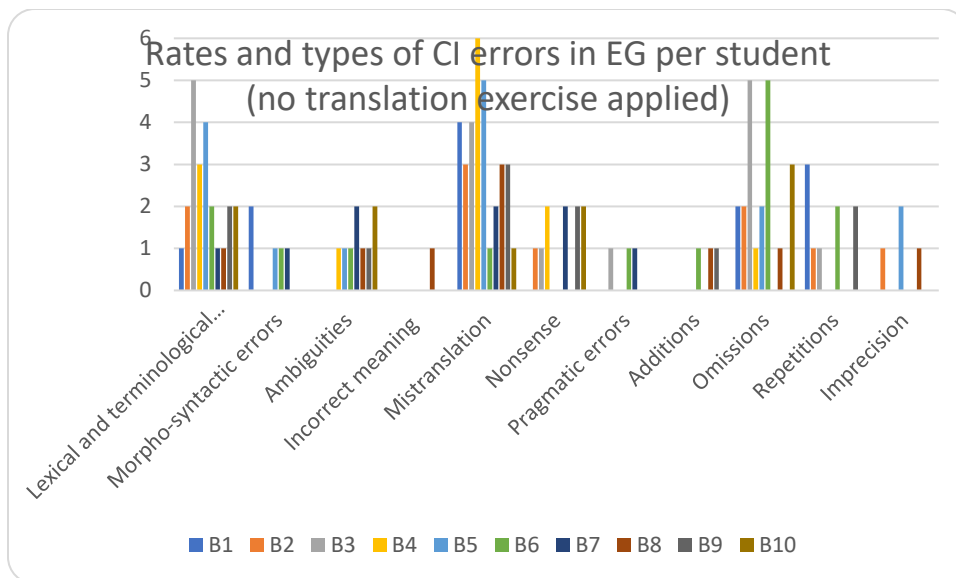
The last example that pertains to this category of errors was found in student B6- who wrongly translated the name of organization

(10) „*National Rifle Association*“ into „*Asociația Națiunilor pentru Arme de Foc*“.

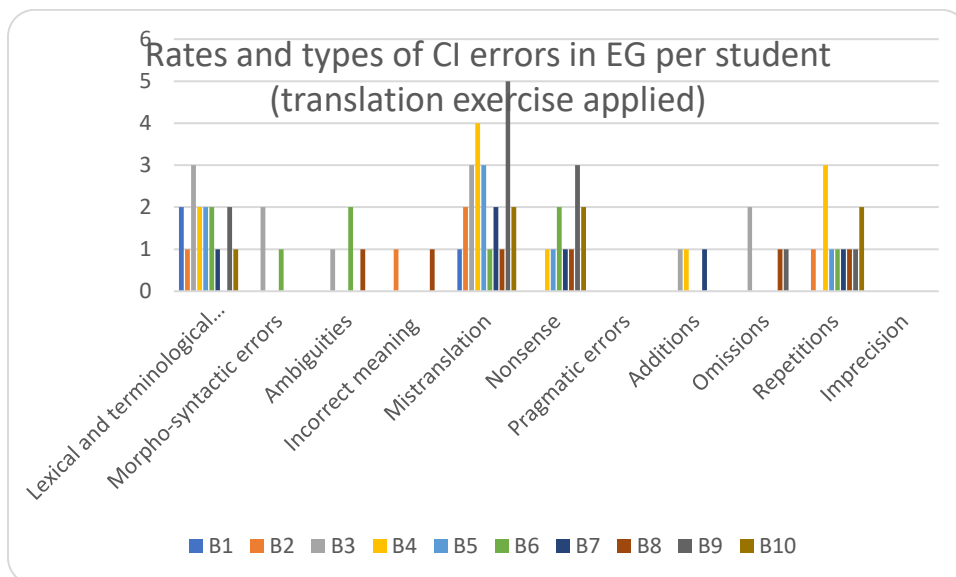
It is worth noting that the rate of lexical and terminological errors in the EG+ was lower (13.91%, Figure 5) compared to the rates registered in the CG and in the EG- which were the same: 16.24% to 16.43% (Figures 3 and 4).



**Figure 3. Rates and types of CI errors in CG per student**



**Figure 4. Rates and types of CI errors in EG- per student**



**Figure 5. Rates and types of CI errors in EG+ per student**

*Morpho-syntactical errors* amounted to 3.4% in the CG (Figure 3), while in the EG- they represented 5.7% (Figure 4). The lowest rate was registered in the EG+ (2.6%, Figure 5). Such errors in this paper refer to the incorrect verb tense.

(11) A3 „Studentii din Statele Unite *iau* parte la protestele de miercuri.”

The student-interpreter should have preserved the past simple of the verb in segment S1. „Students in the USA *took part* in a protest on Wednesday” as

required by the linguistic context. Thus, a correct interpretation into Romanian would have been „Studentii din Statele Unite *au luat* parte la protestele de miercuri.”

Apart from the cacophony produced by the uninspired combination of the two words „deoarece *ce*”, example (12) contains a similar case of grammatical error. Student B5- had to render the present simple of the verb in S6 „[...] because of what *happens* in my neighborhood every day” via its present simple Romanian counterpart „din cauza celor ce *se întâmplă*”. The student failed to do so which caused an alteration of meaning.

(12) B5 „[...] deoarece ce *s-a întâmplat* în vecinătatea mea [...].”

*Ambiguities* are caused by ignoring the contextual meaning of certain words, adding or omitting some anaphoric references that are necessary for contextual disambiguation.

In S10 „U.S. Senator Elizabeth Warren joined the crowds and spoke at a *rally outside the Capitol building*” the words in italics (13) were rendered by student B4- in a generalized way which tends to confuse the audience.

(13) „Senatorul Elizavet War s-a alăturat mulțimii și a luat parte la o *întâlnire* care s-a întâmplat *atunci*.”

Using more concrete, appropriate to the context equivalents like „demonstrației” or „manifestație” instead of „întâlnire”, which makes an example of lexical ambiguity, as well as avoiding omitting important parts of the discourse could have contributed to interpreting accuracy.

Segment (13) „Many of the students in the crowd wanted to remind President Donald Trump that they would be old enough to vote in the 2020 elections, so he should listen *to them* now.” was rendered by student A4 as follows:

(14) A4 „Mulți studenți doresc să-i amintească lui Donald Trump că ei vor fi destul de mari pentru a participa la alegeri, *de aceea ar trebui să asculte*.”

The confusion is at grammatical level and lies with the segment in italics. The

lack of anaphoric reference represented by personal pronoun „el” which should have substituted the proper noun „Donald Trump”, as well as the personal pronoun „ii” that should have been used in between the conjunction „să” and the verb „asculte” cause ambiguity.

Contrary to the previous example, below (15) we illustrate a case of additional use of reference.

(15) B10 „Mii de studenți au spus că ei vor fi în stare pentru a participa la votarea care va avea loc în 2020. Deci *el* ar trebui să țină cont de părerea lor acum”. From the context it is not clear who the personal pronoun „el” refers to as student B10- did not make prior reference to any noun that could be substituted by this pronoun.

The same segment S13 was translated into Romanian with some sort of ambiguity by another student.

(16) A5 „Mulți studenți au spus că președintele Donald Trump ar trebui să-i asculte deoarece în anul 2020 ei vor avea vârsta necesară și de aceea *el ar trebui să țină cont de cerințele sale*.” The use of incorrect possessive pronoun may cause bewilderment for the public audience. The pronoun „sale” refers to third person singular which makes the interpretation quite awkward. In a correct translation version the student should have substituted the noun „studenți” with the possessive pronoun „lor”.

A possible rationale for such errors is that some students could not infer the logical chain in the utterance. As for the rates registered with this category of errors the lowest was among students from the CG (1.71%, Figure 3) while the highest level (6.43%) was in the EG- (Figure 4). A rate of 3.48% was calculated in the EG+.

The next category subject to analysis is *incorrect meaning* caused by the erroneous meaning in relation to the meaning of the word or sentence in the given context. We will provide two examples in this respect.

(17) A3 „*Ei (elevii) au aderat la Asociația Națională pentru Arme de Foc*” is contrary to the original meaning” of S9 „They (students) then took part in chants *against* the powerful gun group the National Rifle Association (NRA)”.

(18) B10- „Acest proces a fost *în cinstea* celor care nu vor mai fi între noi.” - S5 “The walkout was for those who will never be here again.” The interpretation version introduces the word combination „*în cinstea*” which refers to people alive and is contrary to the context of the discourse.

The lowest rate of incorrect meaning accounted for 0.7% in the EG- (Figure 4) and the highest (2.5%) in the CG (Figure 3). A rate of 1.7% was registered in the EG+ (Figure 5).

*Mistranslation* represents the incorrect rendition of the source-message in connection with the original discourse. In this case, the interpretation error resides in attributing a wrong meaning to a word, a phrase, a sentence, etc. contrary to the meaning expressed in the original discourse. The examples below represent alterations of meaning:

(19) S11. „She said: “The NRA has *held Congress hostage* for years now” was translated by student B9+ as „Ea a declarat că Asociația Națională a Armelor de Foc *a ajutat Congresul* [...]”. We presume that the student misheard the word „held” and interpreted it as „helped” resulting into sense distortion.

(20) B5- „*Mii* de elevi de liceu *nu au fost la școală* cu scopul de a participa la protest.” Here we can identify two errors of mistranslation. The first refers to the wrong transfer of the numeral adjective „mii” since the correct translation should have been „zeci de mii”. And the second error „*nu au fost la școală*” shows change of meaning and can confuse someone who knows the original discourse because an appropriate rendition of this structure in the TL should have been „*au ieșit de la oră*”. For a comparison we put it side by side with the original – S2 „*Tens of thousands* of high-schoolers *walked out of their schools* to protest against gun violence”.

Here is another error which pertains to the category of numbers:

(21) A1 „Mulți dintre tinerii [...] au vrut să-l atenționeze pe [...] Donald Trump că în anul 2022 ei vor putea vota [...].” The correct year is 2020.

The lowest value of mistranslations (19.66%) was registered in the CG (Figure 3), while the highest (22.86%) was found in the EG+ (Figure 4). A rate of 20.87% of mistranslations was registered in the EG- (Figure 5).

Nonsense is the error that resides in attributing a TL equivalent that totally lacks sense or is absurd. Compared with the *incorrect meaning* or *mistranslation*, when the sense transposed into the TD is wrong in relation with the meaning intended by the author of the SD, in the case of nonsense, meaning simply does not exist, which means that the final discourse is incoherent and lacks logic. Instances of *nonsense* characterized by partial lack of train of thought are indicated as follows:

(22) A6 „Ei au luat parte la grupurile criminale *care au aderat la care se numește Asociația Națională pentru Arme*”.

(23) B9- „Noi luptăm pentru acei care astăzi nu mai sunt, *dar suntem pentru drepturile celor care nu mai sunt astăzi*”.

(24) B4- „Mii de studenți au protestat din licee pentru [ăăă] *violența care are loc în Statele Unite care sunt cauzate de violență*”.

Such cases are attributable to students' inability to recover the information from the short term memory, difficulties with understanding fragments from the source-message, poor lexical knowledge, and stress.

Figures show that the highest rate of nonsense (9.57%) was identified in the EG+ (Figure 5) while the lowest rate (5.98%) – in the EG- (Figure 3). A rate of 7.14% was attributed to the EG- (Figure 4).

*Pragmatic* errors are associated with inadequate rendering in the TL of argumentative connectors, discourse markers, forms of address, divergence of discursive cohesion, etc. Analysing students' interpretation versions we came across instances of inadequate use of register and lack of connectors that ensure the logical and smooth transition of ideas.

(25) B3- „*Elizabeth* s-a alăturat protestului [...]” is an example of disregard of appropriate address of an official, a person of certain status, etc.

(26) A7 „Ei au ales data de 14 februarie se împlinește o lună [...]”. The lack of causal conjunction „*întrucât*”/ „*deoarece*” hinders clause connection within the sentence which leads to speech disfluency.

No pragmatic errors were found in the EG+ (Figure 5), while the rates for the EG- and the CG were 2.14% and 0.85% respectively (Figures 3 and 4).

*Additions* manifest through unjustified insertion of information in the TD. The information added in the TD represents a surplus of information that does not appear in the SD.

(27) Compared to the original S12 „These young people have shown up to free us. I believe the young people will lead us” the extra information in italics provided by student A5 „Eu cred că tinerii ne vor conduce *în zilele de azi*” produces semantic alteration to the speech.

(28) S6 "I came out because of what happened in Florida [...]" contains in the translation of B4+ a suggestive example of information which does not appear in the original and distorts the meaning: „Eu am venit aici deoarece *sunt muștră* de ceea ce se întâmplă [...]”.

The highest rate of additions (4.27%) was registered in the CG (Figure 3), while the lowest rate (2.14) was in the EG- (Figure 4). A rate of 3% could be noted in the EG+ (Figure 5).

*Omissions* represent errors that consist in unjustifiably not translating semantic elements from the original discourse. Unjustified *omissions* of words, phrases or sentences in the examples below are graphically indicated as "...”.

(30) B3- Un elev a spus: "...” Un alt student a spus: "...”.

(31) A5- Acești tineri au ieșit în stradă și au "...” pentru a ne elibera.

(32) B6- Acești tineri sunt prezenți pentru "...”.

Causes of omissions among students are most frequently due to their inability to retrieve the source-information, i.e. poor short-term memory, time

pressure, and stress. An analysis of the data showed that there is a big discrepancy among students in the EG and CG. Due to the application of interpretation exercise, the lowest rate (3.84%) was in the EG+ (Figure 5) compared to 15% of the same indicator in the EG- (Figure 4). The highest rate (21.3%) was recorded in the CG (Figure 3).

*Repeating* a word or syntagm twice or thrice may be regarded as the translator's strategy to gain time for recollecting the message. On the other hand, this technique leads to speech inaccuracy as it is shown in the selected examples:

(33) A10- „Ei au ales această dată deoarece *acum o lună acum o lună* 17 studenți și-au pierdut viețile”.

(34) B1- „Mulți dintre studenți i-au reamintit președintelui Donald Trump că ei vor fi destul de în vârstă *pentru a vota pentru a vota* [...]”.

(35) B2- „[...] elevii s-au adunat *în fața în fața* Casei Albe [...]”.

(36) B6- „[...] s-au adunat pe terenul de fotbal *pentru a pentru a* comemora [...]”.

The highest rate of repetitions (2.56%) was in the CG (Figure 3), while the lowest rate (6.43%) was in the EG- (Figure 4). A rate of 9.57% was found in the EG+ (Figure 5).

Typical examples of *imprecision* can be noted in examples (37) and (38) with the same student. A probable cause of making this recurring error lies with the inability to understand the meaning and thus, generalize the information.

(37) B5- „[...] studenții *au făcut ceva* [...]”.

(38) B5- „NRA *a făcut ceva* [...]”.

No such errors were identified in the CG and the EG+. A rate of 2.86% was found in EG- (Figure 4).



## Conclusions and suggestions

Summarizing the main findings of this study we may state the following:

- Applying the memory, attention and concentration exercise before the CI of the discourse had a positive effect upon EG+ students whose quality of interpretation was considerably higher in terms of less omissions compared with the CG and EG-.
- Students in the EG+ reported lower error rates in the categories of lexical and terminological errors, morpho-syntactic errors, pragmatic errors, omissions and imprecisions.
- In the EG- compared with the EG+, there was only a slightly low difference in terms of incorrect meaning and additions.
- Students in the CG reported better results in terms of precision. Also, slightly better results in this group were observed with the error categories of mistranslation, nonsense and repetitions.
- Compared with the CG and EG+, the EG- registered lower rates of errors in terms of incorrect meaning and additions.
- The causes of errors are diverse and are generally associated with the linguistic factor, the psychological stress caused by time pressure and lack of general knowledge. The highest rates of errors belonged with the category of mistranslations and lowest rates were with imprecisions.
- Error analysis helps us explore the implications they may have upon the product of interpretation, which is beneficial both for students and the teacher. Making students aware of the impact of errors for the process and product of CI, educating them on how to tackle them will improve the whole teaching and learning process.

Some suggestions to make in the light of this study are connected with the need to conduct replications of the experiment to reinforce the arguments and to have more accurate data. In addition, working with a larger sample size and considering other variables would probably have a bigger statistical value.

In a follow-up analysis we intend to analyse the paralinguistic features of the interpretation process and observe the impact upon the product of CI.

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# **Einfluss der Motivationsrichtung auf die Qualität und Stabilität der Dolmetschleistung**

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## **Abstact**

The article presents a pilot study on the influence of motivational intensity and orientation on the quality and stability of the simultaneous interpreting performance when working with longer speeches. The main hypothesis is that students who display higher levels of anxiety enhancing performance cope better with the cognitive demands of interpreting longer speeches simultaneously than their peers displaying higher levels of anxiety impairing performance.

The subjects in the group of better interpreters have had on average higher scores in need for achievement and in the performance enhancing components of anxiety. On the contrary, the subjects in the group of worse interpreters have had higher scores in the performance impairing components of anxiety.

When we compare the groups and look at how motivational orientation influences the individual groups, it becomes statistically significant that motivational orientation influences not only on the interpreting competence but also on the quantity of the interpreted text and the quality and stability of the interpreting performance. In the better interpreters' group, performance impairing motivational orientation negatively influences the interpreted amount of information. In contrast to that, performance enhancing

motivational orientation negatively influences the interpreted amount of information in the worse interpreters' group.

## **Abstrakt**

Der vorliegende Beitrag präsentiert eine Pilotstudie, die den Einfluss von Intensität und Richtung der Motivation auf die Qualität und Stabilität der Leistung beim Simultandolmetschen längerer Texte untersuchte. Die Haupthypothese war dabei, dass Studenten mit einem höheren Niveau von leistungsfördernder Anxiosität besser mit der kognitiven Belastung beim Simultandolmetschen von längeren Texten umgehen als Studenten mit einem höheren Niveau von leistungshemmender Anxiosität.

Die Testpersonen in der Gruppe der besseren Dolmetscher erreichten im Durchschnitt ein höheres Skore im Leistungsmotiv und in der leistungsfördernden Komponente der Anxiosität. Die Gruppe der schwächeren Dolmetscher hingegen erreichte ein höheres Skore in der leistungshemmenden Komponente der Anxiosität.

Bei dem Vergleich, wie die Motivationsrichtung die Dolmetschleistung in den einzelnen Testgruppen konkret beeinflusst, kommt man anhand der statistischen Signifikanz zu dem Schluss, dass sich die Richtung der Motivation je nach Dolmetschkompetenz unterschiedlich auf die Menge der korrekt verdolmetschten Textsegmente, also auf die Qualität und Stabilität der Leistung auswirkt. In der Gruppe der besseren Dolmetscher wirkt sich leistungshemmende Motivationsrichtung negativ auf die verdolmetschte Informationsmenge aus. Im Gegensatz dazu beeinflusst leistungsfördernde Motivationsrichtung in der Gruppe der schwächeren Dolmetscher die verdolmetschte Informationsmenge negativ.

## Einleitung

Das Dolmetschen bietet eine breite Palette an interdisziplinären Untersuchungsmöglichkeiten und -ansätzen, denn es stellt einen komplexen Prozess dar, bei dem viele unterschiedliche subjektive und objektive Faktoren darüber entscheiden, ob der Transfer von Informationen erfolgreich ist oder nicht.

Betrachtet man nur die subjektiven Aspekte (also die Persönlichkeit des Dolmetschers), die die Dolmetschleistung beeinflussen, ist nicht nur die linguistische, interkulturelle und translatorische Kompetenz des Dolmetschers von Bedeutung. Eine wichtige Rolle spielt auch seine psychologische und psychische „Ausrüstung“, d.h. auch seine kognitiven Fertigkeiten und persönlichen Eigenschaften.

Im Bezug auf die kognitiven Fertigkeiten betrachtet man Dolmetschen als kognitive „Spitzenleistung“, bei der unterschiedliche Arbeitsgedächtnisprozesse (Konzentration, Aufmerksamkeitsprozesse, kurzfristiges Behalten von Informationen im Gedächtnis, Aufrufen von Informationen und Assoziationen aus dem Langzeitgedächtnis, exekutive Prozesse wie Koordination einzelner Teilaktivitäten, Intergration neuer Informationen in existierende Schemata, Bildung von neuen Schemata, Output Monitoring etc.) gefragt sind.

Es ist unumstritten, dass die Leistung in jeder Tätigkeit (physisch und psychisch) besser und stabiler ist, wenn man einen gewissen Grad an Motivation erreicht hat. In diesem Zusammenhang spricht man dann von der Bedeutung gewisser persönlicher Eigenschaften, die dem Dolmetscher eine gute Grundausrüstung gewährleisten. Da das Dolmetschen zugleich auch eine Stresssituation bedeutet (kognitive Belastung, Lampenfieber, Angst vor dem Versagen etc.), ist es entscheidend, nicht nur welche Intensität die Motivation erreicht (Ausmass und Ausprägungsgrad), sondern auch in welche Richtung sie orientiert ist. Hierbei unterscheiden wir bei der Motivation zwei

gegensätzliche Tendenzen, hinsichtlich dessen, wie sie die Leistung im Allgemeinen beeinflussen: leistungsfördernde Anxiosität, die die Leistung der Person unterstützt (steigert, positiv beeinflusst) und als Gegenpol dazu leistungshemmende Anxiosität, die die Leistung der Person bremst (negativ beeinflusst).

Der vorliegende Beitrag befasst sich mit dem Einfluss von Motivation als einem Persönlichkeitsfaktor auf die Qualität und Stabilität der Dolmetschleistung eines Individuums.

### **Psychologische Konzepte der Motivation**

Den Begriff der Motivation benutzt man im Alltag relativ häufig, und zwar in der Regel in der Bedeutung von einem gewissen „Motor“, der uns zu einer Tätigkeit, Handlung oder Entscheidung antreibt.

Auch im Kontext des Dolmetscherberufes spricht man oft z. B. über die Motivation zur Wahl der Studienrichtung Dolmetschen, später dann über die Motivation für den Beruf des Dolmetschers im längerfristigen Horizont oder über die Motivation bei konkretem Dolmetschauftrag im kurzfristigen Horizont. Hierbei kann man auch zwischen der externen (extrinsischen) Motivation z. B. in Form von Belohnung (finanzielle Belohnung, Lob usw.) und der internen (intrinsischen) Motivation z. B. dem guten Gefühl nach einer erfolgreich gemeisterten Herausforderung unterscheiden.

In der Psychologie gibt es unterschiedliche wissenschaftliche Konzepte, die sich mit der Motivation befassen.

Betrachtet man die Motivation kontextbedingt, also auch unter dem Aspekt kurzfristig vs. langfristig, muss man den Motivationsprozess als multidimensional verstehen. So entwickelte Vallerand (1997) das hierarchische Strukturmodell der Motivation, dass aus drei Stufen besteht, die sich gegenseitig hierarchisch beeinflussen:

1. Globale Motivation – bezieht sich auf die allgemeine Disposition der Persönlichkeit und stellt daher die höchste Stufe dar.
2. Kontextuelle Motivation – äussert sich als die motivationale Orientierung und kontextspezifischen Regulationsstrategien in verschiedenen Domänen (Sport, Beruf etc.)
3. Situative Motivation – bezieht sich auf die Motivation „Hier und Jetzt“, d.h. in einer bestimmten Situation.

Bei allen Stufen der Hierarchie spielen dabei sowohl intrinsische als auch extrinsische, bzw. sowohl individuelle als auch soziale Faktoren eine Rolle.

Im Zusammenhang mit leistungsmotiviertem Verhalten versteht Gabler (2002, 52) unter dem Begriff Leistungsmotivation alle aktuellen, emotionalen und kognitiven Prozesse, die bei einem Individuum in der Auseinandersetzung mit einer Leistungssituation angeregt werden. Von leistungsmotiviertem Verhalten spricht man also dann, wenn die Person sich mehr bemüht, sich mehr konzentriert, länger durchhält, der Aufgabe grössere Aufmerksamkeit schenkt und bereit ist, länger zu üben (Roberts, 2001, 8).

Forschungen haben gezeigt, dass sich das Leistungsmotiv schon in der frühen Kindheit entwickelt. Eine bedeutende Rolle spielen dabei sowohl die Entwicklungsmöglichkeiten des Kindes, als auch die Grundbedürfnisse (z. B. nach Autonomie und Kompetenz) und die Anreize und Anforderungen der Umwelt (Forderungen nach Leistung und Selbständigkeit) (Trudewind, 1975; Deci&Ryan, 1993).

1957 entwickelte Atkinson das Risiko-Wahl-Modell, das das leistungsorientierte Verhalten einerseits durch Merkmale der Person und andererseits durch Situationsmerkmale determiniert. Bei dem Leistungsmotiv (Merkmal der Person) unterscheidet er eine Annäherungskomponente und eine Vermeidungskomponente. Die Annäherungskomponente repräsentiert das Erfolgsmotiv, d.h. die Tendenz, Erfolg anzustreben. Die

Vermeidungskomponente hingegen kommt als Misserfolgsmotiv zum Ausdruck, d.h. die Tendenz, Misserfolg zu vermeiden.

Rheinberg et al. (1980) definieren in diesem Zusammenhang erfolgsmotivierte Personen als Personen mit einer angemessenen und realistischen Zielsetzung, mit einer positiven Kausalattribution, die ihren Erfolg in einer Aufgabe eher auf internale Faktoren (z.B. Fähigkeiten, Begabung) und den Misserfolg auf externale Faktoren (soziale Umgebung, Schwierigkeitsgrad der Aufgabe) zurückführen. Das Gefühl der Freude bei einem Erfolgserlebniss ist bei ihnen stärker ausgeprägt als das unangenehme Gefühl (z.B. Ärger) nach einem Misserfolg. Misserfolgsmotivierte Personen hingegen nehmen in der Regel eine unrealistische Zielsetzung vor. Entweder bevorzugen sie sehr leichte Aufgaben, um Misserfolg zu vermeiden, oder zu schwere Aufgaben, um Misserfolg legitimieren zu können. Ihren Erfolg führen sie eher auf externale Faktoren zurück, den Misserfolg hingegen auf internale Faktoren wie z. B. mangelnde Kompetenz. Laut Spinath & Schöne (2003) sind Erfolgsmotivierte überzeugt, dass Leistung steigerbar ist und dass insbesondere Anstrengung für den Erfolg entscheidend ist. Misserfolgsmotivierte hingegen sind in der Regel der Überzeugung, dass sie eigene Fähigkeiten nicht entscheidend beeinflussen können und dass vor allem Begabung ausschlaggebend für den Erfolg ist.

### **Einfluss der Motivation auf die Dolmetschleistung: Pilotuntersuchung**

Um zu untersuchen, inwiefern die Motivation die Leistung eines Individuums beim Dolmetschen beeinflusst, haben wir 2018 eine Pilotuntersuchung an Dolmetschstudenten durchgeführt, bei der der Einfluss von Intensität und Orientation der Motivation auf die Qualität und Stabilität der Leistung beim Dolmetschen längerer Texte ermittelt wurde. Die Haupthypothese war dabei, dass Studenten mit einem höheren Niveau von leistungsfördernder Anxiosität besser mit der kognitiven Belastung beim Simultandolmetschen von längeren Texten umgehen als Studenten mit einem



höheren Niveau von leistungshemmender Anxiosität.

An der Pilotstudie nahmen 9 Studenten des Masterstudienprogramms Übersetzen und Dolmetschen der Philosoph Konstantin-Universität in Nitra, Slowakei teil. Die Daten von den Person wurden innerhalb eines Semesters (3 Monate) gesammelt.

Zur Ermittlung von Ausmass und Richtung der Motivation von den Probanden wurde der Test Dotazník motivácie výkonu (Leistungsmotivationsfragebogen, DMV) von Pardel, Maršálová & Hrabovská (1984) verwendet. Bei der Methodik handelt es sich um den modifizierten Leistungsmotivationstests (L-M-T) von H. Hermans et al. (1976), der neben dem Erfolgsmotiv und dem Misserfolgsmotiv (Misserfolgsschreck) grundsätzlich zwei Komponenten der Motivation misst – leistungsfördernde und leistungshemmende Komponente. DMV ermöglicht die Ermittlung von Leistungsmotiv, leistungshemmender und leistungsfördernder Anxiosität.

Die Dolmetschleistung wurde bei jeder Testperson anhand von jeweils 8 verdolmetschten Texten während eines Semesters ermittelt. Bei den Ausgangstexten handelte es sich um deutschsprachige Texte in Dauer von 20 bis 55 Minuten, sie wurden von den Testpersonen simultan in den Dolmetschkabinen ins Slowakische verdolmetscht und aufgenommen. Die Aufnahmen wurden anschliessend anonym von zwei Bewertern unabhängig voneinander auf zwei verschiedene Weisen bewertet:

1. Die Leistung der Personen in jedem verdolmetschten Text wurde auf einer 7-stufigen Skala von 1 bis 4 bewertet (1 - 1,5 - 2 - 2,5 - 3 - 3,5 - 4), wobei 1 die beste Leistung bedeutete und 4 die schwächste. Am Ende des Semesters wurde dann ein Durchschnittsskore für jeden Probanden errechnet. Anhand des erreichten Durchschnittswertes wurden die Personen in zwei Gruppen geteilt – „bessere Dolmetscher“ (Bewertung <2,5) und „schwächere Dolmetscher“ (Bewertung ≥2,5).

2. Jeder Text wurde im Voraus in Segmente gegliedert, die entweder eine Schlüsselinformation (Hauptinformation) getragen haben, oder nur eine für den Textinhalt weniger bedeutende Nebeninformation beinhaltet haben. Bei dieser Propositionsanalyse wurde bei jeder Testperson pro Text der prozentuelle Anteil der verdolmetschten Haupt- und Nebeninformationen errechnet. Am Ende des Semesters konnte dann für jede Person ein Durchschnittsskore für den prozentuellen Anteil der verdolmetschten Haupt- und Nebeninformationen ermittelt werden.

Bei der Bewertung der Leistungsmotivation wurden also drei Faktoren berücksichtigt: das Leistungsmotiv allgemein (LM\_DMV), das die Intensität der Motivation bestimmt und die leistungsfördernde (LF\_DMV) und leistungshemmende Komponente (LH\_DMV) der Anxiosität, die die Richtung der Motivation determinieren.

Für die Qualität und Stabilität der Dolmetschleistung einer Person waren zwei Parameter entscheidend: die allgemeine durchschnittliche Bewertung auf einer Bewertungsskala (1 - bessere Dolmetscher, 2 - schwächere Dolmetscher) und die durchschnittliche Anzahl von korrekt verdolmetschten Textsegmenten (Anzahl der Hauptinformationen - D\_HAUPT, Anzahl der Nebeninformationen - D\_NEBEN und die Gesamtanzahl aller verdolmetschten Informationen - D\_GESAMT).

Tab. 1: Frequenztabelle der Leistungsmotivation bei besseren und schwächeren Dolmetschern

1_besser, 2_schwächer			LM_DMV	LH_DMV	LF_DMV
<b>1,00</b>	N	Valid	5	5	5
		Missing	0	0	0
	Mean		103,4	42,4	36,6
	Median		96	44	46
	Mode		90	32	49
	Std. Deviation		19,7939	10,6442	15,8524
	Minimum		90	32	16
	Maximum		138	57	49
<b>2,00</b>	N	Valid	4	4	4
		Missing	0	0	0
	Mean		89,25	58	33,25
	Median		95,5	58,5	34
	Mode		60	43	23
	Std. Deviation		20,2217	14,1657	8,8081
	Minimum		60	43	23
	Maximum		106	72	42

In der Frequenztabelle (Tab. 1) werden die Durchschnittswerte einzelner Komponenten der Leistungsmotivation in den Testgruppen dargestellt. Der Durchschnittswert des Leistungsmotivs im Leistungsmotivationsfragebogen (LM\_DMV) in der Gruppe der besseren Dolmetscher war 103.40 (Minimalwert 90.00, Maximalwert 138.00), in der Gruppe der schwächeren Dolmetscher nur 89.52 (Min. 60.00, Max. 106.00). Das Durchschnittsskore der leistungshemmenden Komponente im Leistungsmotivationsfragebogen (LH\_DMV) war in der Gruppe der besseren Dolmetscher 42.40 (Min. 32.00, Max. 57.00), also wesentlich niedriger als in der Gruppe der schwächeren Dolmetscher (58.00, Min. 43.00, Max. 72.00). Das Durchschnittsskore der leistungsfördernden Komponente im Leistungsmotivationsfragebogen (LF\_DMV) war in der Gruppe der besseren Dolmetscher 36.60 (Min. 16.00, Max. 49.00), also höher als in der Gruppe der schwächeren Dolmetscher

(33.25, Min. 23.00, Max. 42.00).

Im Allgemeinen lässt sich sagen, dass die Testpersonen in der Gruppe der besseren Dolmetscher ein höheres Skore im Leistungsmotiv und in der leistungsfördernden Komponente der Anxiosität erreicht haben. Die Gruppe der schwächeren Dolmetscher hingegen erreichte ein höheres Skore in der leistungshemmenden Komponente der Anxiosität.

Zur Ermittlung der statistischen Beziehungen zwischen den einzelnen Aspekten der Leistungsmotivation und der Dolmetschleistung in den beiden Testgruppen wurde die Pearson Correlation benutzt.

Tab. 2: Korrelationstabelle: Leistungsmotivation und Dolmetschleistung bei besseren Dolmetschern

1_besser			LM_DMV	LH_DMV	LF_DMV	D_GESAM	D_HAUPT	D_NEBEN
1	LM_DMV	Pearson Correlation	1	0,23	0,162	-0,428	-0,432	-0,018
		Sig. (2-tailed)	,	0,709	0,795	0,472	0,467	0,977
		N	5	5	5	5	5	5
	LH_DMV	Pearson Correlation	0,23	1	-,898(*)	-0,828	-,929(*)	-0,046
		Sig. (2-tailed)	0,709	,	0,038	0,083	0,022	0,942
		N	5	5	5	5	5	5
	LF_DMV	Pearson Correlation	0,162	-,898(*)	1	0,539	0,684	-0,185
		Sig. (2-tailed)	0,795	0,038	,	0,349	0,202	0,766
		N	5	5	5	5	5	5
	D_GESAM	Pearson Correlation	-0,428	-0,828	0,539	1	,972(**)	0,544
		Sig. (2-tailed)	0,472	0,083	0,349	,	0,006	0,344
		N	5	5	5	5	5	5
	D_HAUPT	Pearson Correlation	-0,432	-,929(*)	0,684	,972(**)	1	0,337
		Sig. (2-tailed)	0,467	0,022	0,202	0,006	,	0,579
		N	5	5	5	5	5	5
	D_NEBEN	Pearson Correlation	-0,018	-0,046	-0,185	0,544	0,337	1
		Sig. (2-tailed)	0,977	0,942	0,766	0,344	0,579	,
		N	5	5	5	5	5	5

In der Korrelationstabelle (Tab. 2) werden die statistischen Beziehungen zwischen den einzelnen Komponenten der Leistungsmotivation und den verschiedenen Aspekten der Dolmetschleistung in der Gruppe der besseren Dolmetscher dargestellt.

Es konnten mehrere statistisch signifikante Beziehungen festgestellt werden. Es besteht eine statistisch signifikante, starke, negative Beziehung ( $r = -0.898$ ) zwischen der leistungshemmenden und der leistungsfördernden Komponente im Leistungsmotivationsfragebogen. Diese Beziehung ist ein natürliches Resultat, da die einzelnen Motivationsrichtungen in der Regel als antagonistisch angesehen werden.

Es besteht auch eine statistisch signifikante, starke, positive Beziehung ( $r = 0.972$ ) zwischen der gesamten Anzahl der korrekt verdolmetschten Textsegmente und der Anzahl der korrekt verdolmetschten Hauptinformationen. Es handelt sich wieder um eine logische Tatsache, da das Verdolmetschen von relevanten Hauptinformationen ein entscheidender Faktor bei der Gesamtbewertung der verdolmetschten Informationsmenge ist.

Weiter besteht in der Gruppe der besseren Dolmetscher eine statistisch signifikante, starke, negative Beziehung ( $r = -0.929$ ) zwischen der leistungshemmenden Komponente der Motivation und der Anzahl der verdolmetschten Hauptinformationen. Das bedeutet, je stärker leistungshemmend die Richtung der Motivation bei einer Person war, desto weniger Hauptinformationen ist es ihr gelungen, zu verdolmetschen.

Tab. 3: Korrelationstabelle: Leistungsmotivation und Dolmetschleistung bei schwächeren Dolmetschern

2_schwächer			LM_DMV	LH_DMV	LF_DMV	D_GESAM	D_HAUPT	D_NEBEN
2	LM_DMV	Pearson Correlation	1	0,616	0,583	-0,755	-0,786	-0,391
		Sig. (2-tailed)	,	0,384	0,417	0,245	0,214	0,609
		N	4	4	4	4	4	4
	LH_DMV	Pearson Correlation	0,616	1	-0,11	0,032	-0,169	0,277
		Sig. (2-tailed)	0,384	,	0,89	0,968	0,831	0,723
		N	4	4	4	4	4	4
	LF_DMV	Pearson Correlation	0,583	-0,11	1	-0,916	-,957(*)	-0,262
		Sig. (2-tailed)	0,417	0,89	,	0,084	0,043	0,738
		N	4	4	4	4	4	4
	D_GESAM	Pearson Correlation	-0,755	0,032	-0,916	1	0,931	0,592
		Sig. (2-tailed)	0,245	0,968	0,084	,	0,069	0,408
		N	4	4	4	4	4	4
	D_HAUPT	Pearson Correlation	-0,786	-0,169	-,957(*)	0,931	1	0,266
		Sig. (2-tailed)	0,214	0,831	0,043	0,069	,	0,734
		N	4	4	4	4	4	4
	D_NEBEN	Pearson Correlation	-0,391	0,277	-0,262	0,592	0,266	1
		Sig. (2-tailed)	0,609	0,723	0,738	0,408	0,734	,
		N	4	4	4	4	4	4

In der Korrelationstabelle (Tab. 3) werden die statistischen Beziehungen zwischen den einzelnen Komponenten der Leistungsmotivation und den verschiedenen Aspekten der Dolmetschleistung in der Gruppe der schwächeren Dolmetscher dargestellt.

In dieser Testgruppe war der Einfluss der Motivationsrichtung auf die Dolmetschleistung gegensätzlich im Vergleich zu der Gruppe der besseren Dolmetscher. Es wurde eine statistisch signifikante, starke, negative Beziehung zwischen der leistungsfördernden Komponente der Motivation und der Anzahl der korrekt verdolmetschten Hauptinformationen festgestellt ( $r = -0.957$ ), d.h. je stärker leistungsfördernd die Motivationsrichtung einer Person in der Testgruppe der schwächeren Dolmetscher war, desto weniger Hauptinformationen ist es ihr gelungen, korrekt zu verdolmetschen.

Wenn man also vergleicht, wie die Motivationsrichtung die Dolmetschleistung in den einzelnen Testgruppen beeinflusst, kommt man

anhand der statistischen Signifikanz zu dem Schluss, dass sich die Richtung (Orientierung) der Motivation einer Person je nach Dolmetscherkompetenz (besser vs. schwächer) unterschiedlich auf die Menge der korrekt verdolmetschten Textsegmente, also auf die Qualität und Stabilität der Leistung auswirkt.

In der Gruppe der besseren Dolmetscher wirkt sich leistungshemmende Motivationsrichtung negativ auf die korrekt verdolmetschte Informationsmenge aus. Im Gegensatz dazu beeinflusst leistungsfördernde Motivationsrichtung in der Gruppe der schwächeren Dolmetscher die korrekt verdolmetschte Informationsmenge negativ.

Eine mögliche Erklärung liegt in der Annahme, dass nicht nur die Intensität und Richtung der Motivation des Dolmetschers entscheidend für die Qualität und Stabilität seiner Leistung sind, sondern dass diese den richtigen Effekt nur in Verbindung mit einer allgemeinen Dolmetscherkompetenz (Sprachkompetenz, translatorische Kompetenz, Informationsverarbeitung, kognitive Fertigkeiten etc.) erzielen.

Man kann also annehmen, dass die Motivation trotz ihrer leistungsfördernden Orientierung auch kontraproduktiv wirken kann, wenn sie nicht mit anderen Fähigkeiten und Fertigkeiten gepaart ist, die beim Dolmetschprozess notwendig sind, um die Informationen in der rezeptiven Phase richtig zu dekodieren und zu analysieren, um sie im Arbeitsgedächtnis effektiv zu speichern und zu verarbeiten, um in der produktiven Phase einen sprachlich und inhaltlich kohärenten Text darbieten zu können und um alle parallel laufenden Prozesse gleichzeitig zu koordinieren und zu monitorieren.

Da es sich bei der vorliegenden Studie um eine Pilotuntersuchung an einer sehr kleinen Testgruppe handelt, ist es selbstverständlich nicht möglich, verallgemeinernde Schlüsse zu ziehen. Vielmehr ist es notwendig, die Anzahl der Testpersonen zu vergrößern. Dennoch zeigt die statistische Signifikanz

der ermittelten Korrelationen eine gewisse Tendenz, die weitere Untersuchungen in diesem Bereich zweifellos sinnvoll macht.

## **Zusammenfassung und Ausblick**

In der vorliegenden Studie wurde der Einfluss von Intensität und Orientation der Motivation auf die Qualität und Stabilität der Leistung beim Dolmetschen längerer Texte untersucht. Es handelte sich um eine Pilotuntersuchung.

Die Haupthypothese war, dass Dolmetschstudenten mit einem höheren Niveau von leistungsfördernder Anxiosität besser mit der kognitiven Belastung beim Simultandolmetschen von längeren Texten umgehen als

Dolmetschstudenten mit einem höheren Niveau von leistungshemmender Anxiosität. Zu diesem Zweck wurden die Testpersonen anhand festgelegter Kriterien in zwei Gruppen (bessere und schwächere Dolmetscher) geteilt.

Bei diesen Gruppen wurde dann der allgemeine Wert des Leistungsmotivs, die Motivationsrichtung (leistungsfördernde vs. leistungshemmende Anxiosität), sowie die Qualität und Stabilität ihrer Dolmetschleistung (Anzahl von korrekt verdolmetschten Segmenten bei längeren Texten) gemessen.

Die Testpersonen in der Gruppe der besseren Dolmetscher erreichten im Durchschnitt ein höheres Skore im Leistungsmotiv und in der leistungsfördernden Komponente der Anxiosität. Die Gruppe der schwächeren Dolmetscher hingegen erreichte ein höheres Skore in der leistungshemmenden Komponente der Anxiosität.

Mittels statistischer Analyse konnte in der Gruppe der besseren Dolmetscher eine statistisch signifikante, starke, negative Beziehung zwischen der leistungshemmenden Komponente der Motivation und der Anzahl der korrekt verdolmetschten Hauptinformationen festgestellt werden. Je stärker



leistungshemmend die Richtung der Motivation bei einer Person war, desto weniger Hauptinformationen ist es ihr gelungen, korrekt zu verdolmetschen.

In der Gruppe der schwächeren Dolmetscher hingegen war der Einfluss der Motivationsrichtung auf die Dolmetschleistung gegensätzlich im Vergleich zu der Gruppe der besseren Dolmetscher. Es wurde eine statistisch signifikante, starke, negative Beziehung zwischen der leistungsfördernden Komponente der Motivation und der Anzahl der korrekt verdolmetschten Hauptinformationen festgestellt. Je stärker leistungsfördernd die Motivationsrichtung einer Person in der Testgruppe der schwächeren Dolmetscher war, desto weniger Hauptinformationen ist es ihr gelungen, korrekt zu verdolmetschen.

In der Gruppe der besseren Dolmetscher wirkt sich leistungshemmende Motivationsrichtung also negativ auf die korrekt verdolmetschte Informationsmenge aus, in der Gruppe der schwächeren Dolmetscher hingegen beeinflusst leistungsfördernde Motivationsrichtung die korrekt verdolmetschte Informationsmenge negativ.

Eine mögliche Interpretation für diesen unterschiedlichen Einfluss der Motivationsrichtung auf die Dolmetschleistung in den beiden Testgruppen liegt darin, dass nicht nur die Intensität und Richtung der Motivation des Dolmetschers entscheidend für die Qualität und Stabilität seiner Leistung sind, sondern dass diese den richtigen Effekt nur in Verbindung mit einer allgemeinen Dolmetschkompetenz erzielen. Dabei spielen natürlich viele weitere Faktoren eine bedeutende Rolle (Sprachfähigkeiten, kognitive Fertigkeiten, persönliche Eigenschaften usw.).

Die bisher gesammelten Daten und die daraus ermittelten Beziehungen eröffneten eine Menge potentieller Untersuchungsrichtungen. Als unmittelbarer nächster Schritt ergibt sich dabei selbstverständlich die Realisierung der Untersuchung an einer grösseren Anzahl von Testpersonen, die es ermöglicht, die Korrelationen zwischen einzelnen Faktoren zu

bestätigen bzw. zu widerlegen.

Des Weiteren ist es notwendig, weitere Aspekte des Dolmetschprozesses in die Untersuchung einzubeziehen (z.B. kognitive Aspekte wie z. B. Aufmerksamkeitsfaktor oder Einfluss der Gedächtnisleistung, Aspekte der Persönlichkeit wie z. B. Stressbewältigungsmechanismen usw.).

Auf jeden Fall hat sich gezeigt, dass der Motivationsfaktor eine bedeutende Rolle im Dolmetschprozess und anschliessend auch beim Dolmetschprodukt spielt. Aufgrund der Vielschichtigkeit vom Simultandolmetschen ist allerdings noch unklar, wie sich Motivation in diesen komplexen Mechanismus konkret hineinfügt.

Diese Beziehungen näher zu erläutern, ist die Aufgabe einer Reihe von weiteren Untersuchungen, die unter Umständen nicht nur für die Translationswissenschaft sondern auch für die Psychologie bereichernd sind.

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## **REVIEW: Didactics of Translation and Interpreting in Slovakia (2018)**

Reviewed by Natália Rondziková

The translation and interpreting market has been undergoing more rapid changes these days than ever before. A translation-studies-oriented didactics of translation and interpreting, still a novelty of sorts, has barely had time to address the basics. Yet it has had to respond to the growing market demands on the translating profession which it needs to incorporate into its theoretical frameworks so that the discipline could justify its necessity and that the graduates of Slovak translation study programs would be able to hold their own against their competitors.

The collective monograph *Didactics of Translation and Interpreting in Slovakia* aims to reflect on the changing professional circumstances with highlighting the state of the art of Slovak translation and interpreting didactics theory and practice. The book covers all the basic translation and interpreting types, namely literary translation (A. Keníž), translation of children's and young adult literature (M. Gavurová), specialized translation (Z. Angelovičová), interpreting (M. Djovčoš and P. Šveda), sworn interpreting and translation (M. Štefková), and audiovisual translation (L. Paulínyová and E. Perez).

The initial chapter was penned by E. Gromová and D. Müglová. It introduces the readers to the main areas of Slovak translation and interpreting didactics both present and past and both from a theoretical and practical standpoint. In the first part of the chapter, the authors discuss ten binary oppositions reflected on a past-present axis which enable them to construe a thorough survey of the changing market and the translator's status on it. In the second part they map out the development of translators' university study programs. The third part is an overview of the most significant publications

dealing with translation and interpreting didactics along with their authors. In the last two parts of the chapter, the authors delve into the structures of the current Slovak study programs in the translation and interpreting study field, and they reflect on future teaching paths which would also account for market needs.

The second chapter was written by A. Keníž. The author uses an essay-like style and anecdotal explanatory manner to address approaches to teaching literary translation in Slovakia by relying on his rich experience as a translation theorist, a translation teacher, and, above all, a practicing literary translator.

The next chapter was written by M. Gavurová and deals with the translation of children's and young adult literature. This kind of translation is not covered systematically at Slovak universities. Rather, it is part of general translation seminars or literary translation seminars. Gavurová focuses more on the translation specifics of children's and young adult literature, not so much on the didactics aspects of this subtype of literary translation. The chapter comprehensibly covers relevant publications on children's and young adult literature, and it lists the specifics of this kind of translation. This overview could serve as a starting point for future research in translation of children's and young adult literature didactics.

The fourth chapter was penned by Z. Angelovičová, and it is about the didactics of specialized (i.e. non-literary and/or technical) translation. The author proposes a teaching model which she calls "an integrated teaching method of specialized translation". According to this model, specialized translation should be taught along with so-called secondary competences (technical, thematic, etc.). Angelovičová also lists a systematically organized set of learning prerequisites the students should meet before they proceed to specialized translation itself. What deserves merit in this chapter is the fact that it reflects market realities and connects them with sociological surveys of

the given areas as well as with the author's own experience as a freelance professional. The author expands the known translator's competences with new ones that are derived from real situation on the specialized translation market. The author recommends implementing these new competences into specialized translation teaching models so that they could ensure the most relevant connections to market practices.

Chapter five is the result of the collaboration between M. Djovčoš and P. Šveda, and it introduces us to the state of Slovak interpreting didactics. The authors focus mainly on how simultaneous and consecutive interpreting are featured in the current study plans of the five Slovak universities where the field of translation and interpreting is taught. They cover what they view as an ideal proportion of interpreting seminars in study plans and also delve into particular content recommendations. They propose four models of acquiring interpreting skills which could help students better specialize for the interpreting profession. The authors support their assumptions about the future development of Slovak interpreting didactics with the most current sociological research of the Slovak interpreting practice.

In chapter six M. Štefková writes about sworn translation and interpreting in Slovakia. In the first half of the chapter the author describes the specifics of a sworn interpreter and translator work in great detail and looks at the requirement that must be met in order for a translator to be recognized as a sworn translator. Given the absence of a common sworn translation specialization framework, in the second part Štefková analyzes various specialization pathways: "As of today there is no Slovak institution to provide comprehensive training to help candidates prepare for the state examination and help them become competent professionals" (p. 171). This is why she presents two training and certification models for sworn translators and interpreters working with less widely used languages. However, the author focuses more on the professionalization provided outside the

university, i.e. through professional courses, seminars, etc.

The seventh chapter was written by L. Paulínyová and E. Perez. It deals with probably the youngest of all translation types taught – audiovisual translation. First of all the authors describe the present state of audiovisual translation teaching in Slovakia, and then they cover the necessary competences of the audiovisual translator. Having examined the existing competence models and aided by their own practical experience, the authors recommend audiovisual translation be introduced as a separate, specialized subject, ideally for MA study programs. In the second part of their chapter Paulínyová and Perez describe teaching models for the particular audiovisual translation genres: dubbing translation, voice-over, dubbing editing, subtitling, SDH, and audio description.

In the last part of the collective monograph, the editors M. Djovčoš and P. Šveda offer their summed-up view of the present state as well as future prospects of the translation and interpreting study field in Slovakia. At the very beginning they remind the reader that time restrictions prevented them from including chapters on the teaching of two very important mainstays of translation and interpreting study programs – translation history and translation criticism – to the monograph. Another important topic they bring up is the future pathways of translation and interpreting didactics. They propose four models for its streamlining: 1. specialization of translation and interpreting teaching universities; 2. reducing the number of obligatory subjects in favor of more core translation- and interpreting-related subjects in the study programs; 3. further cooperation between the universities and an establishment of an interstate student exchange network; 4. student's performance monitoring, greater motivation for talented students from the beginning of their studies, and support based on extraordinary prowess.

A need for universities to respond to the rapidly changing translation and interpreting market is a rallying cry that gets repeated throughout the

book. The editors are quick to pick it up at the end and warn against merely preserving the current status quo, since this might "ultimately lead if not to the demise of the study field, then to its absolute marginalization" (p. 211). I do sincerely hope that this unique book will help Slovak translation scholars talk about and engage more in the much-needed didactics work. Even though the dire prospects might seem as a mere afterthought, preventing their sheer possibility is the only way forward.