

CHAPTER II

LITERATURE REVIEW

A. Definition of Interpreting

Suttleworth and Cowie propose that interpreting is “a term used to refer to the oral translation of a spoken message or text.” They add the history of interpreting is not well documented, although it is generally agreed that, as an activity, it is older than written translation. In line with this definition, Gentile, Ozolins and Vasilakakos (1996) state that interpreting is the oral transfer of messages between speakers of different languages (p. 5). Thus, interpreting is transferring the messages from source language into target language orally.

Further, Vermeer (as cited in Nord, 2001, p. 104) states that “Interpreting is the translation of a source-language text, presented only once, usually in oral form, into target-language text which is very difficult to check and can hardly be corrected because of lack of time.” Pochhacker (2004, p. 11) adds that “interpreting is a form of translation in which a first and final rendition in another language is produced on the basis of a one-time presentation of an utterance in a source language.” From those definitions, it is clear that interpretation is presented in oral form and can hardly be checked or revised due to the time pressure.

Unlike translation, interpreting is more challenging as Suttleworth and Cowie state that

Firstly, the communication skills which it requires are clearly different, as interpreters need to be expert oral communicators. Secondly, while translators often have relatively unlimited opportunity to make alternations

and improvements before submitting a final version, interpreters are required to create a finished product in “real time” without the possibility of going back and making revisions; in other words, interpreting, unlike written translation, is both non-CORRECTABLE and non-VERIFIABLE... (1997, p. 84)

Besides, Brislin points out that interpreting process involves three participants. He says that interpreting is one type of translation and it refers to oral communication situation in which one person speaks in the source language, an interpreter processes the input and produces output in a second language, and third person listens to the source language version (Brislin, 1976, p.1). Furthermore, Weber (1984, p.3) states that “interpretation is the oral transposition of an orally delivered message... performed in the presence of the participants.” In other words, unlike translation, interpreting is conducted in front of the clients or audiences directly.

B. Types of Interpreting

Based on the modes of which interpreting is conducted, there are simultaneous interpreting, consecutive interpreting, whispered interpreting and sight translation. Weber (1984, p.3) proposes that “interpreting can be performed simultaneously (at the same time as the speech is given) or consecutively (after the speaker has finished a part or the totality of the speech)”. Furthermore, Weber (1984, p.3) points out about sight translation. This type of interpreting allows the interpreter “to go from written medium (text) to the oral medium (interpretation)”.

In line with Weber, Pochhacker (2004, p.18-20) mentions three common modes of interpreting; consecutive interpreting (usually involves note-taking),

simultaneous interpreting (with the use of simultaneous interpreting equipments in a sound-proof booth), and whispered interpreting (only where the interpreter works right next to one listener by speaking in low voice). In contra with Weber, Pochhacker includes sight translation as the special type of simultaneous interpreting because it is the rendition of a written text 'at sight'. He states that "...sight translation', this variant of the simultaneous mode, when practiced in real time for immediate use by an audience, would be labeled more correctly as 'sight interpreting'(Pochhacker 2004, p.19)".

Interpreting has developed. It is required in various places. Based on the setting, there are conference or escort interpreting, court interpreting or ad hoc interpreting, liaison interpreting or community interpreting and medical interpreting. Robert (2002, p.157) explains that "conference interpreting is interpreting which is done in small or large meetings, court interpreting is interpreting which is done in courtroom and community interpreting is also the oldest form of interpreting which is used by certain community." In addition, Pochhacker (2004, p.15) concludes that "Thus community interpreting, also referred to as public service interpreting (mainly in the UK) and cultural interpreting (in Canada), emerged as a wide new field of interpreting practice, with healthcare interpreting (medical interpreting, hospital interpreting) and legal interpreting as the most significant institutional domain."

There are also special needs for interpreting such as sign language interpreting for the deaf and media interpreting for making foreign-language

broadcasting content on TV accessible to media users. (Pochhacker 2004, p.15-17)

C. Community Interpreting

Community Interpreting is defined as bidirectional interpreting that takes place in the course of communication among speakers of different languages (National Standard Guide for Community Interpreting Services, 2007, p. 4). Some sources propose that community interpreting is performed in the consecutive mode (Gentile, 1997), but in fact simultaneous interpreting is often used when the interpreter is capable of it and the situation is conducive to it (Gentile, Ozolins and Vasilakakos, 1996). Gentile in Mikkelsen (2009) has expressed frustration at the improper term "community interpreting" and expresses a preference for "liaison interpreting" because it better describes the process. Nevertheless, "community interpreting" remains the most widely accepted term (aiic.net/page/3356/interpreting-is-interpreting-or-i-it/lang/1).

Community interpreting is distinguished from other types of interpreting by the context in which it is conducted. Furthermore, community interpreting is often conducted in an informal setting with dynamic interaction among participants. Hrehovčík states that community interpreting is “understood as a kind of interpreting that takes place in neighborhoods and community agencies... Instead of interpreting a speech to a large audience, a community interpreter works in a more interactive atmosphere, often with a dialogic structure”

(www.pulib.sk/elpub2/FF/Ferencik2/pdf_doc/21.pdf). Community interpreting is also distinguished from other types of interpreting by the fact that no equipment is used for communication unlike in the conference or court interpreting.

D. Consecutive Mode and Note-Taking

Gentile, Ozolins and Vasilakakos (1996) state that consecutive interpreting entails waiting for the speaker to complete a speech or segment thereof before the interpreting begins...” (p. 22). Furthermore, in consecutive mode, interpreter listens to the speaker, analyses the message, memorizes it, takes notes (if necessary) and then conveys the message in the target language (Riccardi, 2002, p. 76). In addition, consecutive mode is usually applied in community interpreting, conference interpreting, and court interpreting (Khrisna, 2008, p. 17).

Note taking is essential skills in consecutive interpreting. Mahmoodzadeh (as cited in Alexieva, 1993, p. 199) says that ”Even with the best of memory it is next to impossible for the interpreter to remember all that is said in lectures, negotiations or press conferences, particularly if names, dates and figures are involved.” Interpreter sometimes cannot remember all things so he/she needs taking notes. However, it is not necessary to write down all information heard from the speaker since a hundred words may contain only one idea, while one word may imply several ideas (Nolan, 2005, p. 294).

There is no basic single system of note taking. Everyone develops their own note-taking tricks to help them recall the ideas, for instance, by using signs, symbols, abbreviations, proper layout, keywords, figures, etc. A successful note-

taking technique for consecutive interpretation calls for a method of reducing words to ideas and putting the ideas into symbols that can be re-expressed in another language. Notes can give the interpreter basic structure of discourse of the original speaker's idea from the beginning to the end (Nolan, 2005, p. 294).

Notes cannot replace memory, but properly-taken notes should make it easier when delivering interpretation. Gile (1995, p. 80) points out that "Note-Taking has not as yet become a sufficiently good tool as memory reinforce, for it is used up more of their processing capacity and contributes less to the completion of the task." In other words, note taking, if improperly used, could distract interpreter's attention. Improperly-taken notes will affect the interpretation quality. Interpreters have to develop their own systems through training and practical experience (Nolan, 2005, p. 294).

In community interpreting situations, the interpreter sometimes need to abandon the notes and focus on grasping the idea being communicated. Again, the interpreter does not need to write down all sentences heard. Excessive preoccupation with note-taking creates difficulties with the dynamics of community interpreting situations where the interpreter is seen as someone who writes furiously and subsequently reads from the notes (Gentile, Ozolins and Vasilakakos, 1996, p. 27).

E. Interpreter

E.1. The Role of Interpreter

The interpreter's aim is to facilitate successful communication over linguistic and cultural boundaries. The interpreter is an essential link between the communicating parties, since the interpreter helps both parties to express themselves to the full extent of their mother tongue (Code of Ethics for Community Interpreter.pdf). Clearly, the barrier is first about different languages. Since interpreting focuses on communication, interpreter may face the barriers to communication that are more than linguistic problem. The interpreter also clarifies cultural backgrounds that are essential for understanding. Jones (1998, p. 3) suggests several things to consider; people from different countries may not only speak different languages but also have different knowledge, different education, different cultures and therefore different intellectual approaches.

In addition, interpreters are entrusted to convey messages, meanings and thoughts (Code of Ethics for Community Interpreter.pdf). Previously, Shackman (as cited in Mikkelsen, 2009) points out about the role of community interpreter as follow:

"The community interpreter has a very different role and responsibilities from a commercial or conference interpreter. She is responsible for enabling professional and client, with very different backgrounds and perceptions and in an unequal relationship of power and knowledge, to communicate to their mutual satisfaction."

In other words, interpreter is the person in charge to link speaker and listener. In fact, interpreters are often asked to facilitate participants with things outside professional job description. Hrehovčík finds out that "compared to other types of

interpreting, the (unprofessional) community interpreter also serves as a guide, advisor or social mediator” (www.pulib.sk/elpub2/FF/Ferencik2/pdf_doc/21.pdf).

E.2. The Competences

Due to the important role of the job, the interpreter needs to achieve some competences. Competency is “underlying system of knowledge and skills that enable someone to do particular thing” (PACTE 2000, p.100). In relation to the job, interpreter must understand what interpreting is and how to conduct interpreting. It is in line with Schaffner and Adab (as cited in Khrisna, 2008, p. 23) that “an interpreter is requisite to master declarative knowledge and procedural knowledge of interpreting.” Declarative knowledge means mastering the theory of interpreting, while procedural knowledge deals with the ability to do interpreting.

Basically, interpreting needs the same competences as translation does because some experience as a translator provides a good foundation for becoming an interpreter (Nolan, 2005, p. 3). However, there are some competences to consider more. Suttleworth and Cowie (1997, p. 28) state that consecutive interpreter should entail a number of different abilities and skills including a high level of language comprehension, advance note-taking skill, excellent general knowledge an accurate memory and confident manner of delivery.

It is clear that community interpreting needs interpreting skills, linguistic skills, research and technical skills, and interpersonal skills. Hrehovčík

(www.pulib.sk/elpub2/FF/Ferencik2/pdf_doc/21.pdf) summarized competency of a professional interpreter as follows:

- The *interpreting skills* include active listening, good memory retention, note-taking, and mental ability to transpose and verbalize messages into the target language.
- The *linguistic skills* are represented by the depth of knowledge in and the understanding of the interpreter's working languages and the required range of language registers; and the knowledge of subject areas and related terminology.
- The *research and technical skills* include the ability to efficiently acquire the additional linguistic and specialized knowledge necessary to interpret in specialized cases, the experience in the use of research tools, and the ability to develop suitable strategies for the efficient use of the information sources available.
- The *interpersonal skills* include strong communication skills, polite, respectful and tactful conduct, positive relationship to people, and good judgment.

In addition, Mikkelsen (aiic.net/page/3356/interpreting-is-interpreting-or-i-it/lang/1) suggests *ethical behavior* and *cultural knowledge* as interpreter's competencies. Since ethics are a major consideration for all interpreters. Furthermore, it is almost universally acknowledged that interpreters working in social service settings need to be aware of cultural differences.

E.3. Types of Interpreter

There are two types of translator or interpreter seen from whom he/she works for; freelancer and permanent employee. Weber (1984, p. 53-54) says that “Most professional translators and interpreters start out by freelancing before they find permanent employment. Translators, however, tend to find permanent positions more often than interpreters do. Most interpreters tend to remain freelancers.”

Furthermore, based on the level of professionalism, Nababan (2003, p. 20) proposes three types of translator; amateur, semi-professional and professional. In this case, this type can also be applied in interpreting studies. An amateur interpreter does his/her job as hobby and self pleasure. For an amateur interpreter, the orientation is not on earning money. On the other hand, professional interpreter does interpreting as his/her source of living. For the reason, he/she upholds the code of ethics professionally. Here, semi-professional interpreter does interpreting for both reasons. National Standard Guide for Community Interpreting Services (2007, p. 13) previously describes the term of professional interpreter as “a fluently bilingual individual with appropriate training and experience who is able to interpret with consistency and accuracy and who adheres to the standards of practice and ethical principles.”

F. Interpreting Factors

In interpreting, there are two main factors influencing interpreting quality. The important factors in interpreting are technical and non-technical factors.

F.1. Technical Factor

Technical factors of interpreting are related to the physical condition of where interpreting is conducted. In conference interpreting, for instance, technical factors include the quality of the equipments, the condition of the room, and the distance between participants (the speaker, interpreter and audiences). Good quality of equipments used will help the interpreter succeed in conveying the message. On the other hand, Thiery (as cited in Nababan, 2003, p.8) states that

...if the interpreter cannot hear properly; if they cannot see the speaker and audience properly, and of course the screen; if the slides are to be shown;...if they are expected to squat for a full working day in ill-ventilated rabbit-hutches; ...if the participants cannot hear the interpreters properly over the headphones; or if they hear the interpreters only too well because of bad sound-proofing of the booths; if there is interference between the simultaneous interpreting system and the loud speaker system.

Therefore, in conference interpreting, the interpreter needs to check the equipments and sound system a day before the interpreting activity or come earlier at least several hours before the interpreting activity. According to Weber (1984), the interpreter is allowed to ask the client to provide good equipments (p. 63).

There might be unpredictable problems during the interpreting process even when the interpreter has checked all equipments used before the conference. One of the examples is when the microphone or headset does not work for several times and it disturbs the focus of all participants. At this point, the interpreter should know what to do. Since the interpreter is also the key speaker, the interpreter has a right to stop the speaker and ask the committee of the conference

or its technician to repair the equipments. It may make audiences wait for a while. After being repaired, however, the conference can be continued.

When interpreting activity is done without any equipment (microphone, earphone, sound system or LCD), technical factors deal with the room or the environment condition and the distance between participants or the position of participants. The interpreter must prepare himself/herself before conducting interpreting. Interpreter must consider technical factor he/she may experience.

F.2. Non-Technical Factor

The interpreting situation is a communicative situation where different parties interact. Each party contributes to the success of interpreting. Non-technical factor deals with participants' background. In community interpreting, there are at least two people speaking two different languages and the interpreter.

The first participant is interpreter. Interpreter becomes the most influencing participant in the interpreting activity. Interpreter plays important role since he/she is the communication bridge between other participants. Interpreter's competency, as stated in previous sub chapter, contributes to the success of interpreting activity. Due to limited time in which interpreting occurs, the interpreter must be able to cope the problems faced and interpret the message well to participants in turn.

As stated before, there are two people or two small groups speaking two different languages. They are as the speaker of their own who try to communicate each other through interpreter. The background of the person who speaks influences the success of interpreting activity. According to Namy (as cited in

Nababan, 2003, p. 120), the interpreter must consider to these matters: who the speaker is, the speaker's nationality, the speaker's national background, the speaker's 'world of thinking', the speaker's expectation from the meeting, what and how the speaker's personal thinking. Besides, the interpreter must consider speaker's educational and cultural background. Further, interpreter must pay attention to the speaker's intonation, facial expression and gestures.

A problem related to non-technical factor occurs when the speaker speaks on and on in fast pace. The interpreter will find it difficult to follow the speaker, memorize, and in very limited chance convey the messages to another party. Another non-technical problem is when there are interruptions in one group of participants. To overcome such difficulties, it is suggested that all participants have translation brief before interpreting activity. However, there might be an unpredictable situation even after having translation brief. At this point, the interpreter does need coping tactics. Interpreter learns how to cope through interpreting practices and experiences. Thus, interpreting activity runs well by good preparation and coordination.

G. Before, During, and After Interpreting

Interpreting strategy deals with actions in anticipating even coping the problems occurring during the interpreting process. It does not matter how good the interpreter's memory is, how good the notes can be, or even how well the interpreter has prepared. There will always be unpredictable moments when

interpreter has to cope with the difficulties. There are some interpreting strategies done by interpreter before, during, and after conducting interpreting:

G.1. Preparation Session

a. Physical and psychological condition

Interpreting requires one hundred percent healthy body and mind. As Nolan (2005, p. 18) suggests that in preparation interpreter must keep being fit, “notably by getting enough sleep and following good habits of nutrition and exercise.” Physical condition is merely influenced by psychological condition. Interpreter must be in a good health to follow his/her client’s activity where he/she is demanded to interpret. Besides, interpreter should be mentally prepared. This is significant in the success of interpreting activity since interpreter must be able to solve problems he/she faces during interpreting process.

b. Note-taking tools

As stated before, notes are generally used to record specific details such as numbers, proper names and other details. Consecutive interpreters should bring note-taking tools which are convenient to hold and easy to handle because they must be able to take notes quickly (Jones, 1998, p. 44). Interpreter needs to bring his or her own note-taking equipments. The essential tools are pen and paper. It is not suggested to use scrap paper but the one with a bound part.

c. Punctuality and performance

Interpreter should come at least 30 minutes before the event starts. It shows interpreter’s appreciation to the clients. Besides, the interpreter can have plenty of time to prepare himself/herself for the job carefully and check out what

needs to be done. Another thing to consider is the appearance. Professional interpreter will arrive in the appropriate clothing as stated in Code of Ethics for Community Interpreters paragraph 14 that “Interpreters dress according to the cultural aspects as well as other circumstances (e.g. the weather when interpreting outdoors) of the assignment. Moreover, interpreters have to dress according to the situation in order not to attract unnecessary attention.” Furthermore, punctuality and performance also show interpreter’s professionalism.

d. Translation brief

Having translation brief is necessary. Interpreter should see the clients to introduce his/her name to the clients, to know the purpose of the meeting and to prepare technical factors related to the subject. In translation brief, the interpreter may ask some materials or documents used by the clients related to the interpreting job. Besides, interpreter can directly ask for clarification related to technical terms from the clients. It is suggested by Nolan (2005, p. 18) that “Gaining familiarity with the subject matter to be discussed at an upcoming assignment is important.” Furthermore, both interpreter and clients can have agreements about the speed and the length of segment to be interpreted. Translation brief, in some cases, cannot be done when it deals with particular clients. The government official or minister usually has dense schedule so interpreter does not have chance to do translation brief with them.

G.2. During interpreting activity

a. Being good public speaker

Interpreters should strive to be good public speakers (Nolan, 2005, p. 8). As the speaker, interpreter should be confident. Interpreter should also keep eye contact with the participants and watch their responses. Weber (1984, p. 34) previously states that “interpreter are supposed to establish eye-contact with the audience, since there is always the risk of looking at their notes all the time, thereby losing contact and communicative interaction with the recipients of the message.” In other words, eye contact is important to engage the participants and interpreter glances at her notes only occasionally. Besides, using proper gestures is also necessary. Furthermore, interpreter should speak in clear diction and pronunciation, expressiveness, proper stress and intonation in order to convey a message in a way that is convincing. An interpreter, like an actor, a talk-show host or a news announcer, must learn how to use his or her voice (Nolan 2005, p. 8).

b. Being fully concentrated

Nolan (2005, p. 18) states that “An interpreter must maintain attention and concentration through many hours of meetings and absorb the contents of lengthy discussions on many subjects.” In other words, interpreter must focus on what is happening and has to correctly remember the details. Interpreter should be fully concentrated on what is delivered by the speaker. Even the smallest distraction can affect the interpreter. This can be happen in public spaces or crowded environment. When the interpreter does not concentrate on the conversation, he/she begins to make mistakes. Further, when the interpreter is not paying attention, he/she misses out the information and it causes confusion between participants. Thus, it is important to always concentrate during the job.

c. Position

In community interpreting, interpreter needs to consider his or her position. Interpreter should know when he/she should sit or stand. There is no rule about where to stand, but common sense says “be practical”. The position depends on the need of the client.

d. Being accurate but acceptable and understandable

During the job, interpreter must convey the message accurately. However, the interpretation must be natural in target language style and be understandable by another party. In terms of acceptability, interpreter should use the same personal pronoun as the speaker uses. The chief of UN interpreter (as cited in Khrisna, 2008, p. 30) states that “professional interpreters speak in the first person on behalf of the speaker.” In terms of understandability, interpreter can give explanation if needed to another party related to the subject matter.

e. Coping tactics

Coping tactics is strategy used by the interpreter to handle unpredictable situations. Nolan warns that “every speech still has its surprises. A speaker may change his or her mind at the last minute discard or amend prepared remarks, and say something quite unexpected” (2005, p. 18-19). Further, he suggests that;

Overcoming problems of that kind involves a certain amount of intuition. Although an interpreter should avoid wild guesses, it is often possible, relying on the context, to “fill in the blanks” of a statement when an element of it is unclear or indistinctly heard. It can be helpful if one tries, by an effort of imagination, to anticipate what the speaker is likely to say, how he or she is likely to say it, and how it can be made comprehensible to the audience for which one is interpreting. (2005, p. 19)

Dealing with untranslatability, Nolan points out that;

The problem of “untranslatability” arises from the fact that different cultures divide up the universe in different ways, and that their languages therefore contain ideas, words, and expressions to describe those different concepts and culture-specific features. (2005, p. 57)

If interpreter faces untranslatable term because of different concept and cultural specific term, Nolan suggests that “an exact or complete translation is not necessary, and an approximate equivalent may be all that is needed in a given context” (2005, p. 58). In other words, all the listener need is the closest contextual meaning of the utterance. In addition, he offered some options to solve untranslatable term by analogy, paraphrase or description (p. 62).

Besides, interpreter can use eye contact and nodding to interrupt, check proper names, ask for clarification by letting the speaker know exactly where the difficulty is, use purposeful hand gesture if the speaker does it too, and speak closely to the client if the interpreter needs to cope with noise. By doing so, the interpreter can help the speaker and listener to communicate and be satisfied. The purpose of the meeting must be achieved. As Nolan (2005) emphasizes that “By bridging the gap between languages, the interpreter helps speakers to discharge their duty to make themselves understood and helps listeners to satisfy their need to understand what is being said” (p. 2).

G.3. After Interpreting

It is necessary for an interpreter to have evaluation on his/her interpretation. Interpreter has responsibility to continue his/her professional development. By doing evaluation, he/she can learn more to handle untranslatability he/she faced before and give better interpretation in the future.

This continued competence is in Code of Ethics number 8 of National Standard Guide for Community Interpreting Services (HIN, 2007, p. 22-30).

H. Interpreting Techniques

As stated before, interpreter must be practical in handling interpreting process. The followings are translation techniques proposed by Molina and Albir which are applicable for interpretation. Molina and Albir explain the difference of strategy and technique as follows;

Therefore, in relation to solving translation problems, we think a distinction should be made between techniques and strategies. Techniques describe the result obtained and can be used to classify different types of translation solutions. Strategies are related to the mechanisms used by translators throughout the whole translation process to find a solution to the problems they find. (2002, p. 11)

In other words, translation technique is the realization of strategy used that can be analyzed through translation product. Thus, Molina and Albir (2002) conclude that a technique is the result of a choice made by a translator seen in micro translation unit. Micro unit of translation here includes words, phrase, clause or sentence.

Molina and Albir (2002) propose 18 translation techniques as follows:

1. **Adaptation:** To replace a Source Text (ST) cultural element with one from the target culture by the same concept so that the message intended can be delivered as it is.

Example:

ST : Daily bread.

TT : *Nasi*.

2. **Amplification:** To introduce details that are not formulated in the ST information, explicative paraphrasing, e.g., when translating from Arabic to add the Muslim month of fasting to the month *Ramadhan*. This includes explication, addition, paraphrase, and description in the form of footnote. It is in opposition to Reduction.
3. **Reduction:** To suppress a ST information item in the TT, e.g., the month of fasting in opposition to Ramadhan when translating into Arabic. It includes implicative paraphrasing and omission. Reduction is in opposition to Amplification.
4. **Borrowing:** To take a word or expression straight from another language. It can be pure borrowing (without any change) or naturalized borrowing (to fit the spelling rules in the TL).

Example:

- Pure Borrowing

ST : *Namanya Zefanya Lindu Saputri*.

TT : Her name is Zefanya Lindu Saputri.

- Naturalized Borrowing

ST : Do you have next year calendar?

TT : *Kamu punya kalender tahun depan?*

5. **Calque:** Literal translation of a foreign word or phrase; it can be lexical or structural. Nababan (2010) added that source language structure interferes TL.

Example:

ST : The current Prime Minister of Australia is Tony Abbott.

TT : *Perdana Menteri Australia saat ini adalah Tony Abbott.*

6. **Literal translation:** To translate a word or an expression word for word.

It does not mean translating one word for another. Literal technique is when form coincides with function and meaning.

Examples:

ST : Killing two birds with one stone.

TT : *Membunuh dua burung dengan satu batu.*

7. **Compensation:** To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST.

Example:

ST : enter, stranger, but take heed of what awaits the sin of greed

TT : *masuklah, orang asing, tetapi berhati-hatilah terhadap dosa yang harus ditanggung orang serakah*

8. **Description:** To replace a term or expression with a description of its form or/and function.

Example:

ST : *Fanya suka main umbul gambar.*

TT : Fanya likes playing card throwing games; when your card with the pictures lies up, you are the winner.

9. **Discursive Creation:** To establish a temporary equivalence that is totally unpredictable out of context. This technique is often used to translate book title.

Example:

ST : Shopaholic Ties the Knot

TT : *Si Gila Belanja Akhirnya Kawin Juga*

10. **Established Equivalent:** To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL.

Example:

SL : Killing two birds with one stone.

TL : *Sekali dayung dua tiga pulau terlampaui.*

11. **Generalization:** To use a more general or neutral term. It is in opposition to particularization technique.

Example:

ST : *Pekerjaannya sehari-hari mencari rongsokan.*

TT : His daily job is looking for unused materials.

12. **Particularization:** To use a more precise or concrete term. It is in opposition to generalization technique, e.g., translating public transportation into angkuta.

13. **Linguistic Amplification:** To add linguistic elements. This is often used in consecutive interpreting and dubbing.

Example:

ST : Yes, I do.

TT : *Ya, aku bersedia menikah denganmu.*

14. Linguistic Compression: To synthesize linguistic elements in the TT.

This is often used in simultaneous interpreting and in subtitling. The translation still carries writer's/speaker's intention.

Example:

ST : Would you please repeat that?

TT : *Tolong ulangi.*

15. Modulation: To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural.

Example 1 (translating passive form into active sentence):

ST : My school building was built by Dutch government.

TT : *Pemerintah Belanda membangun sekolahku.*

Example 2 (changing the point of view)

ST : You are going to have a child.

TT : *Kamu akan jadi ayah.*

16. Transposition: To change a grammatical category. The change of word order must be done by translator because of the difference grammatical structure of ST and TT (obligatory), while the change can also be optional.

Example:

ST : *Para mahasiswa juga merasakan mereka cenderung lebih sering bertatap muka dengan dosen.*

TT : Besides, they had more time to do other activities and tend to have face-to-face meeting with the lecturers.

17. **Substitution** (linguistic, paralinguistic): To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g., to translate the Arab gesture of putting your hand on your heart as Thank you. It is used above all in interpreting.

18. **Variation**: To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation; changes of textual tone, style, social dialect, geographical dialect, etc., to introduce or change dialectal indicators for characters.

Example:

ST : I love you.

TT : *Gue sayang elo.*

I. Interpreting Quality

Accuracy means the message from source language does not change even it is transferred into target language. Baker (1992, p. 57) states that “accuracy is no doubt an important aim in translation.” Supporting previous definition, Jones (as cited in Pochhacker, 2001, p. 413) defines accuracy as “exact and faithful reproduction of the original discourse”. In other words, the interpretation is accurate if it is complete and faithful in terms of meaning. Thus, accuracy becomes important aspect to assess interpreting quality.

The next aspect to consider is acceptability. Oxford Learner’s dictionary (2012) notes that ‘acceptable’ means being agreed or approved of by most people in society. Acceptability is related to the interpretation’s naturalness as what is

agreed in target language linguistics system and culture. It means that the interpreter should render the message by considering linguistic and cultural system both in source language and target language.

According to Pochhacker (2001, p. 6), by the late of 1980s a distinction was made between quality assessment from two sides; the perspective of interpreter himself/herself as opposed to quality 'viewed' by the listener or 'user'. From the perspective of interpreter, many experts agree that accuracy is essential parameter. On the other hand, seen by listener, the focus of quality is on the process of communicative interactive. In other words, the aim of interpreting is being able to communicate. It deals not only with the acceptability of the interpretation in target language system and culture, but also with the ability to understand the matter discussed.

Another thing to consider in assessing interpreting quality is the aspect of fluency. From audience's point of view, fluency is the most important aspect. It is closely related to interpreter's speaking skills. As being stated by Kurz, fluency is more important aspect than accuracy and acceptability for the audiences (Kurz, 2001). In interpreting, it is assumed that audiences do not have access to the source language themselves. They do not understand the original messages in source language. The audiences only receive the interpretation conveyed by the interpreter. Thus the audiences might think that the message is accurate as long as it is fluently transferred.

J. Community Interpreter's Code of Ethics

Every interpreter association has its own ethics. Interpreter who belongs to an association must obey the code of conducts. Professional ethics are applied in various forms of professions as guide line to keep the profession's values. Treabing proposes that "professional ethics is characterized by or conforming to the technical or ethical standard of profession or an occupation; manifesting fine artistry or workmanship based on sound knowledge and consciousness; reflecting the results of education, training and experience (Treabing as cited in Mahesti, 2012, p. 25).

In community interpreting, there are some codes of conduct to follow. According to National Standard Guide for Community Interpreting Services (HIN, 2007, p. 22-30), there are eight ethical principles:

1. *Accuracy and Fidelity:* Interpreters strive to render all messages in their entirety accurately, as faithfully as possible and to the best of their ability without addition, distortion, omission or embellishment of the meaning.
2. *Confidentiality:* Interpreters will not disclose and will treat as confidential all information learned, either uttered or written in the performance of their professional duties, while adhering to relevant requirements regarding disclosure
3. *Impartiality:* Interpreters strive to maintain impartiality by showing no preference or bias to any party involved in the interpreted encounter.

4. *Respect for Persons:* Interpreters demonstrate respect towards all parties involved in the interpreted encounter.
5. *Maintaining Role Boundaries:* Interpreters strive to perform their professional duties within their prescribed role and refrain from personal involvement.
6. *Accountability:* Interpreters are responsible for the quality of interpretation provided and accountable to all parties and the organizations engaging the interpreter's service.
7. *Professionalism:* Interpreters at all times act in a professional and ethical manner.
8. *Continued Competence:* Interpreters commit themselves to life-long- learning in recognition that languages, individuals, and services evolve and change over time and a competent interpreter strives to maintain the delivery of quality interpretation.