INTERPRETER TRAINING: LANGUAGE, CULTURE OR MORE? COURSE DESIGN: THE EXPERIENCE OF THE UNIVERSITY OF CENTRAL LANCASHIRE, PRESTON, UK

Summer Mouallem

Abstract

How important is it to include formal training on ethics and cross cultural issues within interpreting and translation training courses? The role of interpreters has been debated for many years by scholars where some see their role as mere people who transfer the spoken message from the source to the target language, with no omissions or additions. While others see the role of interpreters extending beyond the mere transfer of words and messages; they see messages as utterances loaded with spoken and unspoken cultural essences that need to be transferred too. By looking at some training courses available in the UK, it became clear that there is a need to teach the students a little more than just the required techniques and skills in interpreting and coping with interpreting difficulties. Shortfalls seen in courses were studied closely and were included in the design of the course. Taboo varies from one culture to another; what is seen as right (ethical) in one society may be seen as wrong (unethical) in another. How we deal with ethical or unethical issues depends on our own built in or acquired ethics and this may be reflected in our professional lives too. However, in our capacity as professionals, we must be seen as unbiased and we must not allow our own prejudices colour our work; this is not easy when we consider this has been growing within us since birth practically and hence re-training ourselves to become impartial in issues that are cultural must be an essential part of training. Acting ethically does not mean doing what the society describes as right: the law can incorporate ethical standards to which people subscribe but these laws can deviate from what is normatively ethical. Ethics are categorised as Deontological ethics or duty-based ethics (non- consequential)l; this means:
- Do the right thing
- Do it because it is the right thing to do
- Avoid them because they are wrong.

And then we have <u>consequential ethics</u> ("The ends justify the means", this means:
- What sort of consequences count as good consequences?
- Who is the primary beneficiary of moral action?
- How are the consequences judged and who judges them ?

This paper intends to show the steps taken in the design of the content of the interpreting and translation modules and the different angles used to ensure optimum preparation of future interpreters and translators. It will aim to show the problems and dilemmas faced when designing matters such as cultural and ethical matters where no two people can always agree but where it is essential we try and agree; it will show how no global consensus has been reached regarding what is right or wrong but yet it is necessary that we find common ground in order to move forward. The consequences of not doing so can be dire and this issue should not be ignored within our teaching institutions or by our practising colleagues.

Introduction

This paper intends to show the steps taken in the design of the content of the interpreting and translation modules and the different angles used to ensure optimum preparation of future interpreters and translators. It will aim to show the problems and dilemmas faced when incorporating matters such as cultural and ethical matters where no two people can always agree but where it is essential we try and agree; it will show how no global consensus has been reached regarding what is right or wrong but yet it is necessary that we find common ground in order to move forward. The consequences of not doing so can be dire and this issue should not be ignored within our teaching institutions or by our practising colleagues.

The author of this paper has taught on the MA interpreting and translation since the conception of the course and has used her former learning experience at another university to fill the gaps she thought students always had in their learning experiences. Most interpreting courses focus on the theoretical aspects of the profession (interpreting or translation theory) but many times this does not prepare students for the real world experiences as they do not always match the realities professionals face on a daily basis. Many students stumble during their first few years of employment (especially those who are self-employed as opposed to in-house employees) till they find out the best ways to improve their performances while keeping the costs down and managing to expand their client base. Niska (2005) discusses how within the UK itself, those universities that do offer interpreter

training, they themselves differ in their organisation and focus and this variance is large that it makes it hard to 'schematise' the British system of interpreter training. Niska also discusses a trend where training is focused on the labour market and where emphasis is on the training of interpreting skills only. Hatim (2001) also divides students of translation (and by extension: interpreting students) into two groups; the first group is those students whose training focuses on the relevance of theoretical issues and who need abstract models, while the second group is purely vocational where they practise but hardly take any theory whatsoever. Hatim uses those two groups and suggests we use comparative data between them as a single group and between experts in the field (practitioners in interpreting) to see how we can teach students problem solving in interpreting. This, in Hatim's opinion (ibid) will raise awareness to entire sample population which will make them all identify and recognise problems in interpreting and accept that those problems are real and hence they can analyse the problems and overcome them. This constitutes a major part in interpreter training.

The aim of the course at the University of Central Lancashire (UCLan) was to combine both aspects mentioned above, that is to make it academic enough to allow it to be of a Master's level acceptable within the UK Higher Education institutions but at the same time, it had to be practical enough to allow the students to walk into their first job without feeling the need for further training. In other words, the course was designed to be theoretically fulfilling yet at the same time it was built to be 'function-orientated'.

This paper will present the rationale behind the choice of the modules taught on the course; it will then attempt to explain how new modules were introduced to the course after a number of years in order to meet applicants' demands and the demands of the global markets.

Training competencies

Let us look at the training competencies for the types of interpreting we are discussing. Training to be discussed here includes memory training, training in linguistic, cultural and ethical considerations plus coping techniques such as paraphrasing, note taking, the use of synonyms and the increase of general knowledge of the interpreters. Both types of training are constrained, but only to a little extent, by the exams set by the governing bodies, so for example, Public Service Interpreting (PSI) training has a larger emphasis on sight translation as this constitutes a major part of the PSI exam. In contrast, it has a minor part of Business interpreting (BI) training as it does not form part of the exams, but due to the possible need of a business interpreter to interpret some documents from time to time, this method is practised twice in the full academic year (once per each semester).

Schäffner and Adab (2000) discuss developing competencies in translation (and again, by extension interpreting) where they talk about the designers of the course needing to know how and when this competence can be developed and at what stages. They agree that those competencies are best developed at academic institutions that would eventually to a professional qualification. This corresponds with the plan at UCLan to make the course both vocational and academic at the same time to ensure the best qualified interpreters carry our qualification. This is further emphasised by Hatim (2001) who puts forward that the 'action versus reflection dichotomy' is no longer alien in the field of interpreting which has helped build research in this field and in the training of interpreting skills field. This again is seen to ensure that problems are identified and appropriate solutions proposed and duly adopted and explained (ibid). The problems mentioned twice above refer to the problems faced by interpreters, and therefore students of interpreting, while practising their profession. Once we recognise these problems and add them to our training courses, then the problems can be analysed within the classes and then the students can go out and practise confident in their ability to identify problems and solve them on the spot (in as much as possible in such situations where the decision needs to be instant).

Rationale for inclusion of modules and skills
Ethics: By looking at some training courses available in the UK, it became clear that there is a need to teach the students a little more than just the required techniques and skills in interpreting and coping with interpreting difficulties. Shortfalls seen in courses were studied closely and were included in the design of the course. For example, taboo varies from one culture to another; what is seen as right (ethical) in one society may be seen as wrong (unethical) in another. How we deal with ethical or unethical issues depends on our own built in or acquired ethics and this may be reflected in our professional lives too. However, in our capacity as professionals, we must be seen as unbiased and we must not allow our own prejudices colour our work; this is not easy when we consider this has been growing within us since birth practically and hence re-training ourselves to become impartial in issues that are cultural must be an essential part of training.
The next question was: How important was it to include formal training on ethics within our interpreting and translation training course?
The difficulty with ethics is that it is a term that is hard to define; yes, we can use a dictionary definition, such as what is seen in the Oxford Advanced Learner's Dictionary (2000: 427): 'Ethics are moral principles that control or influence a person's behaviour'. For the code of Ethics, the same dictionary gives the following definition: 'a system of moral principles or

rules of behaviour' (Ibid). The Business Dictionary by Web Finance defines ethics as 'A branch of philosophy dealing with values relating to human conduct with respect to the rightness and wrongness of certain actions and to the goodness and badness of the motives and ends of such actions'. From the same site we also see it means choices are made on the basis of what looks right or reasonable, so the alternatives that must be evaluated must be either right (ethical) or wrong (unethical); but the problem lies in the fact that there is not a single consistent set of standards that decide what is right and what is not; these standards vary within communities and across communities.

According to Munyangeyo (2012), ethics are categorised as Deontological ethics or duty-based ethics (non- consequential); this means:
- Do the right thing
- Do it because it is the right thing to do
- Avoid them because they are wrong.

And then we have consequential ethics "The ends justify the means", this means:
- What sort of consequences count as good consequences?
- Who is the primary beneficiary of moral action?
- How are the consequences judged and who judges them ?

In reality, many interpreters, especially those new to the field do not look at any Code of Ethics unless they are obliged to, or there are others who look at it at all times but stick to its contents word for word as they are too inexperienced to be confident enough to make their own interpretation of the articles and what pragmatic interpretation is seen behind them.

Culture: Language and culture cannot be separated and it is a fallacy to separate them when training interpreters; there has been much debate about the role of interpreters as inter-cultural mediators, and in order for an interpreter to be 'faithful, accurate and an effective communicator', an interpreter needs to keep, rather than discard, the cultural and non-verbal gestures and interpret them to his audience. Fishman (2001) states that language carries extensive cultural content within it; interpreters communicate between languages, hence they must surely be communicating the culture that is linked to those languages. After all, language evolves with time and in this language is embedded history of the people that speak that language today. Al-Shaer (2012: 289) puts this beautifully when he says: '[…] history is lodged in the living words and discourses of the present'.

Seleskovitch (1978) has what could be seen as the first account of the interpreter's role as a cultural mediator since the 1950s. She sees interpreters are there to explain cultural differences rather than pretend that those differences do not exist. The extent of the interpreter's intervention varies according to many factors amongst which would be the interlocutors'

knowledge of each other, their education background and more significantly, the distance between their languages and cultures. Larson (1998) states that translators, and by extension: interpreters, have to consider not only the two spoken languages but also the two cultures associated with those languages, since, in his opinion, there will be concepts in the source language which do not have lexical equivalents in the target language. This is due to many differences including cultural differences. Many other theorists see that translators and interpreters have two barriers to overcome: the first being the linguistic barrier and the other a cultural barrier. Ignoring one aspect and separating it from the other can be a risky business and can lead to negative consequences as mentioned earlier.

According to Al-Omari (2009) communication differs also depending on the type of culture the person belongs to; Arabs for example belong to a high context culture where their systems of communication are very complex that they rely heavily on body language, intonations, idioms and hidden meanings of words. Low context cultures (Scandinavians for example) on the other hand are more direct in their speech and they tend to say what they mean (with words).

Cultural differences have been divided by Jones (2002) into two types: the first being the Explicit Differences where the speaker refers to things and systems that exist in one culture but not the other (examples include culture specific catchphrases, academic institutions); here the interpreter needs to explain those missing concepts to fill the gap. Implicit Differences include irony, the speaker's hyperbole, and understatement and so on. These implicit gaps are more difficult to convey to the listener as the interpreter in these instances will be 'betraying' the speaker's intentions. An example of this would be when the speaker would say 'maybe': for most Arabs this is mostly an indication of a refusal, while for Westerners, it means they will be thinking about the matter in hand. This is vital to know and convey if a person is interpreting at business meetings, for example. The same for the word 'problem' which for the Japanese could be extremely negative and might impede communication or negotiations in a deal; an interpreter would be better off replacing this word with 'difficulty or challenge' which is received by the Japanese in a slightly more acceptable way. In such instances, as we can see, it is seen as the interpreter's role to make their audience understand those undercurrents even if they have to re-word those utterances so the listeners can fully understand what was originally said, or by using appropriate synonyms and then through their non-linguistic means, for example: tone of voice (Ibid).

The role of interpreters has been debated for many years by scholars where some see their role as mere people who transfer the spoken message from the source to the target language, with no omissions or additions. While

others see the role of interpreters extending beyond the mere transfer of words and messages; they see messages as utterances loaded with spoken and unspoken cultural essences that need to be transferred too. The starting point was to strongly encourage the students to watch and listen to the news in their respective languages daily, and to watch a soap in either language at a regular basis. Watching soaps not only teaches the students the culture of the language they are watching the soap in but it will also introduce dialects to their language with all what accompanies dialects; these are things that are not easy to teach from books.

The cultural week and project was introduced: This is undertaken within the first half of the first semester where the students are merged with other interpreting students but from mixed language groups, and they have to travel around certain parts of the UK and come back with a comprehensive report on cultural issues they picked up in their travels; this is complemented by a comparison of these cultural issues with similar cultural issues from their own culture. This not only improves their language skills as they have to speak with native speakers of English at an early stage of their course, but it also improves on their general knowledge and of their cultural knowledge. An added bonus is that this exercise improves the bonding between the students and enhances therefore their learning experience. The timing of this project week is so that the students have had the first half of that semester focussing on learning interpreting skills and coping skills such as paraphrasing, synonyms and note taking, for example; after they have practised those skills, it is good for them to go out and bond together and start on other skills building such as general knowledge and the like.

Interpreters who seek good training skills should have a high time-allocation within that training for both ethics and ethical dilemmas and for cultural issues that might arise in various interpreting situations; that is not always the case. Many interpreting training providers focus on the transfer of linguistic skills and coping techniques and leave the ethics training for the student to obtain as they go along building their experience. A study conducted by Hale (2007) shows how interpreters perceive their own roles; in answer to a questionnaire sent to 293 participants, many interpreters answered that their role was to interpret faithfully and accurately and that it was not their role to explain cultural nuances or ambiguities; one went as far as to say that his role was to: 'ensure that communication has occurred, but not necessarily to ensure that the information has been understood. That is the responsibility of the parts involved'; another sees his role would extend to educating the parties at a cultural level, if the situation necessitated this; while a third sees his role as a cultural bridge amongst all parties involved, while a forth sees that by brokering communication on cultural issues, he is thus breaking the rules of his Code of Ethics. Further, this Hale study

showed that the role of interpreters as seen by the interpreters themselves is seen differently depending on the various interpreting settings. Undoubtedly, breaching the Code of Ethics should never pose a dilemma when it comes to life threatening or life changing situations (rape cases, patients stating to interpreters they want to commit suicide or have an STD, etc).

To gather all the above components in one session so the students can incorporate their learning into practice, a weekly mock conference for all the language groups is held using a different theme every time. During those sessions, which are tutor led initially but then swiftly move to be student led in order for the students to appreciate what goes into writing speeches and for them to practise public speaking, the students will face the accents of their peers, which can be hard to decipher at first (for example, the Arabs cannot always pronounce their Ps while the Chinese omit some letters when speaking in English), but the cultural inferences that come in natural speeches will appear, such as idioms, jokes and so on. For example, in a mock conference held one December, the German students referred in one of their speeches to Rudolph, one of Santa's reindeers, but the Arab stream students missed that reference as they were totally unaware of Rudolph.

More importantly, the students are exposed to the formalities of working as a team in a booth, what to do when faced with technical problems, how to use relay fast, how to communicate with other colleagues, if required, and the logistics of meetings, (fire drill announcements are the best example, where the students do not think at first that there is a need to interpret those utterances which in real life could be detrimental to saving the delegates lives should a fire break out).

Another attempt at mixing the language streams is in a module for Technical Business interpreting, where the students use liaison interpreting. This session works well in honing in on body language refinement and teaching the students to take control. The sessions are real life assignments that the tutors themselves have dealt with during their professional careers. The tutors deliberately carry on with the errors the students make in order to show him the consequences of miscommunication during such meetings. The tutors have the chance on such occasions to digress and make side comments, some of which may be impolite, in order to train the students on using their memory and to make full use of their notes but also to take control, if necessary.

Two other modules finish off the set, and they are IT for interpreters and translators and Theory of Interpreting.

Assessment of course design

In order to assess if the design is at the least sufficient for the current global needs for conference interpreters, we can simply look at what some

scholars advocate designers include in their courses. Schäffner & Adab (2000) say that to define competence in translation (and hence interpreting) we need to assess sub competencies, such as the quality and appropriateness of the target text. For example, in the case of interpreting, has the message come across in a clear, accurate and smooth manner, or not? They also say that we must assess the process itself, in other words, the efficacy of the decision making process when choosing how we render our interpretation.

Other sub-competencies discussed include language ability, textual ability, subject ability, cultural ability and transfer competence. Other theorists add bilingualism as a competence, which is not up for discussion in this article, but which can be cited to show another unique point of this course design, where two of the senior lecturers on the course who are heavily involved in its design and teaching are actually registered as bilingual. Other scholars have added 'register' sub competence as another important factor to be taken into account. Some might argue that linguistic ability is a skill that should not be listed as it is natural that the interpreter should have the language ability of his language pair; but what is meant by linguistic skills are skills such as the use of proverbs, metaphors and idiomatic expressions and which should be included in both types of training in addition to the different registers an interpreter may face depending on who he may be interpreting for. Alexieva (cited in Pőchhacker (b) 2008: 224) sees the importance of the interpreter's command of languages especially in the cases where the source language is not the native language of the interpreter and where this will affect his verbal and non-verbal rendition, for example in literally translating metaphors rather than finding an equivalent therefore leading to structures that are either non-existent in the target language or worse they mean something totally different.

From the above sub-competencies we can analyse and list pre-requisite qualities, which are: knowledge, skills, awareness and expertise; without those pre-requisites it would be hard to develop in a person the sub-competencies required to train them to become efficient interpreters. Awareness includes awareness of the communicative situation, such as the purpose of the interpreting event, the clients involved in the event (partners as some call them) and how to apply your knowledge to be able to make a conscious decision when choosing how to render your interpretation.
All the above inform and guide the course design for training interpreters.

The Course at UCLan
The course is open to all students who have a suitable undergraduate degree (or equivalent) and who are fluent enough in English (IELTS 6.5 or equivalent) plus another language at least. The direction of the interpreting was decided from the start to be different to other universities that offer

conference interpreting where native speakers of English normally interpret from 2 other languages into English only. The author did a quick search on the internet and found that of the 28 universities across the UK (incl. Wales and Scotland) that offer translation courses, only 12 offer interpreting and within those 12: one has 2 languages on offer only, 1 has Chinese only, 1 is distance learning, and only 1 uses both directions regardless of the mother tongue of students.

At UCLan, native speakers of English have to interpret in both directions; the reason behind that is that conference interpreters, especially in the ongoing current economic hardship, need to interpret in two directions at conferences, excluding certain international organisations like the EU where they only interpret into their mother tongue. To increase the employability possibilities for our students, it was felt that it was imperative that they could move in both directions. To further prepare the students for the real world, a year-long module was created where the students are taught the business side of freelance interpreting. In this module, the students are shown how to prepare for assignments and how to write their CV's, how to equip their offices and market themselves, train their voices and insure them, plus how to practise public speaking, among other things. Most of the lectures given were from the lecturers' own life experiences and reflect the problems they themselves faced when they went out into the world of interpreting without having been properly equipped with the important information that would have saved them money and time.

The other point of difference between UCLan and many other universities is that simultaneous interpreting is taught from the start of the course, rather than in semester two; it is also taught alongside consecutive interpreting, which also starts from semester one rather than what is seen in many (semester two). The two interpreting modules are taught in both directions, as already mentioned, and are done thematically; so the students are exposed to speeches related to agriculture, tourism, health, politics, international organisation, law and international law , finance and economy plus education and tourism and so on. By the end of the year, the students would have been exposed to enough vocabulary on such topics that they would be able to cope in most settings instantly. The texts are chosen carefully so that they would include idiomatic expressions, proverbs, numbers and culture (humour, anger, sarcasm, taboo, etc).

Dialects and accents are used in semester two when recording the source speeches for interpreting so the students do not find themselves too comfortable with one dialect or one accent, but then find that they struggle in the real world where no one person speaks in the same dialect or accent to the other. For English speeches, initially the lecturers' own voice recordings were used (length and speed of recording increased with the passage of time

to improve the students' stamina) but then regional dialects were slowly introduced (Welsh, Scottish, Yorkshire, Irish), then foreigners speaking English were added to the collection of recorded speeches , for example an Arab or a Frenchman speaking in English. Although this challenged the students, in the end they saw the advantage of it.

Translation was a module that is used as back-up for the interpreting students in enhancing their language skills. The texts chosen included technical, medical, legal texts plus advertisements, journalese and literary language. Translation of business letters and CVs and power point slides is included plus sight translation as these are all skills used by conference interpreters.

Coping Skills: During one interpreting lesson a week, the students have a quiz on general knowledge to ensure that they do keep up to date with world news of all types but also that they have enough background knowledge to other matters that may crop up during interpreting sessions. So, in addition to linguistic and cultural skills, the students have to work on their general knowledge. The lecturers believe that students need more than that, and their memory enhancing exercises are taught from the start in addition to how to manage stress and control it so it works for us rather than impede our performance. Gillies (2004) emphasises the importance of gaining general knowledge when he talks about how transferring words from one language to another is one thing but that to reach the ideal situation is for the interpreter to totally understand the concept of the subject matter so they can really speak fluently using idiomatic expressions in their active language. He emphasises how interpreting becomes much easier when we know and understand the subject matter.

Active listening and analysis of texts is undertaken within a week of starting the course as part of the coping mechanism the students need to use. The students need to be able to differentiate between primary and secondary information before they can successfully interpret the segments they are listening to. To ensure the 'whole' of the student is assessed, many sessions are video recorded and the students then watch their own performances together; the idea is for them to recognise their own indiscretions such as twitches, stuttering or pen clicking. Video recording also enables the students to recognise the significance of body language while interpreting such as maintaining eye contact while interpreting, voice modulation and poise as all these confer confidence onto the interpreter, as mentioned by Schweda-Nicholson (1985). For simultaneous interpreting other coping skills taught include décalage, anticipation and reformulation, also known as paraphrasing.

In summary, the current course at UCLan comprises the following modules:

- Consecutive interpreting (Bi-directional)
- Simultaneous interpreting (Bi-directional), including the mock conferences
- Technical Business interpreting
- Translation
- Theory of interpreting
- IT for interpreters
- Consultancy for interpreters, and
- Dissertation

A new module will be starting next year, which is interpreting for diplomatic and international organisations, in response to demand by many applicants; it was felt it could be added as an option for those who wish to be more specialised in that field. The course design allows for this flexibility, so long as the applicants take on the two main interpreting modules where the practice of interpreting and its skills is at its maximum and then add on the optional module instead of one of the standard ones.

Time allocation for each training aspect

Based on the Master's degree in conference interpreting and translation at our institution the following table (Table 1) has been put together to compare the training times allocated for each activity mentioned earlier; this is not to say all institutions allocate the same time for each activity; some institutions may allocate little time for most activities, while others omit some and focus on merely the techniques of interpreting rather than the coping techniques as well. Ideally, all activities should be seen and undertaken in training of both types and at a level that would be at the least of medium time allocation.

It must be noted that the perception of time allocation is seen in the context of interpreting related modules only. This means, the percentage seen across the full year training course does not take into account non-interpreting modules such as IT training, Interpreting Studies or Consultancy Business. In addition, the time allocation refers to the formal hours set aside for those activities; most activities are given more time, but on ad hoc basis, hence this time has not been taken into account here.

In the course, which has business interpreting embedded as a full module, the time allocation for each activity is as follows: For memory training two full sessions (4 hours) are allocated at the early stages of the course. As for paraphrasing, initially a single session at 2 hours is given then ongoing exercises weekly at 10 minutes each time over 30 weeks = 300 minutes which equals 5 hours, hence the annual total per academic year is 7 hours. Synonym exercises are equal to paraphrasing at 7 hours. Note taking

takes the lion share of the interpreting student's training as it is taught intensively for the first two weeks which is 8 hours and then at 20 minutes at the end of each lesson twice weekly over the remaining 26 weeks = nearly 17 hours. Add the initial 8 hours which gives a total of 25 hours of note taking training over the academic year. Linguistic skills are gained continuously through continuous feedback in each session and although this is hard to quantify it does go into the bracket of high time allocation. As for non-linguistic skills, again this takes place through regular and on-going feedback, but only in some of the modules, as it is not valid as a point of discussion in some modules such as simultaneous interpreting or in translation where the client is not in direct contact with the interpreter, therefore although it is considerable, it would be categorised under low to medium time allocation. Ethical considerations are discussed during the academic year, but this only takes over a small period of time at about 1.5 hours per academic year. Cultural awareness takes place informally too, although special speeches are chosen deliberately for one week in addition to the cultural project where students travel to different parts of the UK to learn about British culture; they return to give presentations to the whole class about the cultural aspects they had learned in addition to some cultural aspects specific to their own home countries. This means that time allocation for culture goes into the field of medium exposure. A voice coaching expert comes in for 3 hours a year. Finally for general knowledge, the students are asked weekly about information of current and past issues ranging from politics, trade and economy, history, finance, education, sport, religion, culture and so on. This takes about ten minutes a week making it a total of 5 hours per academic year. In addition to that, general knowledge is increased continuously by the very fact of the lecturer varying the themes of the texts chosen for interpreting on a weekly basis.

The table below shows a summary of the time allocation for some parts of the training.

Table 1: time allocation for coping techniques for student interpreters

Training Type	Training Time Allocation
Memory training	Medium
Paraphrasing	High
Synonyms	High
Note taking	High
Linguistic skills	High
Non-Linguistic skills	Low-Medium
Ethics	Low
Cultural issues	Medium
Voice coaching	Low
General knowledge	High

Conclusion

By looking at the required sub-competencies suggested by Hatim (2001) and Schweda-Nicholson (1985), Gillies (2004), Alexieva (2008) plus Schäffner & Adab (2000) who look at aspects such as linguistic and cultural skills in addition to teaching coping skills and ethics and improving interpreting trainees' general knowledge, and by comparing those to the skills taught at our institution and the time allocated to each of those sub-competencies, it is clear that the course design has indeed incorporated the requirements advocated by scholars for optimum interpreting training; the setting of this training within an academic environment, and the option of a free extra language module for any of the students add value to this course. Students are treated wholly, where other matters such as the business side of things and the lifestyle that ensures optimum well-being are looked at formally within a whole module, in which case the vocational plus the theoretical aspects have been merged to give the students the best chances of employment on graduation.

References:
Al-Omari, Jehad. 2009. *Understanding the Arab Culture*. Howtobooks.
Al-Shaer, Atef. 2012. *Language as Culture: The Question of Arabic, in Arab Cultural Studies, Mapping the Field*. I.B. Tauris.

Larson, M.L., Deibler, E & Crofts, M. 1998. *Meaning-Based Translation Workbook: Biblical Exercises*. Lanham, Summer Institute of Linguistics.

Fishman, Joshua. 2001, 'Sociolinguistics' in J. Fishman (ed), *Handbook of Language & Ethnic Identity*. Oxford University Press, pp. 152-64.

Gillies, A. (2004). *Conference Interpreting*. Language and Communication 7. Drukarnia M8, Krakow, Poland.

Jones, Roderick. 2002. *Conference Interpreting Explained*. St. Jerome Publishing.

Hale, Sandra Beatriz. 2007. *Community Interpreting*. Palgrave McMillan.

Hatim, B. 2001. *Teaching and Researching Translation*. Applied Linguistics in Action Series. Pearson Education Ltd.

Munyangeyo, T. 2012. *Ethics in Public Service Interpreting. Towards a New Communication Model*. A Seminar at UCLan.

Niska, H. 2005. *Training Interpreters. Programmes, Curricula, Practices*. In: M. Tennent, ed. 2005. Training for the New Millenium. Pedagogies for translation and Interpreting. Philadelphia: John Benjamins Publishing Company. Ch.2, pp. 36-63.

Pöchhacker, F and Shlesinger, M (ed). (2008). (b) *The Interpreter Studies Reader*. London & New York: Routledge.

Seleskovitch, D. 1978. "*Interpreting for International Conferences: Problems of Language and Communication*". Pen and Booth, Washington. (Translated from French by Stephanie Dailey and E. Norman McMillan).

Schäffner, C & B. Adab. (Eds). 2000. *Developing Translation Competence*. John Benjamins Publishing Co.

Schweda-Nicholsonh, N. 1985. Conescutive Interpreatation Training: Videotapes in the Classroom. *Meta: translators Journal*, vol. 30, no. 2, pp.148-154.