



Universidad
de Alcalá

**ACCESS TO PUBLIC SERVICE
INTERPRETING: A COMPARATIVE STUDY
BETWEEN SPAIN AND UNITED STATES/
ACCESO A LA INTERPRETACIÓN EN LOS
SERVICIOS PÚBLICOS: UN ESTUDIO
COMPARATIVO ENTRE ESPAÑA Y
ESTADOS UNIDOS**

**Máster Universitario en Comunicación Intercultural,
Interpretación y Traducción en los Servicios Públicos**

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Resumen:

La realidad social en la que vivimos viene marcada desde hace ya siglos por los movimientos migratorios, aunque no ha sido hasta principios del siglo XX en España y finales del siglo XIX en Estados Unidos cuando esta realidad comenzó a dar lugar a cambios no solo a nivel social, sino también a nivel político. La necesidad de la población extranjera de comunicarse con los servicios públicos en los países de acogida es imperativa y la urgencia de cubrirla resulta apremiante para poder garantizar los derechos humanos fundamentales. De esta manera, la profesión de los intérpretes como puentes lingüísticos y culturales en los servicios públicos se ha ido desarrollando hasta día de hoy.

El principal objetivo de esta investigación es analizar las vías de acceso a la profesión que tienen aquellos que desean desarrollar una carrera en la interpretación en los servicios públicos tanto en España como en Estados Unidos. Este trabajo de investigación es un estudio comparativo entre ambos países que pretende evaluar de qué manera está enfocada la profesión en ambos países para así, contribuir a la homogeneización de los estándares exigidos en ambos países en materia de políticas lingüísticas, perfil de ingreso, tipo de programas de formación, aspectos económicos de la misma, combinaciones de idiomas ofrecidos y formación práctica real previa al ejercicio de la profesión. De esta manera, no se pretende solamente aportar datos reales a la investigación para la unificación de estándares de una misma profesión y que así intérpretes formados en España puedan ejercer en Estados Unidos y viceversa, sino también contribuir a la profesionalización de la profesión mediante el estudio de la realidad histórica y social en ambos países.

La hipótesis que se plantea en este trabajo es que aunque ha habido grandes avances en el campo de la interpretación, muchas veces, la realidad social, esto es, la demanda real de la población extranjera, no se ve cubierta, ya sea por la falta de medios económicos, lo que se traduce en políticas lingüísticas inadecuadas, por la escasez de profesionales formados en los idiomas más necesarios o por la no profesionalización de la profesión que conduce a una gran variedad de estándares, oferta formativa y, en general a la confusión fuera y dentro de la profesión. Para confirmar o refutar esta hipótesis, primero se dará un contexto teórico que apoye la necesidad de una formación adecuada y estandarizada y, posteriormente, se procederá a la exposición de los resultados obtenidos tras el análisis de las vías de acceso a la profesión en ambos países: en el caso de España, analizando el acceso desde los estudios de formación y los exámenes oficiales del ministerio y, en el caso de Estados Unidos, analizando los tipos de certificación y sus respectivos requisitos que los intérpretes en los SSPP han de obtener para poder ejercer. Por último, los resultados confirman que la demanda de servicios de interpretación no está cubierta totalmente y que ello se debe a la falta de formación de profesionales, la existencia de políticas lingüísticas adecuadas, la falta de coherencia entre ambos sistemas y por tanto, de un marco profesional adecuado que impide que los profesionales puedan ejercer libremente en otros países.

Palabras clave:

Interpretación, mediación, programas de formación T&I, profesionalización de TISP, comunicación intercultural.

Abstract:

Nowadays, people live in a social context that has been marked by immigration waves for centuries now. However, this situation has started to call for social and political changes at the end of the 20th century in Spain and at the end of the 19th century in the United States. Immigrants have the imperative need to communicate with the public services in their host countries, and the urge to come up with solutions in order to guarantee their basic human rights is absolutely compelling. Be it the context such that the profession of interpreters acting as linguistic and cultural bridges between immigrants and public institutions has been developing for a while now.

The main goal of this present research is to analyze the paths that those wishing to pursue a career in interpreting for the public services need to follow to access the profession in Spain and the United States. This project is a comparative study between both countries and seeks to assess the approach used to the profession in both, so as to contribute to its homogenization of standards applied in terms of linguistic policies, admission profile, types of education and training programs, economic resources, language combinations and real practical training before working as a professional. Thus, the purpose of the research is not only to collect real data in order to standardize the profession's work criteria for interpreters from the Spain to work in the United States and vice versa, but also to contribute to its professionalization through an analytical study of the social and historical contexts in both countries.

The hypothesis formulated in this study suggests that even though there has been a tremendous development in the interpretation field, many times the real needs of the immigrant population are not covered, be it due to the lack of economic resources, which translates into a lack of adequate linguistic policies, due to the lack of educated and trained professionals that can work for the most spoken and needed languages, or due to the lack of professionalization of the profession, which encourages a great range of standards, formal training and general confusion within and out the field. In order to prove this hypothesis, first, a theoretical framework that supports the need of adequate and standardized training has been given, and later, the data gathered has been shown and analyzed. In Spain, the access to the profession has been analyzed from the formal training programs and the official exams administered by the Spanish ministry perspective and in the United States, the focus has been the type of certification and the requisites to obtain it in order to work for the public services. Finally, the results confirm that the need for interpretation services is not entirely covered and that the main causes for it are the lack of availability of formal education and training, the lack of adequate linguistic policies, the lack of coherence between both countries' systems and the lack of an adequate and established professional framework that prevents professionals from working in other countries without passing their corresponding certification exams.

Key words:

Interpretation, mediation, training programs in translation and interpretation, professionalization of translation and interpretation in the public services, intercultural communication.

1. Introduction

The present research study has arisen from the need for a change in the social and political reality that we all live in. Immigration has been a noteworthy topic since ever, but the last immigration waves that have been occurring for the past 20 and 30 years in Spain and the United States began to encourage a change towards the future, a change towards equality of human rights in all of their aspects. Specifically, this study focuses on the right of immigrants to access public services in their host countries. Here, the character of the public service interpreter is central. Even though the profession has experienced different stages of development in both countries, the reality is that there are not yet any kind of professional and standardized regulations among countries.

The main topic here is, therefore, to analyze the ways future interpreters have to enter the profession, that is, to be issued certification. In order to do that, the approaches followed by Spain and the United States in terms of certification have been analyzed, and thus, two different perspectives have been set. In the case of Spain, since certification can be achieved upon completion of a formal training program (mainly an undergraduate or graduate degree) or after successfully having passed the official exams administered by the Spanish Ministry of Foreign Affairs and Cooperation, the main approach was to analyze the different type of programs offered at public universities and the content of the official exams. Given the limited space and availability of data, the information has been reduced to public universities, thus excluding those offered by private ones. As for the United States, since certification can only be issued after passing certain exams, the main focus of the research has been the different types of certification that there are for interpretation in the public services.

The present research seeks to contribute to the establishment of professional standards for social or community interpreting, so that interpreters that have received formal education and have been trained in one of these countries can be able to work in the other without having to pass other exams. The vast variety of studies and perceptions of the profession call for a change, a change that comes with time. The hypothesis that has been set at the beginning of this research has been proved: many times the needs of immigrant population are not covered, not only in terms of language policies, but also with regards to the educational programs that are offered and the lack of professionalization that originates confusion among the general public and interpreters themselves in terms of standards of good practice. This project attempts to be a step forward to the unification of educational criteria in public service interpretation, and consequently, encourage a change for the future.

2. Theoretical framework

This section will define and assess some of the key aspects of community interpreting or interpretation for the public services. Thus, for the purpose of this study, we need to first define interpretation, and furthermore, what community interpreting is. Once that is established, the importance of interpreters has to be pointed out, since historically, it has been overlooked. Another aspect to take into consideration, and much more specific to the present study, is the skills and ethical codes that interpreters must master in order to perform their job professionally. Finally, a social and historical background of community interpreting will be given, in order to later compare the actual situations in the US and Spain, and assess them. All of this will help to understand and determine the background criteria for professional training of interpreters in the United States and Spain.

2.1. Interpretation vs. Translation

Interpreters have always been mistaken with translators and many people outside this field seem to use both terms interchangeably. However, the issue is taken to a whole new level when the assumption is that an interpreter is a person who “can speak” at least two different languages. In order to clarify both misconceptions, we must first define what interpretation is.

The first difference between interpreting and translation is that the first one is a spoken process while the second one is written. As Hale (2010: 6) points out, the translation process consists of many steps that do not occur while interpreting. First, translators have the time, if lucky enough, to read carefully and thoroughly, to later research those concepts that may not be clear at a first reading. Secondly, translators are also able to find parallel texts in the other language, in order to compare terminology, style, and adequate phrasing. Thirdly, the conversion process starts and the text is rendered in the target language after several drafts. This way, as explained, translators can use many resources during the translation process, being some of these quite sophisticated such as translation memories. On the other side, Hale (2010) also explains that interpreters go through a completely different process: the text is given at the moment of speaking, thus not being able to check resources, previous interpretations in the field, nor editing or correcting the final version, and using as interpreting tools only their short and long term memory. Even though, for the purpose of this study, the relevance of conference interpreting is not key, it is worth mentioning that, in those cases professionals are provided with accordant material and documents, in order to prepare the assignment, thus arguing that it is somehow likewise translation. Finally, as Hale also explains, another added difficulty to community interpreting is the fact that, despite the case file being available, for confidentiality reasons, it remains undisclosed to the interpreter, in spite of his/her code of ethics.

According to Hale (2010: 7), another difference between interpreting and translation is “the freedom” a translator has when compared to the other professional. Translators are given the text and, from there, depending on the translation field, they may add, delete, rephrase and adapt the text to the target audience. For example, when translating for the marketing industry, pamphlets, banners, campaigns, etc. must be appropriate for the target culture, that is, the content must be adapted in order to meet

certain cultural expectations. On the other hand, this author (2010: 8) explains that interpreting is usually a more text-oriented process by which the information is rendered directly. As later will be explained, usually, for the monological modalities of interpreting, the professional simply renders the information as it is given.

Nevertheless, translation and interpretation are just two extremes of the translation spectrum. For our purposes it is also worth mentioning subtitling and sight translation. As Gottlieb (1994) continues to explain, subtitling is a modality that consists of working with an oral source text, in order to produce a written target text that is limited to a number of characters. For this, the process follows its own pace and the professional is able to check other resources. Sight translations, on the contrary, are simultaneous interpretations of written texts that are given to the interpreter for a first reading, to afterwards, at a second reading, render it in the target language.

To sum up, translation and interpreting are translation modalities that find themselves on a translation continuum. According to Hatim and Mason (1990), pure translation allows the professional to check resources and compare the source text to parallel texts in the target language, thus producing a text without interacting with the target audience. On the other extreme, liaison or bilateral interpreting is a modality that produces the text in the other language as it is given. Consequently, the interpreter's training is the performance itself and the context. The other modalities in between include simultaneous interpreting, which for us is relevant in the context of community interpreting, as sometimes for *chuchotage* or whispered interpretations in the public services, the interpreter has no access to relevant documents and he/she is the only person available to perform for the whole session. On the contrary, simultaneous interpreting outside the community, that is, conference interpreting is characterized by providing the professional with all the pertinent documents for the session.

Once established what interpretation is, we must now revise the role of the interpreter, that is, the portrayal of the interpreter in the communication process. According to Angelelli (2008: 148), community interpreters are “temporary guests in a speech community”, as they do not necessarily belong to one community or another, but must be able to navigate both. The scholar describes medical interpreters as professionals able to alternate between two different languages, varying in complexity as in terms of linguistic abilities and asymmetrical relations between users of more and less powerful societal groups. She further adds that these professionals also have their own ‘deeply held views regarding social factors’ and that these are brought into the interpreted communicative event (ICE), which sums to the final complexity. According to the scholar, the ICE does not happen in a social vacuum, but it is framed within a society with its own cultural and blueprints which are depicted by its members.

In previous work, Angelelli (2008) addressed the visible role of the interpreter, in this case, in a medical setting by considering the power she/he has. For these types of ICEs, the interpreter becomes a third party in the communicative process and brings all the social and cultural factors that allow to co-construct a reality where all the participants are included and appropriately understood. The scholar goes further into this topic by avowing that interpreters are visible powerful parties that have the capacity of altering the outcome of the interaction.

A kaleidoscope of roles [...] is not conducive to the creation of professional identity, ethical standards and esprit de corps amongst interpreters [...]. We regard it as axiomatic that clarification of the role of the interpreter will lead to increased professionalism and a better service to clients (Gentile *et al.*, 1996: 32, 38).

As Gentile *et al.* suggest, the existence of several roles is not functional for the creation of a professional standard. Clarifying and understanding it will lead to higher quality services for the clients, as well as for the public service providers. Hale (2008: 99) explains some of the factors that contribute to this confusion among professionals: firstly, there is no uniformity in the entry requirements to the profession and although different development processes have taken place across the world shifting interpretation, the fact that professionals have been trained differently leads to discrepancy and confusion not only for practitioners, but also for their clients; secondly, the existence of the code of ethics requires those who abide it to understand the complexity of such rules and elaborate on their further implications to later put them into practice; thirdly, the structure of the profession is poorly shaped and conducted on a contractual, freelance basis, thus underrating the interpreter's role; fourthly, the lack of research and critical and analytical study of CI (Community Interpreting), given that

Since the operations of liaison interpreters have been little studied, and not much interest has been shown in the social dimension of liaison interpreting, the construction of the role has occurred in a fairly haphazard and uncoordinated manner. This has created significant professional and ethical problems for the interpreter (Gentile *et al.* 1996:31);

and finally, as stated in a previous paper by Hale in 2005, a general professional identity crisis for the discipline is happening. By its very nature, the code of ethics has to be prescriptive and along this, some interpreters base their performances on personal preferences and ideologies; however, it is crucial that the views on the interpreter's role move towards the analysis and the case-by-case basis consequences, and refer to the better judgment of the interpreter to make appropriate decisions that are guided by the profession's code of ethics.

In her chapter focused on the controversies over the role of the court interpreter, a professional within the community interpreting field, scholar Hale (2008: 102) discusses some of the roles and explains the reasons behind adopting one model or another:

1. The advocate for the powerless participant is a role identity with a medium accuracy requirement that seeks to help the minority language speaker present her/his situation under the best light.
2. The advocate for the powerful participant is a role identity also with a medium accuracy requirement that, in this case, seeks to help the service provider and institution and therefore, serves as an institutional assistant.
3. The gatekeeper role model portrays the interpreter as the only powerful participant and a third party within the communication process and has a low accuracy requirement. The professional is completely impartial and decides by him/herself what should and should not be uttered.
4. The filter, embellisher, clarifier and speech assistant is a role identity with a medium to high accuracy requirement that remains impartial to both parties and ensures effective communication between the interlocutors.

5. The faithful renderer is a role identity adopted by the interpreter that requires high accuracy and impartiality, leaving the responsibility for communication to the authors of utterances. He/she removes the language barrier and places both speakers in a similar position.

As seen until now, there are different perceptions and beliefs regarding the roles of community interpreters. However, we must consider that there is no single role that determines the standards of practice, but a continuum of case-by-case situations that requires the interpreter to put the results of empirical research into practice and combine them with his/her daily work. Angelelli (2008:151) compares the codes of ethics of different healthcare interpreting associations such as the Massachusetts Medical Interpreting Association, the California Healthcare Interpreting Association and the National Council for Interpreters in Healthcare and the some professional development opportunities offered at community agencies such as California Health Collaborative Connecting Worlds and realizes that there is little connection between practice and theory and/or research. Interpreters are regarded as simple conduits that are essential for the ICE to take place.

The role of the interpreter is constrained by the institutions in which the interactions take place, which means that interpreting sessions must not be analyzed in isolation, but rather in the setting in which they occur. But how does this relate to the interpreter's training? According to Angelelli, interpreters from different community settings (hospitals, courts, schools, conferences, etc.) report context-based behaviors which are ultimately based on their work setting. Thus, the belief that all community interpreters must stick to the same standards and guidelines to practice the profession is illusory. The explanation behind these assumptions is that, historically, there has been a transfer of codes of practices from conference interpreting to court to medical, and this could be explained by the fact that interpreters may have jumped from field to field taking more established models as reference. By refraining ourselves from transferring characteristics from one field to another and starting to grasp the differences revealed by research, we will be able to bring theory and practice together, thus approaching the interpreter's training in a more practical and realistic manner.

2.2. Community interpreting through the years

The gap between theory and practice in community interpreting is being perpetuated in the United States. Angelelli (2008: 153) recalls several justifications to explain why empirical research comes scarce when sought to be bound with practice in healthcare interpreting. First of all, university programs tend to focus on producing practitioners rather than researchers or research consumers, and most of the studies are a result of closely related disciplines such as communication, education, linguistics, etc. Secondly, not many researchers with no background in interpreting showed interest in this cross-linguistic topic. Finally, collecting real data on patient-providers encounters can be quite problematic, given the laws and regulations protecting patient's privacy that must comply with the Health Insurance Portability and Accountability Act (HIPAA, 1996): patients' main concern is getting the help they need, hospital administrators are concerned with privacy issues and interpreters worry about quality control and the consequences that might be drawn from these research studies and how these could affect their profession. All of this constraints and jeopardizes empirical

research. Consequently, practice fails to be based on empirically tested and informed theories, thus alienating the interpreter's training.

2.2.1. Bridging the gap between theory and practice regarding the role of the interpreter

Educational institutions seem to be responsible of bringing theory and practice together. As Angelelli (2008: 154) explains, most healthcare interpreters (and any kind of community interpreters) in the United States have not received a formal education, that is, many times they have only been trained, thus the awareness of research practice cannot be really assumed to occur. It is important to make a distinction between *education* and *training*. According to the scholar, education is defined as “the act or process of imparting or acquiring general knowledge of a field or particular knowledge or skills for a trade or profession, developing the powers of reasoning and judgment, and generally preparing oneself or others intellectually for such a profession” and training is described as that act that “implies practical learning to do, or practice, usually under some type of supervision”. The consequences of focusing on training rather than education are that interpreters are assumed to have enough knowledge of the field which can be easily applied to new situations and their learning process is limited to acquiring specific abilities, hence courses tend to focus on pragmatics.

Jacobson (Kennen, 2005: 30) states that in the United States “programs available vary widely from 240-plus-hour classes complete with role playing and practicum to six-hour crash courses of dubious value.” Angelelli (2000: 43) herself agrees with this statement and explains how most of the times, skills such as memory enhancement or terminology are a priority and education is confused with training. But, then, why is training incomplete? Well, the main reason is that it responds to an urgent need: it must enable communication between both parties. This pragmatic approach bases itself on trial and error attempts, instead of allowing empirical research to guide practice.

In the United States, linguistic minorities who have limited English proficiency originate urgent needs that must be fulfilled. Angelelli (2008: 155) discusses how in the United States, the issue of education is usually overlooked or subordinated to the market needs. Knowledge constituted by theories and research and logistical concerns come first. Hence, interpreting practitioners are trained to fulfill those needs and training programs are built upon them. Guidelines for standards of practice must be built on empirical evidence and educational institutions should help bridging this gap.

Professional organizations are also responsible of bringing theory and practice together and they find themselves in a perfect position to do so, since interpreters, be individual or professionals, look up to these associations for guidelines and standards of practice. Angelelli (2008: 256) explains that these institutions dictate what the role of the interpreter should be by taking into account the reality of the profession (there are medical interpreting practitioners whose education in the field may range from a master's degree to no education at all) and the working environment. Hence, results from empirical research could be easily spread within the interpreting community, and so helping the profession to advance.

2.2.2. Early interpreters in the Spanish colonies in the “New World”

Even though the concept of interpreting or interpretation may seem fairly new and barely recognized as a “serious profession”, the truth is that interpreting has always existed and not always has been unappreciated. As Giambruno (Miguélez) (2008:28) explains, throughout the history, “interpreters have been essential to the success of military conquests, the dissemination of holy scripture, [...], the administration of justice and the social and economic commerce of everyday life in virtually any spot [...]”. Giambruno (Miguélez) also points out that the use of interpreters is as old as 3000 BC in Egypt, as well as in ancient Greece and the Roman Empire. In Spain, the connection between people, languages, cultures and religions was so rich during the twelfth century, that the School of Toledo was created to translate from Arabic to Latin. These early attempts to render texts from one language to another, interestingly for our purpose of study, is that used oral transference of information, and the method would be as it follows: the source text (Arabic) would be read out loud to a “translator” who would translate it into the target language (Spanish) orally for another “translator” who would render it in Latin to a scribe to record it in writing. One innovation that Alfonso X the Learned introduced at the time was that the Spanish intermediate version that was rendered orally was also recorded in writing. The interconnection between interpretation and translation was inevitable at the beginning, and even though today both fields are differentiated, the conjunction between both remains undeniable.

Interpreters in the New World were not only mediators but also “go-betweens” that put settlers in contact with the locals and were key to any mission. When Spanish conquerors arrived to the New World they had three goals: to spread Christianity, to annex territories for the Spanish Crown and to bring riches and wealth back to Spain. In order to accomplish these goals, they soon realized they needed to communicate with the indigenous people, so they started “recruiting” and training language intermediaries. For example, Giambruno (Miguélez) (2008: 30), notes that until La Malinche learned Spanish, two interpreters were used to achieve communication between Hernán Cortés and the Mayans: Doña Mariña as a Náhuatl interpreter into Mayan and Jerónimo de Aguilar as an interpreter from Mayan into Spanish. According to La Rosa (1995), interpreters were realized to be key to any encounters between both societies, thus, the situation favored new policies to be included in the *New Ordinances of Discovery and Population*, law 15 considering the following:

Try to bring some Indians for interpreters to the places you go, where you think it will be the most fitting. [...] speak with those from the land, and have chats and conversations with them, trying to understand their customs, the quality and way of life of the people of that land, and disperse yourselves, informing yourselves about the religion they have [...] if they have some kind of doctrine or form of writing; how they rule and govern themselves, if they have kings or if they are elected as in a republic or by lineage; what taxes and tribute they give and pay and in what way to which persons [...] And in this way you will know if there is any type of stones, precious things like those esteemed in our kingdom (de Solano, 1991:72).

The above cited law is an early attempt to describe what interpreters were expected to know and how to perform their jobs. Training or education are not explicitly covered, nevertheless, it becomes clear that one of the interpreter’s key abilities was to understand the source language and culture utterly and thoroughly, that is, the people’s customs, religion, everyday concerns, politics, etc., just as modern interpreters are required to master these issues, in addition to other skills.

Besides this law, there was a series of royal decrees, ordinances and laws called *Las Leyes de las Indias* which were passed and reinforced during the sixteenth and seventeenth century. This compilation of law includes four volumes of *Leyes*, a total of 218 Titles that cover a broad range of issues concerning life of Spanish colonies in the New World. Specifically, Title 29 of Book Two is intended to cover communication issues between the governing institutions and the indigenous people and includes fourteen laws under *De los Intérpretes*, addressing interpreters who worked for the judicial system above all. It is substantially important and relevant to note how these laws providing guidance with regards to qualifications, skills and traits, interaction codes, rights, salary, work hours and ethical behavior are still applicable and opportune in the context of modern court interpreting. These laws were promulgated and collected in writing between 1529 and 1630, which clearly suggests that each of them was dictated on the basis of real life experiences, as problems and concerns have arisen. The compilation of the fourteen laws can be found in the appendix of this research work, as it is highly pertinent for the evolution of the profession of interpreting, since it provides an insight into early training and education and codes of good practice in the Spanish world.

Que los intérpretes de los indios tengan las partes y calidades necesarias, y se les pague el salario de gastos de justicia, estrados o penas de cámara. Muchos son los daños e inconvenientes que pueden resultar de los intérpretes de la lengua de los indios no sean de la fidelidad, cristiandad y bondad que se requiere, por ser el instrumento por donde se ha de hacer justicia, y los indios son gobernados y se enmiendan los agravios, y para que sean ayudados y favorecidos. Mandamos que los presidentes y oidores de nuestras audiencias cuiden mucho de que los intérpretes tengan las partes, calidades y suficiencia que tanto importan, y los honren como lo merecieren, y cualquier delito que se presumiere y averiguare contra su fidelidad, lo castiguen con todo rigor y hagan la demostración que conviniere (Ley primera. Título Veinte y Nueve, 1583).

Interestingly, as the previous law decrees, one of the main concerns regarding interpreters is and has always been ethics and reliable skills and abilities that ensure quality and accurate performances. It is the court's responsibility to find qualified interpreters and show them appreciation, if the job has been duly performed, and had said job not honored the expectations or breached any moral code that he/she had to abide, those interpreters would be punished. Further, the second law focuses on establishing some guidelines to set some standards of good practice:

Que haya número de intérpretes en las audiencias, y juren conforme a esta ley. [...] y que antes de ser recibidos juren en forma debida, que usarán su oficio bien y fielmente, declarando e interpretando el negocio y pleito que les fuere cometido, clara y abiertamente, sin encubrir ni añadir cosa alguna, diciendo simplemente el hecho, delito o negocio, y testigos que se examinaren, sin ser parciales a ninguna de las partes [...] (Ley segunda. Título Veinte y Nueve, 1563).

This second law points out to impartiality, one of the most important aspects included in modern days codes of ethics, which will be further discussed. This paragraph highly stresses the importance of interpreters rendering everything and not adding or omitting any piece of information. Professionals were expected to take no parts and take the oath stipulated by law before their performance, thus carrying out their duties faithfully and trustworthily. Had they received any additional compensation or breached the oath, they were either punished or banned from the profession.

Likewise, the third law further addresses the issue of impartiality by stating that “[...] los intérpretes no reciban dádivas ni presentes de españoles, indios ni otras personas que con ellos tuvieren o esperaren tener pleitos o negocios [...]” (Ley tercera. Título Veinte y Nueve, 1563).

Another law that addresses a key issue included in modern codes of practice explains that “[...] los intérpretes no oigan en sus casas ni fuera de ellas a los indios, y los lleven a la audiencia [...]” (Ley sexta. Título Veinte y Nueve, 1563).” Specifically, this refers to the principle of confidentiality and the role of the interpreter. It is stated that legal matters should not be discussed with Indians or anywhere else, but in front of the court and that interpreters should not overstep any boundaries by going beyond their role as language professionals, that is, offering legal guidance or any type of counselling (Ley séptima. Título Veinte y Nueve, 1563).

Lastly, laws twelve and thirteen address the issue of language assessment. Law twelve, proclaimed in 1537, states that “[...] el indio que hubiere de declarar, pueda llevar a otro ladino cristiano que esté presente [...]”, recognizing thus that errors could occur and that false interpretations can harm both parties, the system and the individuals. The solution proposed back then, highly challenged nowadays, was to allow individuals to bring someone who understood both languages to “watch and assess” the interpreter’s performance. Finally and directly pertinent to the purpose of this study, law thirteen sets standards for the selection of interpreters:

Que el nombramiento de los intérpretes se haga como se ordena, y no sean removidos sin causas y den residencia. Nombran los gobernadores a sus criados por intérpretes de los indios, y de no entender la lengua resultan muchos inconvenientes. Teniendo consideración al remedio, y deseando que los intérpretes, demás de la inteligencia de la lengua, sean de gran confianza y satisfacción. Mandamos que los gobernadores, corregidores y alcaldes mayores de las ciudades no hagan los nombramientos de los intérpretes solos, sino que preceda examen, voto y aprobación de todo el cabildo o comunidad de los indios, y que el que una vez fuere nombrado no pueda ser removido sin causa, y que se les tome residencia cuando la hubieren de dar los demás oficiales de las ciudades y cabildos de ellas (1630).

Criteria and standards for the selection of interpreters have been and still are a problem within the interpreting world. The aforementioned and last law promulgated addresses how this issue has been dealt during the Spanish settlement in the New World, that is, interpreters were required to have a good command of the language and trustworthy. Furthermore, they were tested, voted and approved by the city representatives and the Indian community in the same way as other local officials.

Finally, to sum up, in order to understand why modern teaching and training of interpreting is the way it is, we need to look back and analyze the groundwork on which these practices have been developed. Good knowledge of the language, impartiality, confidentiality and consequently, selection criteria have always been affirmed and repeatedly sought to promote, but how have these factors changed or developed over the years? What is it now that makes “a good interpreter”? Which are the elements to be stressed and the abilities to be learned?

2.3. The public services interpreter's training and/or education.

Public services interpreting is the emerging less-known and less prestigious branch of interpreting. Also known as community interpreting and, unlike conference interpreting, professionals coming from this field are less well recognized, less well paid and the professional framework has not yet been entirely established. Despite the increasing demand for public service interpreters in the last 20 years due to globalization and its consequences, little progress has been made to incorporate adequate training for these professionals. Likewise other branches of interpreting, and in accordance with what scholar Corsellis (2008) explains, training and education for PSIs include a first degree in languages and an additional period of study that includes intensive postgraduate specialized training. However, this is not usually the path followed by people interested in pursuing a career in public service interpreting and, for better or for worse, the lack of theoretical and empirical research is not the problem at stake, but rather the absence of available trainings and assessments. Thus, given the circumstances, why is it that this difference exists?

Well, first of all, public service interpreting requires public services to hire interpreters, which goes hand in hand with the economic resources designated to cover such needs. The underlying problem, as Corsellis (2008: 53) suggests, is the lack of commitment on the part of public services to require pertinent competences and to provide resources and means to make it available. The scholar (2008: 58) goes on by explaining the five main obstacles to setting appropriate trainings and assessments for public service interpreters:

1. Protection of title is not granted to public service translators and interpreters and there is no established system that could guarantee professional standards. Hence, interpreting courses that range from hours to days can be offered as certifications at or under school leaving level.
2. There might have been a lack of status and standards regarding PSI and the languages involved. Arguably, traditional university language teaching is not oriented towards public services and the language taught is the standard variety of the target language.
3. The scholar argues that potential interpreters are mature people that may not be able to afford university fees or become eligible for university grants, since the interpreting field is not yet well-established. However, later in the same chapter, when the author talks about the likely language starting points, she acknowledges children of immigrants as potential to-be-trained interpreters. The reality is that, either mature people or young students should be granted with access to affordable worthwhile training in the context of public services.
4. The increasing demand for public service interpreters is fixed with urgent measures. Hiring interpreters with degree-level qualifications implies paying higher fees and most managers have to meet short-term budgets and are unaware of the standards that have to be required to ensure high quality services. For that, public services need to be proven and persuaded to develop new strategies that will not jeopardize the quality and standards of their institutions.

5. Since this is a fairly new field, many working interpreters have not been properly trained or assessed, thus being reluctant to do it now. Research shows that almost a third of said interpreters failed to pass a test measuring suitability for interpreter trainings. Corsellis notes that professional examinations are “seen by some as elitist and pro-establishment.

Once established that assessment and training are not always available in a way that ensures interpreting quality given the different stages of development of this profession around the world, it would be practical to first determine which those requisites that are specific to public service interpreting and that interpreters have to train or master are. Corsellis (2008: 60) sums up five main skills that an interpreter in public services should have. He/she must:

- Have deep understanding and be familiar with the pertinent public service, that is, the interpreter must know the structure, procedures, staff and processes to be followed.
- Be fluent in both source and target language and be able to understand and speak all relevant registers and terminology.
- Be able to transfer meaning accurately in both ways using consecutive interpreting, whispered simultaneous interpreting, sight translation and translation of short written texts.
- Grasp the underlying meaning of the code of ethics and be able to come up with solutions based on its principles.
- Have strategies for “professional and personal continuous development”.

Considering these abilities that scholar Corsellis names, it becomes clear that professionals of the interpreting field may come from many different backgrounds which calls for various training requirements, depending on a case-by-case situation. Ideally, this would result in different types of programs: full-time, part-time, student-oriented and professional-oriented. Gile (2009:6) distinguishes between two basic formal training programs. One of them is “the initial training for newcomers to T/I” which would be an option aimed at students who want to undergo a full-time formal training program that extends over a relatively long period of time and starts from a beginner status. Normally, these programs are quite prestigious and last from two to four years. The other formal training program that Gile describes is the “further training for practicing interpreters and translators”. This alternative acknowledges that many professionals from this field may come from many other different areas/backgrounds and are already interpreting practitioners. Consequently, these trainings would cover specific ambits of expertise and seek to strengthen specific skills and abilities.

Nonetheless, for the purpose of this study, the starting point in the interpreting career path will be formal initial training for newcomer, although probably at some point, information and resources for both models will be found and mixed. So, what do we need to look at in order to determine how interpreting training and education should be and what are the elements that have to be emphasized and of utmost concern? The starting point seems to be the establishment of criteria for the selection of candidates for interpreting studies, or, to put it differently, the prerequisites that should be met before starting any kind of education or training. Along this, it is important to take a further

look at motivation, aptitudes and cognitive flexibility in interpreting training, so as to conclude with a set of general principles that should govern the selection of aspiring interpreters.

Next, once those interpreters are selected, we can focus on training programs themselves and analyze in base of which approaches they should be framed. Given the tendencies followed by modern interpreting studies, it is appropriate to distinguish between programs consisting of training, programs consisting of education, and, ideally, programs that bring both of them together to combine empirical research with the reality of everyday interpreting.

Finally, the issue of professional and personal continuous development will be discussed. Interpreting training and education does not finish once the professional has completed the program, but it is rather a continuous process of professional and personal growth. Language changes over time and so do techniques and strategies within the academic world as a result of research and studies. Therefore, this ongoing progression has to be thoroughly and constantly assessed and up to date.

2.3.1. Criteria for the selection of candidates for interpreting studies

The issue of bilingualism

Many of us, interpreters and translators, have at some point been asked the following conclusive question: “so, you are bilingual, right?” The belief and common misconception that interpreters are people who speak two different languages has always haunted this profession of ours. Usually, the answer, in lack of time or resources to educate these frequently found hiring managers, especially in companies not related to the translation and interpretation world, is “yes, I am”. Next, these people assume the person in question is qualified to perform their job in compliance with the expected standards of accurate delivery. However, inside the academic field, this assumption is completely erroneous. But, is bilingualism a good predictive criterion for the eligibility of interpreting students?

On the one hand, we must consider that actual bilinguals, that is, people who have complete command of two different languages in all of their levels of proficiencies, competencies and domains of use, are rare to find and this is due to many factors. Language learning starting points vary greatly depending on people’s personal circumstances and life experiences: for instance, first generation children of immigrants that have been brought up in a destination country are most likely to be that country’ official language native speakers, thus being capable of coping with all kind of linguistic related situations, but also have “a grasp” of their parents’ native language, being this spoken at home or occasionally, resulting in gaps of linguistic knowledge. Another case scenario could be immigrants themselves that claim to be bilingual in both their native language and the language of their destination country, yet they have not used the former and the language has become dormant and out-of-date.

Along this reasoning, it should be noted that, unlike translators, interpreters, as required to be native speakers, have to provide proof of their nationality in order to guarantee the established quality standards. Although it is true that many times being native in a language matches the nationality, there are cases, as explained in the

previous paragraph that do not follow this trend. Even though this research project focuses on interpreting studies, the fact that many employers in the industry ask for such requisites makes it imperative to explain said difference.

On the other hand, as Corsellis (2008: 59) states, “existing starting skills [...] may contain a wider and deeper linguistic and cultural potential, of the sort needed in the public service field, than can be gained through formal academic study.” Consolidated command of both languages, both written and spoken is a must before any training can begin, so it is imperative that individuals assess or get assessed their language skills, competencies and domains of use. Potential students of interpreting need to identify those gaps and take further steps to fill them and enhance those skills by taking access courses or remedial teaching on individual aspects, as for instance to raise their literacy in that specific language, suggests Corsellis. However, concludes the scholar, some students may be able to improve their language skills, but not possess the capacity of acquiring interpreting skills. Hence, to sum up, bilingualism is definitely a green flag for potential interpreters, but once this step is overcome, how could potential interpreting skills be assessed?

Assessment and testing of potential interpreting skills

Assessing skills of potential interpreters goes hand in hand with the different prerequisites that grant access to interpreter studies programs. Many of the theories and studies done in the interpreting field have been, until recently, about conference interpreting and community interpreting is just now being researched, especially in the field of potential skills that could predict positive results after the period of training and education. Extensive literature has been written on the “intermediate” and “final” performances to assess their quality and provide educators with standards on which certifications are given. As I said before, bilingualism and biculturalism are not the only competencies necessary to become an interpreter, even though the essential, and other aspects should be taken into account.

Although access to interpreter training and education programs in the United States and Spain will be researched and analyzed further in this study, I believe there are a series of other skills and competencies that should be assessed and tested, in addition to the levels of language proficiency, prior to enrollment to these. Corsellis (2008: 60) recommends formal assessments to be carried out against independent national occupational standards and at different stages: at the end of access courses, at initial professional level (first degree level), at postgraduate professional level and for Continuous Professional Development (CPD). The scholar goes further on stating that these assessments should be nationally, if not internationally, recognized and accredited, so that practitioners could use them anywhere within the countries where their pair of languages is spoken. For example, a Spanish-English interpreter should be able to work both in Spanish speaking and English speaking countries. When doing these assessments, both languages must be tested at the same level, that is, tests must be consistent and be based on real life situations and use actual materials.

For instance, in order to design prior to training and education assessments, the system in the UK has been based on language proficiency requirements regarding regular daily tasks, as stipulated by the Certificate in Bilingual Skills (CBS) offered by

the Chartered Institute of Linguists. According to the Handbook for Candidates (2014), the CBS is a nationally recognized qualification accredited by the Office of Qualifications and Examinations Regulation and seeks to set the professional standard for language practitioners and “make language qualification available to providers or consumers of public services and other domains of working life”. As for public service interpreters, the Certificate in Bilingual Skills is relevant because it grants access to training for IoLET’s Diploma in Public Service Interpreting and those candidates who complete the DPSI program can apply for registration on the National Register of Public Service Interpreters. So, what are those skills that the CBS certifies and, thus, are a step forward into pursuing a career in this field?

Even though this certification measures the level of linguistic proficiency for candidates in both languages, both written and spoken, it is particularly interesting for interpretation that the cultural aspect is also included in the examination. Key skills assessed by the CBS are: the capacity of working with other people, the ability of improving own learning and performance and problem-solving readiness. The test consists of five units set in a practical context and candidates are asked to:

1. Transfer spoken information between English and the other language: this part is a role play that take place in a workplace related context and it assesses listening, speaking, information analysis, comprehension and stylistic culture-related conventions.
2. Provide a sight translation into English and the other language: this part requires candidates to produce “an accurate and complete” sight translation of a text of semi-formal nature typical of a bilingual workplace situation. Here, the potential aptitude of transferring information between both languages is being tested.
3. Provide a sight translation from English into the other language: this part, just like the former, seeks to assess the potential ability to transfer information. Texts are of formal nature and could be regulations, rules, notices, instructions or official correspondence, all related to the public service field.
4. Transfer written information into English from the other language: this part requires candidates to compose a piece of correspondence integrating given points of bullet information. Here, the competency at stake is not only the language proficiency, but also the awareness of intercultural differences.
5. Transfer written information from English into the other language: this part, just like the former, requires the test taker to write a piece of correspondence of formal nature and be aware of cultural conventions in both languages.

As seen in this model of assessment of skills prior to interpreter training and education for public service in the United Kingdom, potential students for DPSI programs are tested in a series of levels. Language and culture are the underlying principles that govern each of those units and competences of both shall be proven consistently in both the source and the target language. Moreover, the ability of deeper comprehension of lexical and semantic structures is tested and extra examined by conveying the exact same meaning in the other language, and repeating the process vice versa. That meaning is given a culturally appropriate form that follows the conventions of the other language and must follow the principles of adequacy and accuracy. In conclusion, this models of pre access assessments are extremely valuable and relevant to the field of community interpreting because they measure skills as language proficiency, cultural proficiency, listening, speaking, information analysis,

comprehension, aptitudes for transferring information and awareness of intercultural differences.

Equally important, but significantly less researched and paid attention to in formal training and education for interpreters until recently, is the stress management and burnout issue. As for any other profession, those considering to pursue a career in this field must be aware of what exactly working for the public services implies. Before going any further with training and education, Ruiz Mezcua (2010: 151) explains that aspects such as coping strategies to stressful situations, mental strength to face sensitive topics and emotional stability above all must be highly assessed. As any other professionals such as doctors, nurses, lawyers or public prosecutors that work for the public services, interpreters have to face a series of emotional involving situations, which may be highly demanding. Ruiz Mezcua also mentions that, for instance, the interpreter can be affected if the assignment deals with victims of torture, abuse or family loss, if the client is excessively disturbed or has a serious condition, or if the interpreter identifies himself with the situation or cannot help because he/she feels helpless. It is extremely important to acknowledge what the challenges of the profession are before starting the learning process: a feeling of empathy can develop from listening and wording the issue in the other language, thus giving rise to feelings of emotional involvement that may overstep the existing client-interpreter boundaries and harm the professional, by causing the burnout syndrome or compassion fatigue. In order to prevent this, Ruiz Mezcua (2010: 152) recommends to raise awareness, motivation and spread some knowledge on certain essential psychological concepts for interpreters before their first taste of working.

After considering the governing principles to be taken into account before initiating a career in community interpreting, that is, previous language and culture expertise and exposure and ability to assess one's skills and personal emotions towards the challenges to come, we can now take a step further and analyze how access to these courses of studies is granted. In order to compare the interpreter's training process in the United States versus in Spain, it becomes imperative to establish what the basis or body of knowledge is necessary to enter the interpreting world.

Daniel Gile (1995) tackles the components of translation and interpreting expertise that are key to planning a syllabus and assessing the value of a training program. He tries to identify the knowledge and technical skills that are required by this field by listing some of the conclusions reached: first of all, interpreters and translators must possess good passive knowledge of their passive working languages, good command of their active working languages, enough knowledge of the subjects of the texts or speeches they process and, finally and most importantly, interpreters and translators must know how to interpret and translate. Additionally, the author agrees with previous authors (Herbert 1952, Nilski 1967, Keiser 1978, Bossé Andrieu 1981) that interpreters and translators must meet certain intellectual criteria that are considered as prerequisites for admission into T&I schools, but are not a part of the objectives or training.

Which seem to be those intellectual criteria? Anderman and Rogers (2003: 211) also agree that there is not much written on interpreting assessment and this might be due the relatively few formal courses in the field, the limited existing research and to the

intuitive nature of test design and assessment criteria. Along the same lines, Lambert (1991) acknowledges that there is a general agreement on the skills and abilities that are crucial for a trainee interpreter in order to succeed in the profession, but that there is no empirical data to sustain this theories, and the aptitude tests used nowadays are rather designed intuitively by trainers who are mostly practicing interpreters. Anderman and Rogers (2003: 212) name these skills and abilities that include: “good knowledge of the relevant languages, speed of comprehension and production, good general knowledge of the world, good public speaking skills, good memory, stress tolerance and ability to work as a team.”

Anderman and Rogers conclude that the instruments used by most entrance/aptitude tests to assess named skills and abilities include “shadowing, cloze tests (both oral and written), written translation, sight translation, memory tests and interviews” (2003: 212), but their appropriateness has been highly questioned and criticized by Gerver *et al.* (1984), since it seems that prospective students are expected to perform almost like professional interpreters, before even starting their course of studies. The lack of objective assessment criteria and the uncertain reliability of the tests have also been put in the spotlight and undeniably relates to the fact that there are yet no standardized interpreting aptitude tests. This project seeks to take a step further into this problem and highlight potential controversial aspects of the education and training in community interpreting studies.

Assessing aptitude for interpreting has been also discussed by Franz Pöchhacker. His article (2011: 106, 120) proposes a novel task piloted at the Center for Translation Studies of the University of Vienna to test aptitude, which he defines as “any constellation of measurable characteristics known to predispose to the learning of certain skills”. The SynCloze test consists of an auditory cloze exercise and a task requiring high expressional fluency, which challenges students to find synonymic sentence completions that are contextually appropriate. Findings based on this test effectively differentiate between undergraduate novices and a control group of interpreting students, which clearly calls for a need of developing some kind of pre-entry tests for T&I students, not only at a BA level, but also for accessing MA programs.

Despite the joint efforts of many academic institutions and professional organizations to develop standardized interpreting aptitude tests, there are only two attempts of testing procedures that seem to have provided insightful results. The first one, a research project carried out by Gerver *et al.* (1984, 1989) seeks to establish objective criteria for entrance tests for a postgraduate conference interpreting course, by developing and assessing a set of psychometric aptitude tests, which were: text-based, based on research done in the field of text-processing (Kintsch, 1974), sub-skill-based, drawing on the work on cognitive tests (Eckstrom *et al.*, 1976), and stress-based, drawing on the research done in speed testing (Furneaux, 1956). The results of the tests run showed that candidates that passed the final interpreting examination had higher scores in all the entrance tests than those who failed them, thus concluding that the tests were adequate and revealed potential abilities required for interpreting. With regards to the second testing procedure, Arjona-Tseng (1994: 69) insists on the lack of literature on “rater-training issues, decision-making rules, reliability and validity issues, scaling, scoring, and test-equating procedures”. The scholar provides a psychometrically-based

approach with a standardized set of administration procedures, a more rigid set of assessment criteria, appropriate rater training and pilot testing. Interestingly, upon adoption, these tests had a 91% success rate for those who completed the course of study.

According to Pöchhacker (2011: 107), the lack of standardized interpreting aptitude tests is not only because tests are intuitively designed by practicing interpreters and there is no empirical data to sustain the theories on general skills and abilities for interpreters, but also because “implementing a test under the legal and organizational constraints of a given educational context” is not an easy task. As Bowen & Bowen (1989: 109) clearly states, aptitude testing “must be seen as part of a whole educational system”, however, in the context of Pöchhacker’s study this is not possible due to several reasons: the Bologna Process, as a major constraint and at European level, and the specific characteristics of public higher education system, in this case, the Austrian. It has such a structure without selective admission, accepting students holding a secondary school certificate, that universities have to run an eliminatory language test during the first-term BA, in order to determine eligibility of future T&I professionals. Moreover, policy allow any student with a BA degree to enter MA programs, which obviously burdens the existing teaching resources.

Now, moving on from the prerequisites that Giles names as specifically to be required for admission into T&I schools, it is imperative to acknowledge the variability of training requirements which call for a variety of training programs. Skills and abilities such as the ones mentioned (knowledge of foreign languages, good writing aptitudes and some general and specialized knowledge in one or several subjects) can be found in many individuals, especially among “journalists, scientists, international civil servants, and international lawyers” (Gile 2009: 6). However, knowing how to interpret and translate calls for a specific training and education that “involves comprehension of principles of fidelity and of professional rules of conduct, both technical and human, but it also involves techniques for Knowledge Acquisition, for language maintenance, for problem-solving, for decision-making, for note-taking, and for simultaneous interpreting” (Gile 2009: 5). Based on this, it becomes clear the necessity for a variety of training programs tailored to the broad range of needs of prospective translation and interpretation professionals. Daniel Gile reduces them to two different types of formal trainings.

2.3.2. Initial training for newcomers

These programs, Gile (2009: 10) explains, usually have a solid academic reputation and over two to four years. They are targeted at regular students who wish to become translators and interpreters upon completion of a formal education and training program. Over this relatively long period of time, students attend full-time training while enhancing what Giles calls the four components of qualification. The scholar stresses the fact that even linguistic components are part of this education and training period, many schools refuse to look at this aspect, since presumably these components should have been mastered by the time of admission into the T&I school. Undoubtedly, learning is an ongoing process, nevertheless we have already established the importance of a well-grounded pre education and how this affects future professionals. The next step now is, in the research part of this current study, to determine and analyze how

components such as linguistic aspects of education and training are assessed not only before admission, but also during and after this period, since they happen to be a must in the field.

2.3.3. Further training for practicing interpreters and translators

It is a known fact that many practicing translators and interpreters are not graduates of T&I schools and that some of them come to the profession from other fields. Gile (2009: 7) argues that “there is no reason for this to stop, as long as interpretation and translation are not legally restricted to professionals holding official qualification”. However, I believe it is crucial, that be the case, to implement adequate prerequisites to access formal training and education and appropriate final assessment standards and criteria. There are many possible scenarios where the implementation of full-time undergraduate or graduate studies becomes superfluous: for instance, when practitioners need to enhance their technical skills in certain specialized field, to improve their active or passive knowledge and/or fluency in their working languages, or simply to update their relationship with the academic and professional world of T&I in areas such as professional recognition, codes of professional ethics and whatever research or studies that can be practically implemented. Gile (2009:7) also adds that “regarding the syllabus of courses for practitioners, much of what is taught to students is already known to professionals. Moreover, practitioners with field experience can more easily grasp some concepts that seem quite abstract to beginning students”. In conclusion, there are many different profiles within the professional T&I world and courses, seminars, workshops, etc. must be effectively designed to teach and train each of them, to later successfully assess the final results.

After summing up some of the key points that must be taken into account when admitting new students into T&I schools or courses, depending on each’s background, the conclusive point that has to be reached is the “during” and final assessment stage. Given the lack of time and space for this current research project, I will not dig further into how syllabuses for these courses/studies are designed, nor analyze their effectiveness, but rather take a look at what the expected abilities and skills of a professional community interpreter are upon completion of said studies. This study project does not intend to be an exhaustive review of the literature on pedagogy of interpretation, a rather broad and overlapping with other areas of studies field, but rather provide a reflection on some of the basis of contemporary community interpreting studies. Classic literature of interpreting pedagogy such as Herbert’s *The Interpreter’s Handbook: How to Become a Conference Interpreter* (1952), Rozan’s *La prise de notes en interprétation consecutive* (1956), and van Hoof’s *Théorie et pratique de l’interprétation* (1962) can be reviewed for such purposes. The goal of this project is to point at relevant aspects of the community interpreter’s training within the modern framework, to later analyze the relevant studies offered in the United States and Spain based on said aspects and, thus, contribute to detect any potential imperfections or weak points, and suggest more functional approaches. Consequently, next, the focus point will be to establish the basis of some of the assessment criteria currently used at T&I schools. Nevertheless, while reading some literature on T&I training, I came across Daniel Gile’s theory on the process-oriented approach (2009: 10), which includes fundamental aspects for optimization in T&I education and training.

The process-oriented approach emphasizes the idea “to focus in the classroom not on results, that is, on the *end product* of the Translation process, but on the process itself”. The scholar explains that the method of giving students texts to translate and assessing their work with “right” or “wrong” comments on their linguistic choices in the target language should be implemented in the beginning stages of translation and interpreting studies. This approach would guide students into good T&I principles, methods and procedures. Here, the core technique is to comment on the processes involved, rather than on words or linguistic structures. Some of the advantages that Gile (2009) points out are: first, learning to apply T&I strategies is easier if previously explained, rather than by trial and error, second, it is much more straightforward and time-saving to one single methodological approach that may solve a number of problems, rather than reacting “to the *results* of all these problems”, thirdly, there is more time to be devoted to teaching effective strategies, rather than losing time on the by-products and, lastly, there is more flexibility as regarding to each person’s version. Despite the effectivity of this approach, it is not sufficient as a unique teaching tool, but rather as a temporal starting method that increases “awareness of Translation issues”. Afterwards, a fine-tuning product-oriented guidance is needed to achieve that desired high level of T&I expertise.

Next, as explained before, the assessment aspect will be discussed. Why is this step so important and has to be constantly questioned? Just by having a glance at which types of issues arise in the community interpreting world, it becomes evident that it is all about end-results and delivering high quality services, which translates into the need of defining high quality standards and evaluation criteria for practitioners about to enter the professional world. Assessment, certification, degree, no matter how we call it, has to be based on empirical research that ensures relevant services to real life situations, thus being in constant need of updating itself. As mentioned, Corsellis (2008: 60) refers to four different stages of assessment at certain points of career development: at the end of access courses, at initial professional level, at postgraduate professional level and for Continuing Professional Development (CPD).

2.3.4. Assessment at initial professional level

As we have already discussed which formal assessments should take place before considering a career in T&I, we can now move to first qualifications. Generally, a first professional qualification is associated with an honors degree level and it is usually considered the first step in any profession, be it doctors, lawyers, etc. It represents the basis on which professionals will build their expertise and Corsellis (2008: 63) says that “it needs to have the breadth, strength and integrity to act as a foundation.” The scholar (2008: 68) suggests the core tasks that assessments at this level should be built on within a “realistic public service context”:

- Two-way consecutive for dialogue e.g. an interpreted role play between a public service provider and a patient
- Simultaneous (whispered) for monologues e.g. an interpreted role play between a service provider that explains a topic, or a patient that starts to let loose about his/her symptoms. The interpreter must be able to do it in both language directions

- Translation both ways e.g. how to take certain medication or medical history for a patient that has been taken care in another country
- Sight translation both ways e.g. a text on dietary requirements for a patient

Criteria, as in Corsellis' book, should include:

- "Language competence: graduate level or equivalent (spoken and written) in both languages, range of registers and domains.
- Interpreting potential: voice, presentation, ability to transfer between languages, interpersonal skills
- Learning potential: ability to analyze information logically, curiosity, interest in the subject
- Professional potential: maturity (not necessarily associated with chronological age), organizational abilities, availability".

Regarding assessment, Corsellis suggests using mark sheets which include standards of accuracy, fluency, choice of lexis, cultural accommodation, style, choice of register, voice, presentation, professionalism and coordination of communication. Other criteria include failing someone outright, if they make any semantic changes that would be fatal (e.g. the dosage of a medication). The scholar stresses the importance of using material based on real life situations.

2.3.5. Postgraduate assessment

At this level, scholar Corsellis (2008: 64) says that, while acknowledging that there are still few available assessments, the number of postgraduate courses for public service interpreters is expected to grow in the next years. Education and training in this field will inevitably be divided into two courses of studies: the first one would be aimed at enhancing "the quality of existing practitioner skills and understanding e.g. through practice-based research projects", and the second one would be aimed at people coming from other fields that have high-level language skills and who could grasp professional skills and abilities in interpreting and translation in the public services. The latter could also enroll in courses on linguistics and translation and interpreting theory, for example, as optional subjects to improve their knowledge in the field. Corsellis also notes that assessments should evaluate an "advanced level of interpreting and translation skills, formal examination of core subjects and dissertations on a chosen area of study."

Finally, what the author fails to mention is the initial assessment that would have to take place before initiating any postgraduate course of studies. Does holding a graduate diploma in any field ensure high-level language skills even in one's mother tongue? The belief and/or certainty that a person has native proficiency in one language because he/she was born in that country where that language is spoken has been and still is widely accepted. The truth is that there are no language tests for degrees in mathematics, physics, engineering or even some degrees within the humanities and social science branch such as history or psychology, to name some. Where does that leave this postgraduate assessment level? Seemingly, some language proficiency standards should be implemented not only for international students, as the current situation is, but also for native speakers. Being native of one language is no guarantee of proficiency in said language. Perhaps some of the assessments mentioned for the access courses could come in handy when accepting students from fields other than language

related. Nonetheless, this issue will be analyzed more in depth after researching the actual requisites that grant access to T&I studies in the United States and Spain.

2.3.6. Continuing professional development (CPD)

Assessment at this levels concerns already educated and trained professionals. As any other practitioners from the public services field, Corsellis (2008: 64) explains that community interpreters “are seeking formal objective evidence of current best practice, specialist experience and higher levels of expertise” and need to stay up-to-date with professional developments. The scholar also notes that CPD assessments are yet being developed. Some of them consists of attendance at lectures and conferences, combined with “on-the-job assessments” made by more experienced colleagues. These could be envisaged as an alternative to professionally oriented postgraduate programs. Regardless if this becomes an alternative or not, truth is that continuing professional development should be a key aspect at all stages during the interpreter’s career, and, in the end, it is his/her duty to “give objective proof of current competence.”

2.4. Trainers and educators of public service interpreters

Certainly, when talking about education and training of public service interpreters, trainers and educators are one of the most important aspects to be taken into account. As Corsellis (2008: 65) rightly states, trainers “must not only train their students in practical skills but also educate them, in the true sense of the word, in personal and professional growth.” She speaks of *teaching teams* which comprise trainers, language tutors and instructors about public service structures and procedures.

Trainers have a great impact not only on prospective students of translation and interpretation, but also on developing and reinforcing good standards of practice towards establishing a professional framework. Corsellis (AEQUITAS, 2001) defines them as “the lynchpins of any profession” because they teach content and skills and educate students, in addition to the fact that “they pass on their own enthusiasm, intellectual curiosity and pleasure in the pursuit of excellence”. But, how does a groups of specialist trainers contribute to the development of professional regulation? The scholar highlights some of the aspects that actively add to the profession when such situations are given rise:

- Congruity between the approaches and standards used by trainers boost congruent approaches and standards of practice in the area of work
- Changes in the syllabus content, which may happen to stay up-to-date with modern theories of thinking and practice, are more smoothly introduced through educators
- The fact that legal T&I are both specialized fields requires trainers to be actual practitioners who have sufficient practical knowledge, in addition to their training skills
- As said, specialized areas necessitate a specific group of interdependent skills which translates into practical and profitable course design. Clearly, having one person trained in as many skills as possible is more effective than having several people training each skill separately.
- Lastly, coordination between the T&I field and other relevant services, such as legal or medical, is key in order to implement any pertinent input.

Equally important or even more as training interpreters is training future trainers for these students. That is why the selection process has to be extremely rigorous, methodical and accurate. Corsellis (AEQUITAS, 2001) says that “successful trainers have that special blend of patience, perception, generosity of spirit and discipline which enables them to face a new set of students every year and then lead and support each one of them through a learning process, [...]” Qualifications at postgraduate level, competent and suitable experience, potential training skills and an appropriate psychological profile are a must for those pursuing a career in teaching interpreting. To put it briefly, the course content recommended by the EU projects for legal interpreting and translating, such as AEQUITAS (Hertog, 2000) for this purpose aka schooling future interpreting trainers consists of four different modules that focus on:

1. Educational theory to introduce them to the main theories of education and training, so they can better grasp the meaning of pedagogical approaches and teaching methodologies. Additionally, trainees will have to familiarize themselves with individual learning and teaching styles, as well as comprehend the nature of cognitive and linguistic processes and underlying interpersonal skills.
2. Methodology to teach trainees about course design and lesson planning, selection of students and how to evaluate them, how to use appropriate teaching materials, how to develop classroom management skills and how to maintain and improve their own professional and teaching profiles.
3. Teaching practice to experience guided classroom experience.
4. Management skills for those that, once qualified, will be in charge of planning and organizing courses. These trainees will learn about record keeping, budgeting, and organization of courses and most importantly, will act as a liaison with the educational administration and colleges.

In conclusion, training interpreters is as important as training their trainers and educators. However, the rest of a teaching team is also worth discussing. Language tutors, according to Corsellis (2008: 66), are needed at every level and not only because professionals need to keep abreast of their linguistic knowledge, but also because given the nowadays multicultural of background of T&I students, only one language pair combination per class is highly infrequent. Also, practitioners from public services play an important role: who better than them to instruct trainees on public bodies and structures, official procedures and specialized terminology? Once this information is given to students, they can process it and work on it under the leadership of the public service interpreter trainer. Conclusively, the importance of relying on a solid teaching team comprised by language tutors, public service trainers and experienced practitioners from the relevant public services is a high-priority task, yet to be implemented in many T&I study programs.

2.5. Towards establishing a professional framework

As explained above, the low social and professional status of the profession is a recurring matter of concern among T&I meetings and academic world, and the reasons behind this problem are mainly the existing diversity of tasks and qualifications among translators and interpreters and the practitioner’s attitude towards his/her own work. But first of all, what is exactly a professional framework, a profession and professionalism? There tends to be some confusion around these concepts: according to Cambridge

Dictionaries, a profession is “an occupation or job that needs special knowledge”, which means that public service translators and interpreters are people who must receive a formal training and/or education in the field; professionalism is also directly related to the former, being “the combination of all the qualities that are connected with trained and skilled people” (Cambridge Dictionaries) who take responsibility for their work, all of which is englobed within the professional framework. In the public service context, professions in fields such as medicine, law or other similarly important disciplines are formally regulated. How do interpreters fit in this big framework? Well, as fundamental parts of situations that take place in the public service context, social interpreters become members of multidisciplinary professional teams, being this one of the reasons to establish community interpreting as a formally regulated profession. Its characteristics may vary depending on a number of factors, but Corsellis (2008: 84) defines it as:

[...] a group of people who share a common expertise and who *profess* to a code of conduct and values that is designed to protect their clients, their body of expertise and their colleagues in their own and associated disciplines. This goes beyond their immediate self-interest but nonetheless is in the interests of the individual members of a profession as it signals to potential clients that they have agreed to behave in a “professional” way.

Furthermore, Gile (2009: 39) states that social and professional status have nothing to do with being well-known or enjoying social prestige, but rather refer to being in a “stronger position for negotiating better working conditions, both in terms of wages or fees, and in terms of access to information”. The scholar explains how low-level linguistic employees are frequently banned from direct access to the speaker and to documents, whereas when they enjoy a higher status, said access is simpler to gain, thus being able to do a better job. Since T&I still does not savor the benefits of having a professional status, social and competence renown remain a pending task.

Interestingly, some scholars such as Pinchuk (1997:206) states that an “adequate translation will always be one that has been produced with just enough expenditure of time and energy to meet the needs of the customers. It should not be of a higher quality than he requires if this will introduce a higher cost”. However, it is a known fact that people’s own behavior on their work highly conditions how other people perceive them. Professionalism, that is, excellent attitude and strong sense of responsibility, is the interpreter’s best “cover letter”, and this must be taught from the very beginning of T&I training. As Corsellis (2008: 82) explains, students have many different cultural backgrounds and they belong to a number of generations, which makes it imperative to better comprehend a shared concept of what a profession and professionalism represents. The scholar stresses how important is that they all have “a common grasp of the structures and the underlying principles that should govern their learning and practice so that they can share in the professional development process, and that clients from any language group are equally clear as to what those structures and principles are.”

The development process is slowly but steadily changing. Increasing globalization and people moving around for all kind of reasons (business, education, pleasure, etc.) contribute to a growing call for professional language qualified people. Even though the use of English as *lingua franca* is still influential, more and more

languages appear to have gained status, and professional opportunities have started to arise, and as Corsellis (2008: 83) points out: “employers and professional linguists are beginning to require more specific benchmarks of language competence and a clearer contextual framework”. Consequently, professional public service translators and interpreters themselves help to establish a professional framework: they perceive themselves as professionals, just like any other from different fields, and as such, they act on it by abiding some general principles, such as accuracy and impartiality, that guide their performances.

2.6. The importance of having a strong code of ethics

Codes of ethics, as controversial as they might be, are pivotal to any profession, not only to public service interpreters, and that’s why learners of this particular field need to be taught the importance of good standards of practice. As Neumann Solow (1981: 39) says, “a code of ethics protects the interpreter and lessens the arbitrariness of his or her decisions by providing guidelines and standards to follow”. However, as expressed, this topic is quite disputed among interpreters; some of their thoughts have been collected by Hale (2010: 105,106):

I set it as the bible of my daily life experience. (Said by a Turkish interpreter professionally accredited by NAATI, without any formal training in interpreting, and with 5 to 10 years of interpreting experience)

Codes of behavior are pretty much a matter of common sense. However, a uniform code of ethics aims at maintaining the desired level of professional conduct for all practitioners, and hopefully promotes a certain degree of awareness in the service provider. (Said by a Spanish interpreter professionally accredited by NAATI, holder of a BA in Translation and Interpreting, and with 10 to 20 years of experience)

The code of ethics is a mess and quite ridiculous. (Said by a Japanese interpreter without NAATI accreditation, with no formal training in interpreting and 10 to 20 years of experience)

These three quotes have been chosen as representative of all the surveyed interpreters. They have been ordered by popularity, being the last one the minority’s view. Naturally, there must be a reason for such disparate results. Hale (2010: 140) suggests, backed up by numbers, that the judgment behind such statements might be the lack or existence of formal training. Anyhow, codes of ethics appear to be mostly positively reviewed, but discrepancy on how they should be followed remains questionable.

Why do interpreters need a consolidated code of ethics? A unified code of ethics sets a series of guidelines that can help interpreters to make the right choice and not to take decisions arbitrarily that may cause a negative impact. Also, if all interpreters abide the same principles, the parties involved will know what the interpreter’s role is and there will be no confusion. Another advantage of having one code of ethics is that, if it defines the interpreter’s role, it would help to establish a professional framework. Finally, as righteously Hale (2010: 109) states, codes of ethics not only protect professionals, but also the best interests of their clients.

According to Angelelli (2004), some of the objections to the endowment of a code of conduct have questioned its validity, usefulness and enforcement, especially because of issues of fidelity and impartiality, and some of the opinions expressed in courts have been collected by Hale (2010: 111):

Vocabulary typically used in courtrooms must be capable of literal translation [...]. (Minder, 1998: 12)

The interpreter should look upon himself rather as an electric transformer, whatever is fed into him is to be fed out again, duly transformed. (Wells, 1991: 329)

Even though these statements show no knowledge of the translation and interpreting process, the underlying concern is fidelity, one of main principles of every code of ethics. Sandra Hale (2010) has compared sixteen codes of ethics from different countries (Australia, Austria, Canada, Colombia, Indonesia, Ireland, United Kingdom, Spain, United States and former Yugoslavia) and divided their contents in three main areas:

1. The interpreter's responsibility while handling the information with regards to fidelity, impartiality and confidentiality.
2. The interpreter's responsibility towards the profession in matters of dressing code, punctuality and solidarity.
3. The interpreter's responsibility towards him/herself as for the necessity of a continuous professional development, defining his/her role, work conditions and fees.

These standards of good practice and principles may vary, but the bottom line here is that interpreters should

learn how to apply these rules in accordance with common sense and their intelligent assessment of the situation. One characteristic that distinguishes professionals from mere employees is that they are able to apply independent judgment and the benefit of experience to resolve difficult conflicts. (Dueñas González *et al.*, 1991: 474)

In conclusion, interpreters' training and education definitely need to include the idea of a code of ethics, as well as how it should be interpreted in their programs. Fidelity, impartiality and confidentiality regarding the information exchanged, as well as the interpreter's responsibilities towards him/herself and his/her profession are the core values that students need to be taught. Nonetheless, some of these "common sense" issues should already exist in the minds of potential students. Finally, this calls for a type of assessment which would prevent candidates from falling into bad habits or questionable standards of practice. Once again, the urgency of developing standardized pre and after assessments remains self-explanatory.

Finally, once all these issues have been discussed in regards to community interpreting training and education, it can be stated that there are two essential aspects that have to be central to it: language and culture. Candidates pursuing a career in public service interpreting, also known as community interpreting, must be bilingual and bicultural. Functional assessments based on empiric research should be developed and tailored to the needs of students coming from different backgrounds. These students will be taught about the importance of guiding their work in concordance with the main

principles of their code of ethics, which refers to fidelity, impartiality and confidentiality. Said criteria and establishing one's role, as well as working towards one's continuous professional development will help establish a professional framework, which consequently will result in better training/education and higher quality services.

3. Methodology and data

3.1. United States

3.1.1. A frame of reference

The situation in the United States is quite particular. While scholars and students rightly acknowledge that there is a variety of training programs in the US, the lack of formal long-term education and unified standards of practice is still an issue. While researching the education and training programs, I realized the futility of going into a deep analysis on how they are built. Certification in the States is issued at a federal, state or national level, which means that actually the completion of a full training or education program do not certify the ability of individuals to work as interpreters. While these courses of studies may qualify candidates for the career path that they want to pursue, certification comes with testing. Exams established by the Administrative Office or by acknowledged bodies in the field are the actual certification programs that give access to the profession, once successfully passed.

3.1.2 Selection of relevant data

Once established that analyzing the immense variety of training programs would not provide significant data for the ultimate goals of the present research project, the objective has been set on the ways those pursuing a career in interpreting for the public services have to get certified. Subsequently, certification can be achieved for courtroom and healthcare interpreting through testing. Applicants may get tested for:

- a. Courtroom interpretation. There are three ways of becoming certified in this modality: by the Administrative Office, by the National Consortium for State Court Interpreter Certification or by becoming a member of the National Association of Judiciary Interpreters and Translators (NAJIT). Information on how the Administrative Office issues federal court interpreter certification has been collected from the United States Courts website, as well as how the NCSC certifies state level and federal interpreters to assist the Administrative Office. Given the fact that there are still organizations and associations that issue certifications, but have not yet joined the NCSC, a comprehensive list of certification requirements can be found attached at the end of the project. As for the NAJIT, the information on how exams are run has not been included, since the website was unavailable at the time.
- b. Healthcare interpretation. In the case of medical interpreting, the development of the profession has actually been significantly better and former state-based certifications have joined under the National Council on Interpreting in Health Care (NCIHC), an umbrella organization that sums up efforts to standardize the

profession. The two means of getting certified in healthcare interpretation in the United States are by passing the exams established by the Certification Commission for Healthcare Interpreters (CCHI) or by the National Board of Certification for Medical Interpreters.

A quick check on the websites of the CCHI and the National Board allowed me to collect the data regarding how examinations are administered. Information on topics such as prerequisites, selection criteria, applicable fees, language combinations and test content and structure. Said aspects allowed me to compare the candidate's profile within a national context, so it can be further compared to the one existing in Spain. Finally, even though certification is not issued by academic institutions, the American Translators Association (ATA), one of the most prestigious associations in the field, compiles and updates a list of approved translation and interpreting schools by country. The register, purely informational, can be used as a guideline for students looking to pursue a career in T&I, and thus, a list of the translation and interpreting schools in the United States has been attached at the end of this research project.

3.2. Spain

3.2.1. A frame of reference

The situation in Spain is quite different to the one existing in the United States. While in the former certification is issued by testing, in Spain, interpreters can achieve "certification", that is, officially recognized qualification, by successfully completing a course of study (4-5 years for undergraduate degrees and one year for graduate degrees) or by taking the official exams for sworn translators and interpreters offered by the Spanish ministry. In this context, I have chosen to analyze what in terms of access to the profession (prerequisites, type of programs, duration, language combinations and fees) I considered pertinent to be compared with the situation in the North American country.

3.2.2. Selection of relevant data

For the present research study, and due to the limited available data, as well as for matters of length, the main focus of study has been the public domain. All public universities in Spain that offer courses of studies in interpreting have been chosen and included in the chart. Those programs that offer conference interpreting have been left out of the study, since the main goal was to analyze interpretation training for the public services.

- Public universities. A total of 20 undergraduate studies, 14 graduate studies and 2 specialization courses have been analyzed for the sample. In the case of graduate studies, specifically for PhD programs, the characteristics have not been analyzed, yet named, because of their investigative nature instead of educational. Data for all relevant categories of the chart has been filled upon carefully checking the syllabus, general information, and the frequently asked questions section posted on their websites. Sometimes, information was missing; in those cases, I drew upon specifically what I found.
- Official exams of the Spanish Ministry of Foreign Affairs and Cooperation. The data obtained here has been gathered from the official website, specifically from the 2014 official contest for the *Cuerpo de Traductores e Intérpretes*. Information on the 2015 call has not been published yet. Also, the information

collected is for those candidates taking the exam for the English-Spanish combination, other pairs of languages being subjected to the decisions of the ministry.

Finally, the information found has been compared to the existing linguistic needs at a national level, to later be compared with the situation in the United States. Given that Spain's certification is achieved through formal education and training, even though not professionally regulated, and not by testing like in the States, information on the candidate's preferred profile and access, language combinations, fees and type of studies has enabled the research carried out in the present project to better understand the access to the profession, and thus, to encourage taking steps further to its professionalization.

4. Analysis and results

4.1. Language policy - defining some key concepts

While acknowledging that there is no universal/single definition of "language policy", Bugarski (1992: 18) construes its meaning as "the policy of a society in the area of linguistic communication-that is, the set of positions, principles and decisions reflecting that community's relationships to its verbal repertoire and communicative potential". Usually, language policies are established as rules, regulations or guidelines about the status, use, domains and territories of language(s) and rights of speakers of the language(s) in question. Some authors in the field (Schiffman 1996; Spolsky 2004; Ricento 2005), when writing literature on language policy, tend to dichotomize it into overt and covert. Overt language policy defines and frame the rights of an individual or language group in whatever domain. This type of policy is explicit, formalized and usually *de jure* or by law. Covert language policies, on the contrary, do not explicitly grant recognition to language in any legal document or administrative codes. Consequently, as Ricoy, Perez and Wilson agree, language rights must be inferred from other policies, constitutions or provisions, thus, being this modality informal, unstated, *de facto* and quite basic (2009: 34).

Language policies are a reflection of the ideological views and orientations of a society, government, institutions and individuals. Spolsky (2004: 14) states that "language ideology is language policy with the manager left out, what people think should be done [with language]". Wherefore, general assumptions about a specific language or language itself can help us determine what the ideological orientation of a society is, in conjunction with language policies or statements. This being said, there are two differentiated linguistics trends: the first one is the one when the ideology reflects the society's belief that linguistic homogeneity is beneficial, thus favoring linguistic and cultural assimilation, and the second one is the one when ideologies reflect tolerance towards linguistic diversity.

Before drawing on the above framework and concepts to determine what the language policy in the area of public service interpreting (PSI) in United States is, we must first evaluate how the country has evolved to what it is today. The United States is a country formerly known as the melting pot: a *mélange* of languages, cultures and traditions. However, the situation nowadays has taken quite a different turn: contrary to traditional believes, people are no longer assimilated in the mainstream culture, but

rather maintain their own customs and traditions, thus America is a multicultural land that needs to deal with immigration in all its facets. It is an ongoing process that is little by little being faced and sought solutions to, and language policies, one of its most important aspects, are of our interest for this body of study.

4.2. Language policies in America

According to the US English Foundation Research, at last count (2015), there were 321 languages spoken in America. There are not evenly distributed within the United States, leaving each state, county and metropolitan area with its own unique linguistic composition. The top five most linguistically diverse states, as the image 1 below shows, are California (207), New York (169), Washington (163), Texas (145) and Oregon (138), and most spoken languages are shown in image 2.

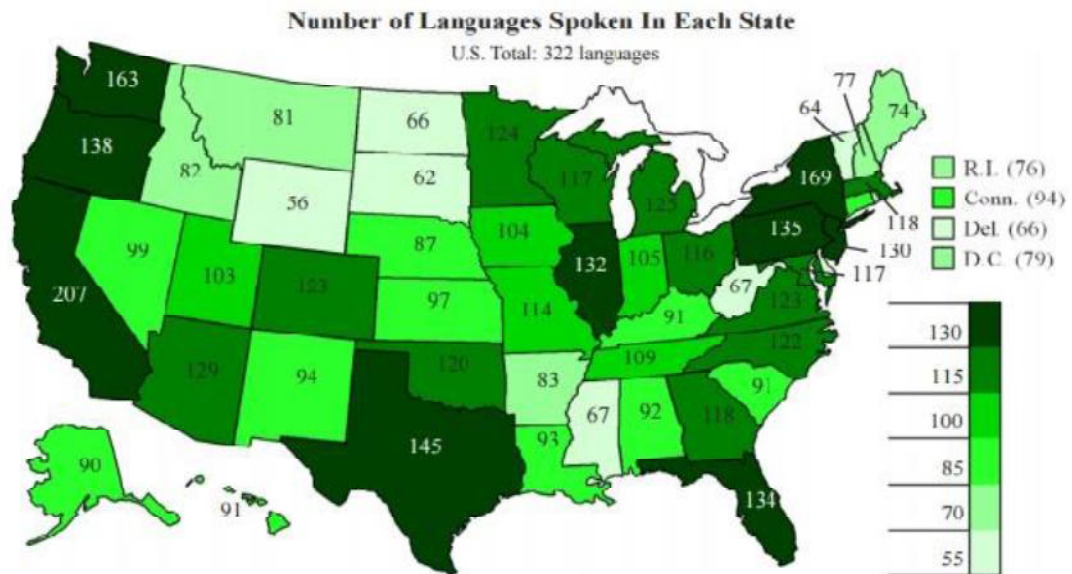


Image 1: Number of Languages Spoken in Each State, US English Foundation Research, 2015

Rank	Language	Speakers
1	English	215,423,555
2	Spanish	28,100,725
3	French	1,606,790
4	Chinese	1,499,635
5	German	1,382,615
6	Tagalog	1,224,240
7	Vietnamese	1,009,625
8	Italian	1,008,370
9	Korean	894,065
10	Russian	706,240

Image 2: Languages of the U.S.A., US English Foundation Research, 2015

Gounari (2006) explains that “despite the lack of an official language policy, the United States has managed to achieve a very high level of monolingualism to the degree

that speaking a language other than English constitutes a liability”. This outlook and the common sense assumption that English is the official language, even though this has never been officially legislated, have been the main situation for a long time in the country. American monolingualism has been a fundamental part of an assimilationist ideology that annihilated multiple American indigenous languages, as well as many languages brought to the continent through various waves of immigrants. Finally, the question of language is ultimately political and it should be understood in relation to economic, social and cultural hierarchies. As Hooks (1994: 173) states:

I am talking about majority problems of language in a democratic state, problems of a currency that someone has stolen and hidden away and then homogenized into an official “English” language that can only express non-events involving nobody responsible, or lies. If we lived in a democratic state our language would have to hurtle, fly, curse, and sing, in all the common American names, all the undeniable and representatives participating voices of everybody here. We would not tolerate the language of the powerful and, thereby, lose all respect for words, per se. We would make our language conform to the truth of our many selves and we would make our language lead us into the equality of power that a democratic state must represent.

4.2.1. An issue of certification

As Natalie Kelly (2007) states, certification programs vary greatly throughout the United States and an interpreter would usually say that “a *certification program* involves some combination of testing and training in a given industry, such as court or healthcare, and that is granted by a recognized certifying body, usually a government entity or professional association”. Members of certifying bodies understand this definition as the components or requirements that characterize their specific programs. According to Michael S. Hamm (ATA, 2003), a former executive director of the National Organization for Competency Assurance, an association and national standard setting body for certification organizations, *certifying bodies* are “programs that evaluate the knowledge, skills, and abilities of individuals are typically referred to as certification bodies in the credentialing world”. In accordance with this definition, we can identify organizations, institutions and private companies that have developed their own certification programs.

On the other hand, many colleges and institutions issue interpreter training certificates for those students that have completed a specified number of courses. Said certificates do not necessarily certify individuals to work in the profession, but do prove that they have passed the requirements of the institution’s program. For instance, someone who wants to pursue a career in PSI may have received a certificate from a community college, but still not be certified to work as a court interpreter; federal and local courtrooms dictate their own rules and provisions that determine the candidate’s eligibility. Because of this, most higher education institutions name their programs as *certificate programs*.

Finally, for clients of interpreting services, certification is usually validating enough that a person is qualified to perform the interpretation assignment. Despite all the certification definitions in the United States, all of them suggest that someone who has successfully completed a certification programs can interpret with a minimum

acceptable level of quality and those minimum levels are defined and measured differently from one program to the next one.

4.2.2. A change: an ideology that reflects tolerance towards linguistic diversity

4.3. Courtroom interpretation

Consistent with the democracy that should reign over all the representative participating voices, the situation began to change and, in 1978 the Federal Court Interpreters Act was passed. This overt language policy required Spanish federal court interpreters to pass a certification exam in order to demonstrate proficiency and, as published in the Legal Information Institute (1827):

The Director shall prescribe, determine, and certify the qualifications of persons who may serve as certified interpreters, when the Director considers certification of interpreters to be merited, for the hearing impaired (whether or not also speech impaired) and persons who speak only or primarily a language other than the English language, in judicial proceedings instituted by the United States. The Director may certify interpreters for any language if the Director determines that there is a need for certified interpreters in that language. Upon the request of the Judicial Conference of the United States for certified interpreters in a language, the Director shall certify interpreters in that language. Upon such a request from the judicial council of a circuit and the approval of the Judicial Conference, the Director shall certify interpreters for that circuit in the language requested. The judicial council of a circuit shall identify and evaluate the needs of the districts within a circuit. The Director shall certify interpreters based on the results of criterion-referenced performance examinations. The Director shall issue regulations to carry out this paragraph within 1 year after the date of the enactment of the Judicial Improvements and Access to Justice Act.

Thus, the Administrative Office seeks to improve and ensure fully legal rights to those people with limited English proficiency (LEP). According to the United States Courts, court interpreters fall into three categories:

- **Certified Interpreters:** those who have passed the Administrative Office certification examination. Currently, there are certification programs only for Spanish and candidates must pass a written exam in order to qualify for an oral examination. Said examination measures the candidate's "ability to accurately perform simultaneous as well as consecutive interpretation and sight translations as encountered in the federal courts". For other languages, candidates may contact local federal courts to check if that court has a special need for a language. Also, that federal local court will determine on a case-by-case basis whether that interpreter is either professionally qualified or language skilled.
- **Professionally Qualified Interpreters (P.Q.):** this category applies to interpreters of all languages, except for those certified by the AO (Spanish, Navajo and Haitian Creole). Standards for their election must include sufficient documentation and authentication and must meet one of the following criteria:
 - Passed the U.S. Department of State conference or seminar interpreter test in a language pair that includes English and the target language.
 - Passed the interpreter test of the United Nations in a language pair that includes English and the target language.

➤ To be a current member of the Association Internationale des Interprètes de Conférence (AIIC) or the American Association of Language Specialists (TAALS).

➤ Or for sign language interpreters, someone who holds the Specialist Certificate: Legal (SC: L) of the Registry of Interpreters for the Deaf (RID).

- Language Skilled/*Ad Hoc* Interpreters are those that do not qualify as professionally qualified interpreters, but that “[...]can demonstrate to the satisfaction of the court the ability to interpret court proceedings from English to a designated language and from that language into English [...]”.

Finally, as provided by the regulations from the United States Courts, court interpreters must have the following knowledge, skills and abilities: be highly proficient in both English and the other language, be impartial, be able to accurately and idiomatically render the message without any additions, omissions, or other misleading factors that may alter the message, be adept at simultaneous interpretation (most frequent mode used in the courtroom) and in consecutive interpretation and sight translation, be able “to communicate orally including appropriate delivery and poise” and “demonstrate high professional standards for courtroom demeanor and professional conduct.”

The next two decades have served as a learning period for several state court systems that began to develop their own programs for state courts. The National Center for State Courts created the National Consortium for State Court Interpreter Certification in July 1995. This multi-state partnership offers state interpreter certification and federal court interpreter certification.

- The state interpreter certification is said to be issued for those individuals who possess an educated, native-like mastery of both English and a second language, display wide general knowledge, characteristic of what a minimum of two years of general education at a college or university would provide and perform the three major types of court interpreting: sight translation, consecutive interpreting and simultaneous interpreting. (NCSC, State Interpreter Certification).
- The NCSC also has a Spanish-English federal court interpreter certification examination (FCICE). The FCICE program assists the Administrative Office of the U.S. Courts to maintain a list of federally certified court interpreters. The program has two phases: a Spanish-English written examination and an oral examination administered on a biennial basis with Phase One and Phase Two occurring in alternating years.

Written Examination (Phase One)	Screening test for linguistic competence in English and Spanish. It tests comprehension of written text, knowledge of vocabulary, idioms, and grammatically correct expression and the ability to select an appropriate TL rendering of SL text.
	After passing the Written Examination, interpreting skills are measured in five different exercises: consecutive

Oral Examination (Phase Two)	interpreting, simultaneous interpreting of a monologue, simultaneous interpretation of a witness and two sight translations in both directions.
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This is the only way to become federally certified. The FCICE states that “while there are some good educational programs, having a ‘certificate’ or diploma from one or more of these programs is not a substitute for the FCICE, which is a performance test of interpreting skills” (FCICE, 2014). While test forms for certification are consistent across states, there are many differences with regards to the many different program’s component and structure in each state. Candidates must pay a \$300.00 fee.

Another way of becoming certified as a court and legal interpreter is to become a member of the National Association of Judiciary Interpreters and Translators (NAJIT). With the goal of elevating professional standards, the association issues certification for both interpreting and translation services. However, not all members of NAJIT are required to be certified. The association also establishes that “while an academic background is a plus, academic credentials do not necessarily qualify one as an interpreter or translator for court purposes. Most examinations for interpreters or translators are open to any candidate with a high school diploma”. Finally, when checking the judiciary interpreter and translator certification examination in Spanish developed by NAJIT, the website is not found, thus being unable to provide the information on what the testing program consists.

All in all, interpreters providing services in the state courts are required to be certified or qualified by their state’s Administration of the Courts. Most of the states have joined the Consortium for Language Access in the Courts, sponsored by the National Center for State Courts. For a list of details on each state’s language access program, please check the annexes. As for federal certification, interpreters can only have it for Spanish. Even though exams were also developed for Navajo and Haitian Creole, these are not offered regularly. Lastly, some associations, private institutions and organizations, such as NAJIT or LanguageLine Solutions also offer certification; however, most people outside these companies do not recognize such credentials. Successfully completing a certificate program in interpreting may qualify a candidate pursuing a career in it, but not certify him/her.

4.4. Healthcare interpretation

According to Beltran Avery (2003: 100), medical interpreting in the US “has progressed from an *ad hoc* function performed by untrained, dubiously bilingual individuals to a fledgling profession concerned with standards of excellence and ethical practice”. Certification for healthcare interpreters is mainly and “officially” offered by the Certification Commission for Healthcare Interpreters (CCHI) and the National Board of Certification for Medical Interpreters. There are also state-based associations of healthcare interpreters (e.g. Massachusetts Medical Interpreters Association, California Healthcare Interpreting Association); however, for about 20 years now, a comprehensive organization, the National Council on Interpreting in Health Care

(NCIHC), has been promoting and enhancing language access in healthcare in the United States.

The National Council on Interpreting in Health Care started as an informal working group composed of people working as medical interpreters, interpreter service coordinators and trainers, clinicians, policymakers, advocates and researchers in 1994. The NCIHC is committed to “social justice, respect for and acceptance of all peoples, including small communities, native peoples and cultural communities whose tradition is oral, empowerment of limited-English-proficient communities and to the evolution of culturally appropriate practices in healthcare interpreter training”. The NCIHC started the national movement with the development of a national consensus on the role of the healthcare interpreter (2001), the establishment of a National Code of Ethics (2004), followed by the National Standards of Practice for Interpreters in Healthcare (2005).

4.4.1. Certification Commission for Healthcare Interpreters (CCHI)

The CCHI, founded in 2009, is an organization that seeks to develop and direct a comprehensive credentialing program for healthcare interpreters, bring together representatives from national and regional non-profit interpreting associations, language companies, community-based organizations, educational institutions, healthcare providers and advocates for LEP individuals. CCHI commissioners “brought together the necessary stakeholders through a non-profit organization whose main mission is to develop and administer a national, valid, credible, vendor-neutral certification program for healthcare interpreters”. Being the first organization certifying healthcare interpreters to receive NCCA accreditation, the CHIA details five basic steps to earn recognition in 8 to 12 weeks.

1. Eligibility. Applicants must:

- Be at least 18 years old
- Have at least a U.S. high school diploma (or GED) or its equivalent from another country
- Have at least 40 hours of healthcare interpreter training (academic or non-academic program)
- Have linguistic proficiency in English and the primary language for which he/she is seeking a credential

2. Determine the primary language for which the CCHI certification is sought:

- Spanish, Arabic or Mandarin
- All other languages

3. Apply for the exam:

- For Spanish, Arabic or Mandarin: complete the application (\$35), take and pass the CoreCHI™ Examination (\$175) in English, that focuses on managing an interpreting encounter, healthcare terminology, interacting with other healthcare professionals, preparing for an encounter and cultural responsiveness, and take and pass the CHI™ Examination (\$275), that is an oral/performance exam that includes a demonstration of interpreting skills in

consecutive, simultaneous and sight translation interpreting modes and in written translation in the other language.

➤ For all other languages: complete the CCHI's application (\$35) and take and pass the CoreCHI™ Examination (\$175).

4. Choose the exam's location

5. Prepare for the exam by doing multiple things, among which, the candidates have access to the Test Content Outline (used to design the exams), review sample questions in the Candidate Examination Handbook and take the CoreCHI™ Practice Exam.

4.4.2. National Board of Certification for Medical Interpreters

The Certified Medical Interpreter (CMI) program is governed by the National Board, an independent division of the International Medical Interpreters Association (IMIA). The Board of Directors consists of 12 voting members that include medical interpreters, a healthcare provider, industry representatives and a public member. The purposes of the National Board are to “develop, organize, oversee and promote a national medical interpreter certification program in all languages, to promote patients and providers working with credentialed medical interpreters who have met minimal national standards to provide accurate and safe interpretation and to ensure credibility of national certification by striving to comply with national accreditation standards including transparency, inclusion and access”.

The credentialing/certifying process has multiple steps, and must be completed as it follows:

1. Candidates must register to start. The price is \$35 and is nonrefundable. Residents from Oregon who are testing in a language other than Spanish can get a waiver due to a grant from the state. Candidate must also provide proof of the CMI prerequisites:

- Minimum age of 18 years old
- Minimum education: High School or GED Diploma
- Medical Interpreter Education: successful completion of a medical interpreter educational program (only graduation from programs of a minimum 40 hours duration will be accepted. Only Certificates of Completion of said programs are accepted as proof.

2. Oral proficiency in English. Candidate must provide one of the following tests:

- TOEFL (Test of English as a Foreign Language): 570+ on paper; 230+ on computer version; 90+ on iBT.
- ELPT (English Language Proficiency Test): 950+
- MELAB (Michigan English Language Assessment Battery) 80+
- ECPE (Examination for the Certificate of Proficiency in English): PASS
- FCE (First Certificate in English, Level 3): A
- CAE (Certificate in Advanced English, Level 4): B
- CPE (Certificate of Proficiency in English, Level 5): B
- IELTS (International English Language Testing System) 7.0

- Oral proficiency in the target language. Candidate must provide one of the following:
- Bachelor, Masters, PhD, or any other degree from an institution of higher education where the target language is spoken
- Graduation from a high school of the country where the target language is spoken
- 24+ semester college credit hours of the target language
- ACTFL Oral Exams (American Council on the Teaching of Foreign Languages): Advanced Mid-Level - both the OPI (telephonic) and OPIc (computer recording) are acceptable.

For those interpreters who want to be certified in Russian, Mandarin, Cantonese, Korean or Vietnamese, CMI is available, if Interpreters who have been working as medical interpreters for at least one year (recent experience within the last two years), can provide proof with a signed letter of employment on company letterhead, with a hire date.

3. Once the confirmation of the proofs is accepted, candidates can request to take the National Board Written Exam (\$175 and in English). This exam tests medical terminology in working languages, medical specialties in working languages, medical interpreter ethics, roles of the medical interpreter, cultural competence, interpreter standards of practice and legislation and regulations.

4. Once passed the written exam, candidates can request the Oral Exam (\$275 for normal candidates and \$234 for residents from Oregon).

5. Recertification every 5 years to promote professional development for CMIs.

4.5. Data analysis

4.5.1. Courtroom interpretation

For courtroom interpretation, the three ways of becoming a certified interpreter are:

1. To take the exam administered by the Administrative Office. It certifies federal court interpreters.
2. To take the Federal Court Interpreter Certification Examination program (FCICE) administered by the National Consortium for State Court Interpreter Certification, and become a federal certified interpreter. The National Consortium also administers state-certification for courtroom interpreters, but given the unique requirements for each state, more detailed information can be found in the annexes.
3. To become a member of the National Association of Judiciary Interpreters and Translators or NAJIT; however, the information on these examinations is not available.

4.5.2. Healthcare interpretation

As for healthcare interpretation, there is an umbrella organization for state-based certifications which is called the National Council on Interpreting in Health Care. Once

this institution has been established, the two main certifying bodies have been developed:

1. The Certification Commission of Healthcare Interpreters (CCHI)
2. The National Board of Certification for Medical Interpreters.

Interestingly, the National Board sets the recertification issue, requiring it every five years in order to promote professional development for Certified Medical Interpreters, these having to participate in education directly related to medical interpretation and pay a \$300 fee.

4.5.3. Candidate's profile

For both modalities, applicants must have a solid background in both languages in order to pass the tests. In the case of courtroom interpretation, professionals fall into three categories, each of them requiring the candidates to pass some kind of examination, except for *ad hoc* interpreters. Subsequently, certified interpreters by the Administrative Office must pass both, an oral and a written exam; professionally qualified interpreters, that is, those certified for languages other than Spanish, Navajo and Haitian, must provide sufficient documentation and authentication such as having passed the U.S. Department or State conference or seminar interpreter test, the interpreter test of the United Nations, being a member of the AIIC or the TAALS, and sign language interpreters hold the SC: L of the RID. Interpreters certified at state level by the National Center for State Courts should have a minimum of two years of general education at a college or university, in the United States Court's words, so they can pass the written and oral examination. On the other hand, in the case of healthcare interpreters, candidates must pass the exams of the CCHI and the National Board. The Certification Commission for Healthcare Interpreters require applicants to hold at least a high school diploma and have at least 40 hours of healthcare interpreter training, in addition to proficiency in English and the other language. The National Board of Certification for Medical Interpreters also require applicants to have a high school diploma and at least 40 hours training, in addition to oral proficiency in English (see results for documentation) and the target language (see results for documentation).

4.5.4. Language combinations

Once established that the ten top languages with most speakers in the United States are: English, Spanish, French, Chinese, German, Tagalog, Vietnamese, Italian, Korean and Russian, we must analyze how these linguistic needs are being covered by the certification offered in the courtroom and healthcare setting. Data show that for courtroom interpreting, interpreters can get federal certification in Spanish and occasionally, in Navajo and Haitian Creole from the Administrative Office; for other languages, certification is studied on a case-by-case basis. The FCICE also offers a Spanish-English combination. State-level certification for a determined language can be checked depending on the state's requirements. As for healthcare interpreting, the CCHI offers certification for Spanish, Arabic and Mandarin, as well as other languages. On the other hand, the National Board offers certification for Spanish, Russian, Korean, Vietnamese, Cantonese and Mandarin. Finally, after comparing needs and available certification, it can be concluded that Spanish, being the most spoken language after English, seems to have gained status in both settings; however, in the case of courtroom

interpretation, being certification available only in Spanish suggests that there is still much to be worked on.

4.5.5. Certification fees

There is not much difference between courtroom and healthcare interpretation. For the first one, applicants must pay a fee as high as \$300 and for the second one, certification can cost \$485 for Spanish and other languages at the National Board, and \$210 at the CCHI. In the case of the National Board, the recertification fee is \$300 and must be paid every five years.

All in all, interpreter training in the United States is not yet fully regulated. There is still great variation in the number and type of translation and interpretation training programs, and thus in the certification process. In the case of court interpretation, there are federal and state certifications available, but the process is not homogenized. These certifications are only available for Spanish, while interpreters in other languages are qualified individually by the district courts where they work. On the other hand, in the case of healthcare interpretation, there are two main certifying bodies for medical interpreters in the United States: the Certification Commission for Healthcare Interpreters (CCHI) and the National Board of Certification for Medical Interpreters. Being issued a certification in courtroom interpreting can add up to \$300, while for healthcare interpreting, the fees are as high as \$485 for Spanish and \$210 for other languages (CCHI) and \$485 (National Board of Certification for Medical Interpreters). Both seek to develop national standards for CMIs and to promote continuous professional development.

4.6. La interpretación en España

En España, la necesidad de formar intérpretes viene dada por la realidad social que el país ha estado atravesando durante los últimos veinte años, una realidad muy distinta al fenómeno de migración española a Europa que duró hasta la crisis de 1973. La transición hacia la democracia que se produjo a finales de los 70 y en línea con los cambios sociopolíticos que se fueron produciendo hasta 1980 ha dado lugar a políticas lingüísticas a favor de las lenguas autóctonas, lo cual supuso las bases de los nuevos cambios lingüísticos que se han ido estableciendo en función del panorama y la realidad sociocultural.

Las políticas lingüísticas han existido desde siempre, pero con anterioridad a este periodo solo se habían establecido a favor de un país hispanohablante lingüísticamente homogéneo. Aunque no existían leyes que proscibieran el uso de otros idiomas pertenecientes a otros territorios (catalán/valenciano, gallego, euskera, aranés), sí es cierto que no se favorecía ni fomentaba el uso de éstas. Por el contrario, había una especie de política lingüística implícita de atropello hacia ellas que se ponía de manifiesto, por ejemplo, en los folletos distribuidos en las ciudades en los años de la dictadura (1939-1975) y que rezaban tal y cuenta Portas Fernández (1997) “Hable bien. Sea patriota - No sea bárbaro”, quitándoles así prestigio y valor. El cambio se puede ver en el artículo 3 de la Constitución española de 1978 que declara que:

1. El castellano es la lengua española oficial del Estado. Todos los españoles tienen el deber de conocerla y el derecho a usarla.

2. Las demás lenguas españolas serán también oficiales en las respectivas Comunidades Autónomas de acuerdo con sus Estatutos.
3. La riqueza de las distintas modalidades lingüísticas de España es un patrimonio cultural que será objeto de especial respeto y protección.

Esta parte de la constitución aboga por la diversidad lingüística en España y apoya el uso de los otros idiomas y culturas existentes que gozan de un estatus cooficial con el castellano dentro de las comunidades autónomas en cuestión. Tal y como apunta Barragán (2006: 107), la diversidad lingüística en España se ha “manejado” mayormente mediante la enseñanza del español como idioma adicional.

Sin embargo, la variedad de lenguas en España no se reduce al castellano, demás idiomas cooficiales, y otros que aún no gozan de ese estatus, como por ejemplo el aragonés, el asturleonés, el caló y el rifeño entre otros, sino que viene dada también por las oleadas de inmigración que se han producido en España desde 1980 y, de forma más evidente, desde la entrada de España en la Unión Europea (1986). Esto explica la creciente necesidad de formar intérpretes para garantizar los derechos de las personas en el ámbito social, jurídico y sanitario.

Según el informe publicado por Ministerio de Empleo y Seguridad Social, tras la explotación de un registro administrativo que lleva a cabo el Observatorio Permanente de la Inmigración y a partir de ficheros procedentes del Registro Central de Extranjeros, que es gestionado por la Dirección General de la Policía, el número de extranjeros que tienen un certificado de registro o una tarjeta de residencia en vigor es de 4.925.089. Tal y como podemos observar en la imagen 3, el grupo de inmigrantes más numeroso en España lo constituyen los rumanos, seguidos muy de cerca por los ciudadanos de origen marroquí. El resto de la población inmigrante se organiza de la siguiente manera:

	31-12-2014		Variación (%)		
			Trimestral: Respecto a 30-09-2014	Semestral: Respecto a 30-06-2014	Interanual: Respecto a 31-12-2013
Total	4.925.089	100,00%	0,28	0,40	-0,37
Rumanía	953.183	19,36%	0,73	1,38	2,69
Marruecos	770.735	15,65%	-0,31	-0,47	-1,84
Reino Unido	275.817	5,60%	1,22	2,25	3,87
Italia	217.524	4,42%	1,87	3,43	6,09
Ecuador	192.404	3,91%	-2,61	-5,52	-13,94
China	191.078	3,88%	1,00	1,77	3,74
Bulgaria	183.342	3,72%	0,46	0,91	1,79
Alemania	148.644	3,02%	1,09	2,16	3,74
Portugal	143.738	2,92%	0,76	1,41	2,42
Colombia	139.952	2,84%	-2,71	-5,43	-13,81
Francia	124.131	2,52%	1,84	3,42	6,45
Bolivia	115.202	2,34%	-2,67	-5,11	-12,27
Polonia	90.835	1,84%	0,71	1,45	2,52
Ucrania	82.067	1,67%	0,69	1,13	2,13
Pakistán	71.152	1,45%	0,09	0,69	1,56
Resto de países	1.224.179	24,86%	0,42	0,46	-1,10
No consta	1.106	-	1,28	1,56	5,53

Imagen 3. Extranjeros con certificado de registro o tarjeta de residencia en vigor (Ministerio de Empleo y Seguridad Social, 2014)

4.6.1. Una profesión pendiente de regular

La figura del intérprete en los servicios públicos o intérprete social, según se le quiera llamar, está apenas ahora surgiendo en España. Tal y como Valero (2003: 22) apunta:

En cuanto a los países del sur de Europa, la traducción/interpretación en los servicios públicos está dando sus primeros pasos y en la mayoría de los casos se trata de iniciativas individuales, poco apoyo estatal, escasa remuneración cuando existe, falta de formación y de coordinación así como de códigos éticos estandarizados.

En lo concerniente a la formación, estrechamente unida a la situación que la profesión atraviesa, las instituciones docentes ofrecen en su mayoría títulos de grado en Traducción e Interpretación, pero la especialidad en la preparación del intérprete social no está del todo perfilada, tal y como podemos observar en las tablas con la oferta formativa ofrecida por las universidades públicas en España. Tal y como Ozolins (2000: 33) indica, la T&I en los SSPP se encuentra aún en una fase teórica y pre profesional, por lo cual es necesario avanzar en el campo de la investigación comparativa. Estos primeros avances hacia la profesionalización de la interpretación son mayormente fruto del trabajo de los dos focos principales de investigación y formación en el campo: la Universidad de Alcalá de Henares y la Universidad de Granada.

4.6.1.1. La Universidad de Alcalá de Henares

La labor del Grupo de Formación e Investigación en Traducción e Interpretación en los Servicios Públicos (FITISPos), coordinado por Carmen Valero Garcés, ha sido quien más ha trabajado de manera continuada en el tema y ha publicado en España. El grupo FITISPos tiene tres objetivos fundamentales, unidos y complementarios: la formación, la investigación y la práctica.

- La formación pretende educar a futuros intérpretes en los servicios públicos para que actúen como enlaces lingüístico-culturales entre los proveedores de servicios y la población extranjera. Para ello se ofrece un programa de posgrado que más tarde se detallará.
- La investigación se centra en analizar la calidad de la comunicación en los SSPP, estudiar y contribuir al diseño de sociedades multiculturales y desarrollar e intercambiar materiales para la formación.
- La práctica, a su vez, ha permitido elaborar materiales útiles tanto para la población inmigrante, como para los proveedores de SSPP y el grupo cuenta con un servicio de traductores e intérpretes multilingüe.

4.6.1.2. La Universidad de Granada

El otro gran foco de investigación en el ámbito de la T&I en los SSPP en España se da en la Universidad de Granada, siendo el grupo GRETI el que desarrolla la línea sobre la interpretación en los servicios públicos. El objetivo es contribuir a un mayor reconocimiento de la profesión en todos sus ámbitos, al ofrecer una mayor calidad docente en la formación de intérpretes.

4.6.2. Legislación en materia de políticas lingüísticas

En el caso de España, la interpretación social es una realidad que se caracteriza por su falta de reconocimiento y esto viene dado, en gran parte, por la falta de implementación correcta de las distintas políticas lingüísticas. Sin embargo, la nueva Ley Orgánica 5/2015 (BOE, 2015), del 27 de abril de 2015, tiene como objetivo poner fin a tal situación. Esta ley surge como resultado de la transposición de la Directiva 2010/64/UE, relativa al derecho a la interpretación y a traducción en los procesos penales y a la Directiva 2012/13/UE, relativa al derecho a la información en los procesos penales, modificando así la Ley de Enjuiciamiento Criminal y la Ley Orgánica 6/1985. La Ley de Enjuiciamiento Criminal y la Ley Orgánica 6/1985, de 1 de julio, del Poder Judicial, que deriva de la propia constitución ya regulaba tal derecho.

La Directiva 2010/64/UE del Parlamento Europeo y del Consejo (EUR-LEX, 2010), promulgada el 20 de octubre de 2010, prevé el establecimiento de unas normas mínimas aplicables en los Estados miembros “para facilitar el reconocimiento mutuo de las sentencias y resoluciones judiciales y la cooperación policial y judicial en asuntos penales con dimensión transfronteriza.”. Estas normas mínimas comunes “deben conducir a una mayor confianza en los sistemas judiciales penales [...], lo cual, a su vez, debe dar lugar a una cooperación judicial más eficaz en un clima de confianza recíproca”, y han de establecerse en los ámbitos de la traducción y la interpretación en los servicios penales. El artículo 2 de dicha directiva hace referencia directa al derecho a la interpretación:

1. Los Estados miembros velarán por que todo sospechoso o acusado que no hable o entienda la lengua del proceso penal se beneficie sin demora de interpretación en el transcurso del proceso penal ante las autoridades de la investigación y judiciales, incluido durante el interrogatorio policial, en todas las vistas judiciales y las audiencias intermedias que sean necesarias.
2. Los Estados miembros garantizarán que, en caso necesario y con miras a salvaguardar la equidad del proceso, se facilite un servicio de interpretación para la comunicación entre el sospechoso o acusado y su abogado en relación directa con cualquier interrogatorio o toma de declaración durante el proceso, o con la presentación de un recurso u otras solicitudes procesales.
3. El derecho a interpretación en virtud de los apartados 1 y 2 incluye la asistencia a personas con limitaciones auditivas o de expresión oral.
4. Los Estados miembros velarán por que se establezca un procedimiento o mecanismo para determinar si el sospechoso o acusado habla y entiende la lengua del proceso penal y si requiere la asistencia de un intérprete.
5. Los Estados miembros velarán por que, con arreglo a los procedimientos previstos por el derecho nacional, el sospechoso o acusado tenga derecho a recurrir la decisión según la cual no es necesaria la interpretación y, cuando se haya facilitado la interpretación, la posibilidad de presentar una reclamación porque la calidad de la interpretación no es suficiente para salvaguardar la equidad del proceso.
6. Se permitirá, cuando proceda, el uso de tecnologías de la comunicación como la videoconferencia, el teléfono o internet, salvo cuando se requiera la presencia física del intérprete con miras a salvaguardar la equidad del proceso.
7. En los procedimientos correspondientes a la ejecución de una orden de detención europea, el Estado miembro de ejecución velará por que sus autoridades competentes faciliten interpretación con arreglo al presente artículo a toda persona sujeta a dichos procedimientos y que no hable o entienda la lengua del procedimiento.
8. La interpretación facilitada con arreglo al presente artículo tendrá una calidad suficiente para salvaguardar la equidad del proceso, garantizando en particular que el sospechoso o acusado en un proceso penal tenga conocimiento de los cargos que se le imputan y esté en condiciones de ejercer el derecho a la defensa.

En el artículo 4 de la misma se hace referencia a los costes de los servicios, estableciendo que “Los Estados miembros sufragarán los costes de traducción e interpretación resultantes de la aplicación de los artículos 2 y 3, con independencia del resultado del proceso”. Otro aspecto importante que se prevé es el de la calidad de la interpretación, estipulando que:

Con objeto de fomentar la idoneidad de la interpretación y traducción, así como un acceso eficaz a las mismas, los Estados miembros se esforzarán por establecer uno o varios registros de traductores e intérpretes independientes debidamente cualificados. Una vez establecidos dichos registros se pondrán, cuando proceda, a disposición de los abogados y las autoridades pertinentes.

Asimismo, y por último, es de gran importancia señalar que la Directiva también contempla la formación en el artículo 6, indicando que

Sin perjuicio de la independencia judicial y de las diferencias en la organización de los sistemas judiciales en la Unión, los Estados miembros solicitarán a los

responsables de la formación de los jueces, fiscales y personal judicial que participen en procesos penales el que presten una atención particular a las particularidades de la comunicación con la ayuda de un intérprete, de manera que se garantice una comunicación efectiva y eficaz.

Dicha directiva pretende también mejorar la protección de los derechos humanos garantizados en los artículos 5 y 6 del Convenio Europeo de Derechos Humanos (Convenio para la Protección de los Derechos Humanos y de las Libertades Fundamentales, 1950). El artículo 5 hace referencia al derecho a la libertad y a la seguridad, promulgando en el apartado 2 del mismo que “Everyone who is arrested shall be informed promptly, in a language which he understands, of the reasons for his arrest and of any charge against him.” y en el artículo 6, apartado 3, que:

Everyone charged with a criminal offence has the following minimum rights: (a) to be informed promptly, in a language which he understands and in detail, of the nature and cause of the accusation against him; (b) to have adequate time and facilities for the preparation of his defense; (c) to defend himself in person or through legal assistance of his own choosing or, if he has not sufficient means to pay for legal assistance, to be given it free when the interests of justice so require; (d) to examine or have examined witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him; (e) to have the free assistance of an interpreter if he cannot understand or speak the language used in court.

De tal manera, el refuerzo de estos derechos ratificados por el Convenio Europeo de Derechos Humanos y la transposición de las previsiones legales contempladas en la Directiva 2010/64/UE, la Ley de Enjuiciamiento Criminal y la Ley Orgánica 6/1985 dan lugar a la Ley Orgánica 5/2015, de 27 de abril. Esta ley incorpora las disposiciones presentes en dicha Directiva introduciendo en el Título V del Libro Primero un nuevo Capítulo II, comprendido por los nuevos artículos 123 y 127, con el apartado llamado “Del derecho a la traducción e interpretación.” Por último, y de gran interés de cara a la futura profesionalización de la interpretación, se introduce una disposición final primera (BOE, 2015) que hace referencia a la creación de un Registro Oficial de Traductores e Intérpretes judiciales para que todos aquellos profesionales que cuenten con la debida habilitación y cualificación puedan inscribirse en él.

4.6.3. La distinción entre el intérprete judicial y la figura del traductor-intérprete jurado

Para aquellas personas no familiarizadas con el campo de la interpretación, muchas veces la distinción que existe entre el intérprete jurado y el intérprete judicial en España resulta confusa. Dado que en Estados Unidos los intérpretes no han de ser jurados para llevar a cabo interpretaciones oficiales (en los juzgados, en la policía, etc.), es conveniente y pertinente explicar el procedimiento que da el acceso a la profesión en España. Tal y como Lobato explica (2007:49), aunque en materia de traducción, la principal característica que diferencia lo jurado de lo judicial es el formato en el que se presenta. La autora apunta que “la finalidad de la traducción jurada es la de dar fe de la autenticidad del documento traducido”, siendo su ámbito de aplicación no exclusivo a la tipología textual original y cuyo carácter es “oficial ante las autoridades, característica que comparte con la traducción judicial.” Por su parte, aquellas interpretaciones que reciben la denominación de judicial son las que se realizan en un contexto directamente relacionado con algún campo del derecho y también tienen carácter oficial.

4.7. El acceso a la profesión de intérprete

4.7.1. Examen del Ministerio de Asuntos Exteriores y de Cooperación

Una de las vías de acceso a la interpretación es superando las oposiciones convocadas por el Ministerio de Asuntos Exteriores y de Cooperación de España. Anteriormente conocido como el título de intérprete jurado, el nombramiento oficial del Ministerio ha pasado a denominarse Traductor-Intérprete Jurado mediante el Decreto Real 2002/2009, de 23 de diciembre. Este título habilita para realizar traducciones e interpretaciones de carácter oficial de una lengua extranjera al castellano y viceversa, según establece la disposición adicional décima sexta de la Ley 2/2014, de 25 de marzo, del MAEC.

El otorgamiento del título y la expedición del carné de Traductor-Intérprete Jurado se hacen previa superación de los exámenes propuestos por el MAEC. Los requisitos previos que los candidatos han de cumplir, y de acuerdo con las disposiciones generales publicadas en el BOE, son:

- Ser mayor de edad.
- Tener la nacionalidad española o de cualquier Estado miembro de la Unión Europea o del Espacio Económico Europeo.
- Poseer un título español de Graduado o Licenciado, o un título extranjero que haya sido homologado a alguno de aquellos por el Ministerio de Educación, Cultura y Deporte.

Los exámenes se convocan por resolución del Subsecretario de Asuntos Exteriores y de Cooperación y en las convocatorias se establecerán: el plazo y la forma de presentación de solicitudes, los idiomas convocados, la composición del Tribunal, las tasas de examen (29,59 euros) que los solicitantes deben abonar en concepto de derechos de examen por cada uno de los idiomas de los que se examinen y el temario de las materias sobre las que versará el primer ejercicio. El contenido de los exámenes se divide en tres ejercicios:

1. El primer ejercicio es un examen tipo test, de carácter gramatical y terminológico, sobre las materias comprendidas en el temario publicado. Los resultados (apto o no apto) condicionarán el paso de los solicitantes al siguiente ejercicio.
2. El segundo ejercicio consiste en tres pruebas, todas eliminatorias, siendo así que los candidatos deberán obtener la calificación de “apto” en todas.
 - a. La primera prueba será una traducción al castellano, sin diccionario, de un texto de carácter general de tipo literario, periodístico o ensayístico en la lengua que el aspirante elija.
 - b. La segunda prueba será una traducción hacia la lengua elegida, sin diccionario, de un texto en castellano, de carácter general de tipo literario, periodístico o ensayístico.
 - c. La tercera prueba será una traducción al castellano, con diccionario en formato papel, de un texto de carácter jurídico o económico de la lengua elegida.

3. El tercer ejercicio será de carácter oral. Constará de una prueba de interpretación consecutiva y, si fuere necesario, un diálogo con el aspirante en la lengua elegida para así verificar su dominio y comprensión de las lenguas de partida y de llegada.

Esta forma de acceso a la profesión de intérprete, habilita a los aspirantes a obtener el título de Traductor-Intérprete Jurado y, así, poder realizar traducciones e interpretaciones de carácter oficial hacia el castellano y la lengua de su elección.

4.7.2. Obtención de un título de grado o posgrado de una institución de educación superior

Otra de las formas de acceso a la profesión de la interpretación en los servicios públicos es la realización de un programa universitario, ya sea de grado o de posgrado. La finalización de este tipo de estudios habilita en teoría a la práctica de la profesión, el grado especialización dependiendo del itinerario elegido o de la realización de un posgrado en el campo. Para comprender mejor la forma de acceso a la profesión, a continuación se recogen instituciones públicas en España que se dedican a la docencia de esta rama de la interpretación. Los detalles de acceso se entenderán en materia de tipo de titulación, duración de los estudios, requisitos específicos de acceso, pruebas de acceso, combinaciones lingüísticas ofrecidas, itinerarios específicos de interpretación si los hubiere, las prácticas y el coste del programa de estudios en cuestión. A continuación se muestran las tablas que recogen la información mencionada.

Universidades	Titulación	Tipo de institución	Duración	Requisitos específicos de acceso*	Prueba de acceso	Combinaciones lingüísticas	Anotaciones especiales	Prácticas	Coste
Universidad de Córdoba	Grado en Traducción e Interpretación	Pública	240 créditos	Perfil recomendado: bachilleratos de Humanidades y Ciencias Sociales. No obstante, el acceso está abierto a cualquier alumno procedente de otras modalidades de Bachillerato u otras vías de acceso. "resultando de interés la formación adquirida incluso para el desempeño profesional en áreas de actividad no directamente relacionadas con el campo específico de las Humanidades"	"No se contemplan condiciones ni pruebas de acceso especiales para esta titulación"	Lenguas A: español. Lenguas B: inglés o francés. Lenguas C: inglés, francés, alemán, árabe o italiano	Hay tres asignaturas específicas de interpretación obligatorias (6 créditos) y ninguna optativa.	Las prácticas externas (6 créditos) pueden ser curriculares o extracurriculares y son de carácter obligatorio.	12,62 euros por crédito
Universidad de Granada	Grado en Traducción e Interpretación	Pública	240 créditos	Prerrequisitos: se recomienda un nivel de competencia de entrada en lengua B de B1 (el Ministerio de Educación establece que el nivel de salida de Bachillerato es B1). En el caso del árabe como lengua B, dadas sus especificidades, se recomienda un nivel A2+. Para la lengua C, generalmente, no se piden conocimientos previos, ya que se suele empezar desde cero, exceptuando casos como el francés o inglés, idiomas en los cuales se suele tener algo de conocimientos previos.	La antigua prueba de aptitud fue suprimida en virtud del acuerdo de 12 de abril de 2000, de la Comisión de Distrito Único Universitario de Andalucía.	Lengua A: español. Lenguas B: árabe, alemán, francés e inglés. Lenguas C: árabe, alemán, chino, francés, inglés, griego, italiano, portugués y ruso.	Hay 3 optativas específicas de interpretación y 3 asignaturas obligatorias (6 créditos cada una).	Los estudiantes pueden realizar prácticas externas extracurriculares no obligatorias.	12,62 euros por crédito
Universidad de Málaga	Grado en Traducción e Interpretación	Pública	240 créditos	El perfil de ingreso en el grado puede ser diverso, dado su carácter interdisciplinar y su aplicabilidad en los más diversos campos del saber. Sin embargo, "el denominador común", recomendable para futuros estudiantes ha de cubrir los siguientes aspectos: dominio de la lengua materna (A), nivel intermedio de conocimiento de la lengua B para alcanzar un nivel C1-C2, nivel básico de conocimiento de la lengua C (en algunas se parte de 0, como es el caso del griego o el árabe, dado que no se imparten en la ESO), iniciación opcional en una tercera lengua extranjera (C2), buena formación "enciclopédica" de partida, manejo de herramientas informáticas, aptitudes para el aprendizaje de otras lenguas y el conocimiento de otras culturas y aptitudes para el trabajo en equipo.	No hay pruebas específicas de acceso.	Lengua A: español. Lenguas B: francés o inglés. Lenguas C: alemán, árabe, francés, griego moderno, inglés o italiano. Lenguas D: dependiendo de las elegidas como lenguas B y C.	"Para la obtención del título de Grado en T&I, una y vez concluidos los estudios, es preciso presentar una acreditación externa a la Facultad de conocimiento de una lengua extranjera." Para continuar su formación en interpretación, los estudiantes pueden elegir en 4º solo el itinerario de interpretación de conferencias . De carácter obligatorio solo hay dos asignaturas (6 créditos) de interpretación.	Las prácticas son obligatorias (6 créditos).	12,62 euros por crédito.
Universidad Pablo de Olavide	Programa de Doctorado: Lingüística, Literatura y Traducción Grado en Traducción e Interpretación	Pública	240 créditos	El acceso al Grado de Traducción e Interpretación es libre para aquellos alumnos que cumplan las condiciones para el acceso a las enseñanzas universitarias oficiales de grado y los procedimientos de admisión a la universidades públicas españolas. Se recomienda que el futuro alumno "muestre interés por la diversidad lingüística y cultural, facilidad para los idiomas, capacidad organizativa, capacidad de investigación y búsqueda de datos, buen nivel de inglés, alemán o francés, buena memoria, gusto por la lectura y dotes para la expresión y la comunicación." Asimismo es imprescindible el dominio de la lengua materna, la agilidad mental, la fluidez expresiva y el interés por la mediación lingüística.	No hay pruebas de acceso especiales para acceder a la titulación.	Lengua A: español. Lenguas B: inglés, francés o alemán. Lenguas C: inglés, francés, alemán, italiano o árabe	Hay dos asignaturas de interpretación (6 créditos cada una) de carácter obligatorio y 3 de carácter optativo, incluyendo una de interpretación a la lengua de signos española.	Las prácticas en empresas (6 créditos) son curriculares y de carácter optativo.	12,62 euros por crédito.

					348 créditos	Pública	Doble Grado en Humanidades y Traducción e Interpretación		<p>"Con respecto a la lengua B, es muy recomendable tener conocimientos previos de la lengua escogida (inglés)". La lengua C comienza desde un nivel muy básico.</p>	<p>No se especifican pruebas de acceso especiales.</p>	<p>Lengua A: español, Lengua B: inglés, Lengua C: francés, alemán, italiano o árabe.</p>	<p>Hay dos asignaturas de interpretación (6 créditos cada una) de carácter obligatorio y 2 de carácter optativo, incluyéndose una de interpretación a la lengua de signos española.</p>	<p>Las prácticas externas pueden ser curriculares o extracurriculares y son optativas.</p>
				Se requiere estar en posesión de un título universitario oficial, ya sea español o extranjero. Conocimiento demostrable en las lenguas y culturas de trabajo mediante prueba de acceso.	60 créditos	Pública	Máster en Comunicación Internacional, Traducción e Interpretación		<p>Hay una prueba de acceso específica que evalúa la competencia comunicativa del alumno y su idoneidad y capacitación para el seguimiento del programa. Consiste en una entrevista de aprox. 20 min en la lengua B del alumno.</p>	<p>Lengua A: español, Lengua B: inglés.</p>	<p>De interpretación solo hay dos asignaturas (6 créditos), una obligatoria y otra optativa.</p>	<p>Las prácticas externas en empresas son obligatorias y equivalen a 9 créditos.</p>	
							Doctorado en Ciencias Sociales (ver líneas de investigación)						
Universidad de Valladolid				Los requisitos de acceso al grado son los generales de acceso a la Uva. Se especifica que por lengua B "se entiende una lengua extranjera que el estudiante debe dominar en el momento de comenzar sus estudios".	240 créditos	Pública	Grado en Traducción e Interpretación		<p>Podrán acceder alumnos procedentes de cualquiera de las modalidades de la enseñanza media. Características personales: interés por la comunicación intercultural e interpersonal, capacidad para el aprendizaje autónomo y el trabajo en equipo, habilidades para la comunicación interpersonal, capacidad de análisis y razonamiento crítico y sentido común y compromiso ético y democrático, respeto a la diversidad, constancia a su profesión. Características académicas: formación en cualquiera de las ramas básicas y de cultura general, conocimientos de idioma extranjero de nivel suficiente para alcanzar objetivos de traducción y dominio de la lengua española en todos sus aspectos (no se especifica nivel).</p>	<p>No hay pruebas de acceso específicas.</p>	<p>Lengua A: español, Lengua B: inglés y francés, Lengua C: inglés, francés o alemán, Lengua D: francés, alemán, italiano, portugués, chino y árabe.</p>	<p>Hay dos asignaturas obligatorias de interpretación (6 créditos cada una) y 4 optativas, de las cuales una es interpretación en LSE.</p>	<p>Las prácticas externas (6 créditos) son obligatorias.</p>
Universidad de Salamanca					240 créditos	Pública	Grado en Traducción e Interpretación		<p>Los estudiantes tendrán que superar una prueba de evaluación de aptitud personal que evalúa la competencia lingüística en la lengua B y en la lengua A. En el caso del japonés (lengua C) no hay prueba de acceso pero se aconseja poseer conocimientos elementales-medios.</p>	<p>Lengua A: español, Lengua B: inglés, francés o alemán, Lengua C: inglés, francés o alemán, Lengua D: portugués.</p>	<p>En el cuarto curso, el estudiante podrá elegir el itinerario de especialización en interpretación.</p>	<p>Las prácticas externas son de carácter optativo, pero solo de traducción.</p>	
					363 créditos		Doble Grado en Traducción e Interpretación y en Derecho		<p>Son las mismas que las del grado más las de acceso al grado de derecho, que incluyen: contar con una buena formación lingüística en la lengua española, tener conocimientos básicos sobre la realidad social, económica y política tanto nacional como internacional, tener capacidad de interpretación, análisis y síntesis y para el desarrollo de trabajo individual y colectivo.</p>	<p>Superar la prueba de acceso al grado.</p>		<p>Las prácticas externas son de carácter optativo, pero solo de traducción.</p>	
					60 créditos		Máster en Traducción y Mediación Intercultural		<p>El nivel de las lenguas en este Programa, tanto para la lengua española como las lenguas de trabajo -alemán, francés e inglés-, es de C2, el más alto en el marco de referencia europeo. Es necesario dominar el español y una de esas tres lenguas a nivel C2, y tener además una tercera lengua, sea o no otra de esas tres, al menos a nivel intermedio. El nivel de la otra lengua extranjera se debe hacer constar en el currículo y acreditarse documentalmente.</p>	<p>Lengua A: español, Lengua B: inglés, francés o alemán.</p>	<p>Pertenece a la Red de Másteres Europeos en Traducción.</p>	<p>Las prácticas externas son de carácter obligatorio (6 créditos).</p>	
							Doctorado en Ciencias Sociales (ver líneas de investigación)						

<p>Universidad Autónoma de Barcelona</p>	<p>Grado en Traducción e Interpretación</p>	<p>Pública</p>	<p>240 créditos</p>	<p>Los estudiantes deben tener, en el idioma B que deseen cursar (inglés, francés o alemán), un nivel mínimo correspondiente al nivel B1 (para francés y alemán) y B2 (para inglés). Los estudiantes que elijan francés o alemán como idioma B deberán acreditar sus conocimientos mediante certificación expedida por un organismo competente o, en su defecto, presentarse a una tutoría de profesores de la FTI para determinar dichos conocimientos.</p>	<p>Aquellos estudiantes que elijan inglés como idioma B harán una prueba de acceso en la FTI para determinar si tienen el nivel adecuado.</p>	<p>Lenguas A: catalán o castellano. Lenguas B: inglés, francés o alemán. Otros idiomas ofertados: portugués, italiano, ruso, árabe, chino, japonés, coreano y, eventualmente, polaco.</p>	<p>Los estudiantes que prefieran cursar una especialización pueden hacer una de la Mención en Interpretación.</p>	<p>Son de carácter optativo (6 créditos). 35,77 euros por crédito.</p>
	<p>Master en Traducción, Interpretación y Estudios Interculturales</p>		<p>60 créditos</p>	<p>Para la especialidad en traducción y mediación intercultural se deberá certificar un nivel C1 de castellano y un nivel B2 de inglés; para la especialidad en interpretación de conferencias hará falta un C1 de castellano, un C1 de inglés y un B2 de francés o alemán.</p>	<p>Para la especialidad "Interpretación": superar una prueba diagnóstica en la que se compruebe la aptitud lingüística de comprensión y reformulación de textos orales.</p>	<p>Lenguas A: castellano. Lengua B: inglés. Otras lenguas: catalán, chino, francés y alemán.</p>	<p>Los estudiantes pueden optar por la especialidad en traducción y mediación intercultural o por la especialidad en interpretación. Los estudiantes del máster, dependiendo de la titulación previa adquirida, y previa revisión individualizada del expediente académico por parte de la Comisión del Máster, podrán necesitar cursar complementos de formación.</p>	<p>Se ofrece una asignatura de prácticas profesionales de carácter obligatorio. 46,11 euros por crédito</p>
	<p>Máster en Traducción Jurídica e Interpretación Judicial</p>		<p>60 créditos</p>	<p>No se especifican.</p>	<p>Prueba de acceso de conocimiento de la lengua extranjera por los alumnos licenciados en Derecho, los que no tengan como lengua materna el castellano o el catalán y los que no hayan hecho su licenciatura o diplomatura en la lengua B.</p>	<p>No se especifican.</p>	<p>Las prácticas son opcionales (8h mínimo) y no se tendrán en cuenta como créditos del máster.</p>	<p>39/60 euros</p>
	<p>Curso en Interpretación Judicial</p>		<p>18 créditos</p>	<p>Se necesita un buen nivel de catalán, castellano y una lengua extranjera.</p>	<p>No se especifican pruebas de acceso especiales.</p>	<p>No se especifican.</p>	<p>Una de las asignaturas es de carácter práctico.</p>	<p>1188 euros</p>
	<p>Doctorado en Traducción y Estudios Interculturales (ver líneas de investigación)</p>							
	<p>Grado en Traducción e Interpretación</p>	<p>Pública</p>	<p>240 créditos</p>	<p>Para acceder a los estudios en la modalidad de inglés se requiere un nivel B1 - para francés, alemán o la lengua de signos catalana se recomienda un nivel A1+.</p>	<p>En el caso del inglés se deberá superar una prueba de aptitud en la que el candidato tendrá que resumir en catalán y/o castellano una conferencia pronunciada en inglés y deberá hacer un ejercicio de redacción en esta lengua. Para los demás idiomas de acceso no se hará prueba, aunque si es necesario contar con conocimientos previos.</p>	<p>Lengua A: español y/o catalán. Lenguas B: inglés, francés, alemán y lengua de signos catalana.</p>	<p>Se realizará una estancia obligatoria de tres meses en una universidad extranjera durante el primer trimestre de segundo curso. Además de dos asignaturas de expresión oral, se podrá elegir el perfil formativo de interpretación o el perfil formativo de interpretación en lengua de signos catalana.</p>	<p>Las prácticas en empresa son externas y de carácter opcional. 9,53 euros por crédito</p>
<p>Universidad Pompeu Fabra</p>				<p>Podrán acceder estudiantes que vengan de cualquier titulación universitaria. Tendrán que aportar</p>			<p>Es obligatorio cursar 30 créditos.</p>	

<p>Universidad de Las Palmas de Gran Canaria</p>	<p>Grado en Traducción e Interpretación. Modalidades: Inglés-Alemán/Inglés-Francés</p>	<p>Pública</p>	<p>240 créditos</p>	<p>El perfil de estudiante de nuevo ingreso vendrá definido por los siguientes rasgos: gran curiosidad intelectual e interés general por la actualidad, habilidades en el manejo de la lengua materna y buen conocimiento de, al menos, dos lenguas extranjeras, vocación por el trabajo en el campo de la comunicación lingüística y un interés por el dominio de las nuevas tecnologías aplicadas a la información y la comunicación.</p>	<p>Los estudiantes deberán realizar unas pruebas de acceso al primer curso de grado que consisten en una prueba de lengua A y otra de lengua B, en las que deberán demostrar aptitudes de comprensión y expresión en ambas lenguas.</p>	<p>Lengua A: español, Lengua B: inglés, francés o alemán. Lenguas C: alemán, inglés o francés. Lenguas D: árabe, ruso (grado en inglés-alemán), italiano y portugués.</p>	<p>"La facultad ofrece anualmente cursos gratuitos de chino, coreano y otras lenguas asiáticas de relevancia socioeconómica." Hay 6 asignaturas (36 créditos) de carácter obligatorio de interpretación.</p>	<p>Las prácticas equivalen a 12 créditos y son de carácter obligatorio.</p>	<p>9,44 euros por crédito.</p>
<p>Universidad de Alicante</p>	<p>Doble Grado en Traducción e Interpretación Inglés-Alemán e Inglés-Francés</p>	<p>Pública</p>	<p>300 créditos</p>	<p>Cualquier estudiante que esté en posesión de un título universitario oficial español o que esté en posesión de un título universitario oficial expedido por una institución de educación superior del Espacio Europeo de Educación Superior que faculten en el país expedidor del título para el acceso a enseñanzas de Máster.</p>	<p>Aquellos estudiantes que vengan del Grado o Licenciatura en L&I permiten presuponer que el candidato está capacitado para acceder al máster. Por el contrario, para aquellos que vengan de otras titulaciones, la CA D del máster verificará el dominio de las competencias correspondientes mediante dos pruebas: una escrita y otra oral.</p>	<p>Lengua A: español, Lengua B: inglés. Lenguas C: alemán y francés.</p>	<p>42 créditos de interpretación de carácter obligatorio.</p>	<p>Las prácticas equivalen a 12 créditos y son de carácter obligatorio.</p>	<p>13,20 euros por crédito.</p>
<p>Universidad de Alicante</p>	<p>Grado en Traducción e Interpretación</p>	<p>Pública</p>	<p>240 créditos</p>	<p>La admisión a esta titulación se hará mediante las vías habituales de acceso a dicha universidad. Para alumnos de bachillerato, a pesar de que el acceso no está restringido a ninguna modalidad, se recomienda haber cursado la de Humanidades y Ciencias Sociales. Asimismo, el perfil de ingreso recomendado sugiere que el alumnado debería tener un nivel B1 de la lengua B, según el MCER.</p>	<p>No hay pruebas de acceso específicas. Sin embargo, el perfil lingüístico recomendado es que el estudiante tenga un nivel de competencia de entrada en la lengua B equivalente a B1, según el MCER. Los nativos de español o catalán deberán tener una competencia alta en la lengua del itinerario elegido equivalente a un C2.</p>	<p>Las prácticas tienen un valor de 6 créditos y son de carácter optativo.</p>	<p>Hay 3 asignaturas obligatorias de "interpretación en lengua B" (6 créditos cada una).</p>	<p>Las prácticas tienen un valor de 6 créditos y son de carácter optativo.</p>	<p>17,60 euros por crédito.</p>
<p>Universidad Jaume I</p>	<p>Grado en Traducción e Interpretación</p>	<p>Pública</p>	<p>240 créditos</p>	<p>El acceso al grado es común al general a dicha universidad. El perfil de ingreso es el de un estudiante motivado por el aprendizaje de lenguas, que se interesa por sus aspectos culturales, por promover las situaciones comunicativas con personas nativas de otras lenguas, por viajar y realizar estancias de inmersión en países de las lenguas que aprende. Asimismo, deberá disfrutar de la lectura y preocuparse por el uso correcto de la lengua en todas sus manifestaciones, así como por estar al día en cuestiones relativas a la actualidad nacional e internacional y en nuevas tecnologías.</p>	<p>No hay pruebas de acceso específicas. Sin embargo, el perfil lingüístico recomendado es que el estudiante tenga un nivel de competencia de entrada en la lengua B equivalente a B1, según el MCER. Los nativos de español o catalán deberán tener una competencia alta en la lengua del itinerario elegido equivalente a un C2.</p>	<p>Lenguas A: español y catalán. Lengua B: inglés. Lenguas C: franceses o alemán.</p>	<p>Los estudiantes pueden elegir el itinerario de Interpretación y Meditación Intercultural (33,5 créditos) para la especialización en Interpretación.</p>	<p>Las prácticas equivalen a 12,5 créditos y son de carácter obligatorio.</p>	<p>17,60 euros por crédito.</p>
<p>Universidad Jaume I</p>	<p>Máster en Investigación en Traducción e Interpretación (a distancia)</p>	<p>Pública</p>	<p>60 créditos</p>	<p>Se recomienda que el estudiante posea un nivel avanzado de una lengua extranjera. Se recomienda que bien figuren el inglés, dado que mucha bibliografía del ámbito de la traductología está en dicha lengua. Idealmente, y según el Espacio Europeo de Educación recomendada, algunas de las competencias que los titulados que accedan al máster deben tener son, entre otras, dominio de su lengua materna y su cultura (C1) y</p>	<p>No hay pruebas de acceso específicas y "en ningún momento se considera la acreditación documental del conocimiento de una lengua extranjera como un requisito obligatorio para acceder al máster."</p>	<p>"Dado que la orientación del máster es investigadora, "el máster no persigue el objetivo de preparar para la práctica profesional en ningún caso de los ámbitos de especialidad de los que se ocupa."</p>	<p>"El máster se imparte exclusivamente en modalidad virtual." De carácter optativo, solo hay dos asignaturas relacionadas con la especialidad de interpretación.</p>	<p>No se ofertan prácticas externas.</p>	<p>46,20 euros por crédito.</p>

Universidad de Valencia	Grado en Traducción y Mediación Interlingüística	Pública	240 créditos	La presentación del grado indica que los alumnos deben tener un conocimiento avanzado de sus lenguas B y "solo un conocimiento medio" de las lenguas C. Sin embargo, tras consultar la guía docente, el acceso a las asignaturas de lengua en la especialidad de francés requiere haber adquirido el nivel A2, según el MCER. En la especialidad de inglés, los alumnos deberán tener un nivel A2, mientras que en la especialidad de alemán, no se requieren conocimientos previos del idioma.	No hay prueba de acceso ni se piden documentos acreditativos del nivel de idioma.	El grado se oferta en las especialidades de inglés, francés y alemán. Las lenguas A son el castellano y el valenciano. Las B pueden ser inglés, alemán o francés. Las C pueden ser alemán, francés o italiano. Las lenguas D, optativas, pueden ser árabe, chino, portugués y ruso.	El plan de estudios solo incluye una asignatura (6 créditos) directamente relacionada con la interpretación.	Las prácticas equivalen a 6 créditos, son de carácter optativo, y pueden ser o bien de traducción o interpretación.	16,31 euros por crédito (2013-2014).
Universidad de Vigo	Grado en Traducción e Interpretación	Pública	240 créditos	No se especifican.	No hay prueba de acceso.	Lenguas A: español o gallego. Lenguas B: francés o inglés. Lenguas C: inglés, francés, alemán o portugués.	Las prácticas en organismos o empresas son optativas. Equivalen a 6 créditos.	9,85 euros por crédito	
Universidad de Alcalá	Máster en Comunicación Intercultural, Interpretación y Traducción en los Servicios Públicos	Pública	60 créditos	Además de los requisitos generales de acceso a todos los estudios, los candidatos han de cumplir otros requisitos específicos del máster. El perfil de ingreso está orientado hacia titulados universitarios que tienen un conocimiento profundo de los idiomas de trabajo, han hecho o hacen de enlace con población extranjera para eliminar barreras en situaciones diversas, cuentan con experiencia como mediadores lingüísticos a nivel oral o escrito y/o tienen experiencia en T&I y quieren especializarse en el ámbito de los servicios públicos.	No hay prueba de acceso, sin embargo, los candidatos deben aportar documentación acreditativa del dominio de las lenguas de trabajo (nivel C1-C2). Si se considerara necesario se haría una prueba de nivel.	Lenguas A: español. Lenguas B: alemán, árabe, búlgaro, chino, francés, inglés, polaco, portugués, rumano y ruso.	Para la especialidad en chino-español se requiere que los candidatos aporten documentación de poseer un nivel C1-C2, es decir, ser bilingües. Además, el programa pertenece a la red de Másteres Europeos en Traducción . Existe la posibilidad de obtener una doble titulación con la Universidad Rusa de la Amistad de los Pueblos y con la Universidad de Pau.	5 créditos de prácticas obligatorias en empresas e instituciones.	65 euros por crédito.
Universidad Complutense	Grado en Traducción e Interpretación	Pública	240 créditos	El acceso al grado es libre para aquellos alumnos que cumplan las condiciones para el acceso a las enseñanzas universitarias oficiales de grado y los procedimientos de admisión a la universidades públicas españolas.	Hay una prueba de aptitud para el acceso al grado que consiste en: 1. traducción con diccionario B→A, 2. resumen en la lengua A de un texto leído en la lengua B y 3. Desarrollar en la lengua A un tema extraído de una noticia periodística y responder a tres preguntas sobre el mismo.	Las lenguas de trabajo son A español, B inglés y C alemán o francés.	A partir del tercer curso, el estudiante podrá elegir especializarse en Interpretación.	Las prácticas externas (6 créditos) son optativas.	27 euros por crédito.
Universidad Autónoma de Madrid	Grado en Traducción e Interpretación	Pública	240 créditos	El acceso al grado es libre para aquellos alumnos que cumplan las condiciones para el acceso a las enseñanzas universitarias oficiales de grado y los procedimientos de admisión a la universidades públicas españolas. Perfil recomendado: el estudiante deberá tener un nivel C de la lengua materna y un nivel B de su lengua extranjera, según el marco de referencia europeo. En la lengua C, el estudiante parte de cero.	Tras superar las pruebas de ingreso a la universidad, es necesario superar un examen específico para demostrar el nivel en las lenguas A (español), B (inglés o francés). Este consta de dos ejercicios escritos: uno de lengua española y otro del idioma extranjero. No se permiten diccionarios.	Lengua A: español. Lenguas B: inglés y/o francés. Lenguas C: inglés, alemán, francés o árabe. Lenguas D: alemán, árabe, chino, francés, inglés, italiano, portugués, finés, griego moderno, persa o turco.	Los alumnos tienen la posibilidad de seguir el itinerario de especialización en interpretación.	Prácticas externas opcionales (max. 12 créditos) en la segunda mitad del grado.	27 euros por crédito. 55

					Se realiza prueba de idioma en los casos en los que la dirección del curso lo considere necesario.	italiano-español/español-francés- inglés	Una vez finalizado el curso, todos los alumnos harán prácticas en los Tribunales de lo Penal de la Comunidad de Madrid y dicha institución les expedirá un certificado correspondiente a las mismas.	Están previstas 15h de prácticas.	3000 euros
	Curso de Especialización en Interpretación Simultánea y Consecutiva	Pública	15 créditos. 3 meses.	Se pide ser estudiante del último curso de Interpretación y Traducción o Mediadores Lingüísticos o licenciado en cualquiera de las dos carreras, que acrediten conocimientos suficientes de francés, inglés y español. También se permite el acceso a licenciados con cualquier otro título universitario siempre que cumplan el requisito de los idiomas y tengan formación de al menos un curso académico de interpretación simultánea y consecutiva, y a que no se partirá de cero.	El perfil de ingreso lo darán los candidatos que tengan interés por las cuestiones relacionadas con el aprendizaje de idiomas, la traducción y la interpretación y una sensibilidad hacia las actividades de mediación entre distintas lenguas y culturas y que pretendan adquirir competencias relacionadas con su comprensión e interpretación. No se requieren conocimientos previos específicos.	Lengua A: español. Modalidad Francés: las lenguas C son inglés, alemán italiano y árabe; las lenguas D son inglés, alemán, italiano, árabe, griego moderno y español de los signos. Modalidad inglés: las lenguas C son francés, alemán, italiano o árabe.	Hay 3 asignaturas de interpretación (6 créditos obligatorios).	Los estudiantes pueden realizar prácticas externas optativas curriculares y extracurriculares. 12 créditos.	16,88 euros por crédito.
	Grado en Traducción e Interpretación	Pública	240 créditos	"Los y las estudiantes deben ser capaces de expresarse en inglés o francés y en euskera o castellano, mostrar curiosidad y atracción por las lenguas, su historia, su cultura y las instituciones nacionales e internacionales; habilidades básicas para la síntesis, el monomanejo y la abstracción, gusto por la lectura e iniciativa y dotes para la investigación y organización de datos."	La admisión en esta titulación queda sujeta a la superación de 5 fases que especifica de 3 fases que incluye: un traducción B→A, un discurso oral en la lengua B de la elección del alumno y resumir en la lengua A un texto leído al alumno en su lengua B.	Lengua A: español, catalán o euskera. Lenguas B: francés o inglés. Lenguas C: alemán, ruso, francés o inglés. Lenguas D: árabe, gallego o italiano.	Solo hay una asignatura de interpretación obligatoria (6 créditos) y Hay, sin embargo, otras tres optativas de interpretación (6 créditos cada).	Las prácticas son optativas y pueden ser de interpretación.	19,19 euros por crédito.
	Doctorado en Artes y Humanidades: Bellas Artes, Literatura, Teología, Traducción e Interpretación y Lingüística General e Inglesa			Los candidatos deberán disponer de un amplio dominio activo de las lenguas de trabajo elegidas.	Se tendrá que superar la prueba de acceso, que consta de una prueba oral y escrita de las lenguas extranjeras seleccionadas. La prueba oral incluye el ejercicio de comprensión de la lengua extranjera y resumen de un texto hacia el castellano.	Lengua A: español. Lenguas B: inglés, francés o alemán.		Las prácticas de traducción e interpretación para los servicios públicos son obligatorias y equivalen a 8 créditos.	96,88 euros por crédito.
	Grado en Traducción e Interpretación	Pública	240 créditos	Los candidatos deberán disponer de un amplio dominio activo de las lenguas de trabajo elegidas.	Se tendrá que superar la prueba de acceso, que consta de una prueba oral y escrita de las lenguas extranjeras seleccionadas. La prueba oral incluye el ejercicio de comprensión de la lengua extranjera y resumen de un texto hacia el castellano.	Lengua A: español. Lenguas B: inglés, francés o alemán.		Las prácticas de traducción e interpretación para los servicios públicos son obligatorias y equivalen a 8 créditos.	96,88 euros por crédito.
	Diploma de Especialización en Traducción e Interpretación para los Servicios Comunitarios	Pública	32 créditos (español y una lengua extranjera)/50 créditos (español y dos lenguas extranjeras)						
	Diploma de Especialización en Traducción e Interpretación para los Servicios Comunitarios	Pública	32 créditos (español y una lengua extranjera)/50 créditos (español y dos lenguas extranjeras)						

De conformidad con la tabla, tal y como los datos lo demuestran, en España, dentro del conjunto de las universidades públicas existen veinte grados (incluyendo los dobles grados) que ofrecen estudios en el campo de la traducción e interpretación. En materia de formación de posgrado nos encontramos con una oferta no muy amplia, siendo un total de ocho másteres los que se ofrecen. El número de doctorados con líneas de investigación en T&I le sigue de cerca, sumando cinco ofertas de este tipo de estudios. Por último, dentro de las mismas universidades, nos encontramos con un par de cursos especializados en la interpretación y un programa que otorga diplomas de especialización.

4.7.2.1. Programas de Grado

a. Tipo de programa

Es llamativo el hecho de que la mayoría de los programas de grado se llamen “Traducción e Interpretación” (16 de 20), con la excepción del grado en “Traducción y Mediación Interlingüística (UV) y los dobles grados en “Traducción e Interpretación y en Derecho” (USAL), “Humanidades y Traducción e Interpretación” (UPO) y “Traducción e Interpretación Inglés-Alemán e Inglés-Francés” (ULPGC). Si bien es cierto que tradicionalmente los estudios de T&I han unido ambos campos (la traducción y la interpretación), resulta curioso que hoy en día, dado el avance que se está produciendo no solo en la interpretación social o comunitaria, sino también la de conferencias, aún no haya programas de grado dedicados enteramente a la enseñanza de la interpretación. Sin quitar importancia a los programas de máster que ofrecen especialización en el campo, cabe preguntarnos el porqué de la inexistencia de los mismos a nivel inferior. ¿Es por la falta de prestigio y reconocimiento de la profesión? ¿Está directamente relacionado con la demanda? Sea como fuere, la interpretación por sí misma es un campo de estudio muy amplio en el que la educación, y no solo las prácticas o parte teórica cubierta en los másteres (necesariamente más reducida, dados los créditos a los que equivalen dichos programas), resulta fundamental para el desarrollo de futuros profesionales.

b. Duración

Los programas de grado tienen una duración de 240 créditos ECTS (Sistema Europeo de Transferencia y Acumulación de Créditos, por sus siglas en inglés, European Credit Transfer and Accumulation System), lo que hace un total de 6.000 horas de trabajo, dado que en las universidades de la tabla, un crédito equivale a 25 horas de trabajo. En el caso de los dobles grados, la Universidad Pablo de Olavide ofrece una formación de 348 créditos, la de Las Palmas de Gran Canaria de 300 créditos y la Universidad de Salamanca, un total de 363 créditos. Más en adelante veremos qué proporción de la formación total se dedica al estudio y la enseñanza de la interpretación, y en algunos casos concretos de la interpretación en los servicios públicos. En resumen se puede decir que los estudios de grado que incluyen interpretación en la universidad pública tienen una duración aproximada de entre 6.000 y 9.075 horas de trabajo del estudiante.

c. Coste de los programas de grado

Si bien es cierto que en materia de duración todos los grados, exceptuando los dobles grados, tienen la misma, el precio varía significativamente de una universidad a otra. Así, 240 créditos pueden sumar un total desde 2.265,6 euros (ULPGC) hasta 8.584,8 euros (UAB). En la Comunidad de Madrid el precio es de 6.480 euros (UCM, UAM). La variación de precios es interesante, dado que dentro de una misma comunidad autónoma se suele mantener en un mismo rango, y siendo esto así, el mismo grado en la UPF tiene un precio de 2.287,2 euros, mientras que en la UAM tiene el precio más alto de los analizados, perteneciendo ambas a Cataluña.

d. Los requisitos específicos de acceso y pruebas de nivel

Además de los requisitos normales para el acceso a la universidad, este trabajo estudia algunos de los requisitos específicos que aquellos alumnos que deseen cursar una carrera en T&I deben cumplir. Asimismo, se hará referencia directa a aquellos casos que requieran prueba de nivel para el acceso, dado que este hecho está directamente relacionado con la situación de los intérpretes en Estados Unidos, los cuales tienen que pasar un examen que les habilita para ejercer como intérpretes en el ámbito hospitalario o en los juzgados. Desde este punto en adelante, al hacerse referencia al nivel de idioma en este trabajo, se utilizará el Marco Común Europeo de Referencia para las Lenguas. Dicho sistema de referencia considera que un usuario con nivel A1-A2 tendrá un conocimiento básico de la lengua, el que tenga un nivel B1-B2 tendrá un conocimiento intermedio y aquel que tenga un nivel C1-C2 tendrá un conocimiento avanzado de la lengua.

De esta manera, conforme muestra la tabla, dentro del conjunto de universidades públicas que ofrecen estudios de T&I, siete de ellas tienen algún tipo de prueba de acceso. La Universidad de Salamanca, una de las que más nivel exigen a los estudiantes de ingreso (un nivel C2 de la lengua B para el acceso al máster), tanto para el grado, como para el doble grado, exige a los estudiantes superar una prueba de nivel que evalúa la competencia lingüística en ambas lenguas, A y B, y aunque en el caso del japonés aún no hay prueba de nivel, se recomienda que los estudiantes ya tengan un nivel de conocimientos elementales-medios. Otras universidades con prueba de acceso son: la Universidad Autónoma de Barcelona (para inglés como lengua B se realiza prueba para determinar un nivel B2, y en el caso del alemán o francés como lenguas B, se exige acreditar mediante documentación un nivel B1), la Universidad Pompeu Fabra (hay prueba para inglés como lengua B, teniendo que demostrar un nivel mínimo de B1 y en el caso del francés, alemán o lengua de signos catalana, se recomienda que los estudiantes cuenten con un nivel A1+), la Universidad de las Palmas de Gran Canaria (tanto en el grado como en el doble grado se examinan las lenguas A y B para demostrar aptitudes de comprensión y expresión en ambas y, aunque no se especifica el nivel requerido, se recomienda que el estudiante tenga “habilidades en el manejo de la lengua materna y buen conocimiento de al menos dos lenguas extranjeras), la Universidad Complutense de Madrid (la prueba de aptitud en la lengua B inglés evalúa habilidades de traducción con diccionario y redacción y comprensión, tanto en la lengua materna como en la lengua B), la Universidad Autónoma de Madrid (se examina un nivel C de la lengua materna y un nivel C de la lengua extranjera B, partiendo de cero en la lengua C) y la Universidad del País Vasco (la prueba consiste en una traducción para demostrar habilidades para la profesión y otros dos ejercicios, cada uno en las lenguas A y B). Es preciso comentar que solo dos de las ocho universidades con pruebas de acceso

incluyen en el examen una prueba de traducción, las demás determinando el contenido de dichas pruebas en términos de “competencias lingüísticas” y “aptitudes de comprensión y expresión). Por último, en la Universidad de Málaga, “para la obtención del título de Grado en T&I, una vez concluidos los estudios, es preciso presentar una acreditación externa a la Facultad de conocimiento de una lengua extranjera”, con lo cual se sugiere que la universidad no acredita el nivel de idioma una vez acabado el grado.

Aquellas universidades que no han establecido pruebas de acceso específico al grado, la gran mayoría, determinan en términos más bien imprecisos cuál es el perfil de los estudiantes de nuevo ingreso. Así, las que sí hablan de un nivel de lengua B de entrada mínimo son: la Universidad de Valladolid (dominio de la lengua extranjera), la Universidad de Granada (nivel B1 en la lengua B, sin embargo, en el caso del árabe puede ser A2+ y nivel cero de la lengua C), la Universidad de Málaga (dominio de la lengua materna, nivel intermedio de la lengua B y nivel básico de la lengua C, excepto en el caso del griego o el árabe), la Universidad Pablo de Olavide (dominio de la lengua materna y buen nivel de inglés, alemán o francés; en el caso del doble grado, “con respecto a la lengua B, es muy recomendable tener conocimientos previos”), la Universidad de Alicante (se sugiere un nivel B1 en la lengua B), la Universidad Jaume I (se recomienda un nivel B1 de la lengua B y un nivel C2 de la lengua A para los no nativos) y la Universidad de Valencia (la página del grado indica que los alumnos necesitan un conocimiento avanzado de sus lenguas B y “solo un conocimiento medio” de las lenguas C; sin embargo, tras la comprobación de la guía docente, el acceso a la modalidades de inglés y francés como lenguas B se da mediante un nivel A2 y en la de alemán no se requieren conocimientos previos del idioma). Esto último es especialmente llamativo, dada la contradicción que supone, pudiendo llevar a la confusión a los futuros estudiantes. Igualmente, el hecho de calificar como “conocimiento avanzado” a lo que se correspondería con el nivel A2 en los casos de inglés y francés, o nivel cero en el caso del alemán es erróneo.

Para concluir, cabe destacar también el caso del doble grado en la Universidad Pablo de Olavide, en cuya página web se especifica que “con respecto a la lengua B, es muy recomendable tener conocimientos previos. Finalmente, la Universidad de Murcia, la Universidad de Vigo y la Universidad de Córdoba no hacen referencia a ningún tipo de nivel que el perfil de estudiantes de T&I deba tener.

e. Formación directamente relacionada con la interpretación social o comunitaria

Algunas universidades ofrecen seguir itinerarios específicos en interpretación a partir de cierto punto durante el grado o el doble grado. Estas son: la USAL, la UCM, la UAB, la UAM, la UPF (se indica que el estudiante debe realizar una estancia obligatoria de tres meses en una universidad extranjera durante el primer trimestre de segundo curso) y la UJI (itinerario específico en Interpretación y Mediación Intercultural). Asimismo, hay otras universidades que ofrecen una cantidad variable de créditos en interpretación, pudiendo ser de carácter obligatorio u optativo. Los créditos obligatorios en los estudios de grado pueden sumar un total de 36 (ULPGC), 18 (UCO, UM, UGR, UA), 12 (UVa, UM, UPO) y 6 créditos (UV y UPV pero de carácter teórico).

En este apartado, es de gran importancia destacar que el peso que se le da a la interpretación en los grados es bastante menor comparado con la traducción. Tanto es así que de 240 créditos (considerando solo los grados), ni tan solo una cuarta parte es dedicada a la enseñanza exclusiva de la interpretación.

f. Las prácticas en empresas e instituciones

La importancia de la puesta en práctica de los conocimientos adquiridos durante el grado es de vital importancia, en especial en el caso de la interpretación en los servicios públicos donde el riesgo de cometer algún error puede acarrear problemas muy importantes. En las universidades públicas, las prácticas pueden ser curriculares o extracurriculares y de carácter obligatorio u opcional. De esta manera, las universidades con prácticas obligatorias en el grado son: la Uva (6 créditos), la UCO (6 créditos), la UM (6 créditos), la ULPGC (12 créditos) y la UJI (12,5 créditos). Es necesario aclarar que la elección de hacer las prácticas en interpretación depende de los estudiantes. De esta manera, hay una oferta formativa real que oscila entre los 12,5 y los 6 créditos, es decir, un total de entre 312,5 y 150 horas de trabajo del estudiante.

4.7.2.2. Programas de posgrado

a. Másteres

La oferta formativa de posgrado en interpretación social o en los servicios públicos en las universidades públicas consiste en ocho programas de máster. Todos ellos tienen una duración de 60 créditos, pero los precios varían mucho de unos a otros. De esta manera el más económico es el “Máster en Traducción Profesional y Mediación Intercultural” en la Universidad de las Palmas de Gran Canaria con un precio de 1.518 euros y el que menos es el “Máster en Traducción Jurídica e Interpretación Judicial” con un precio de 3.960 euros en la Universidad Autónoma de Barcelona.

b. Los requisitos específicos de acceso y pruebas de nivel

De las siete universidades que ofertan programas de máster, cuatro de ellas tienen prueba de acceso y tres no la tienen. Aquellas cuyos futuros estudiantes de ingreso tienen que superar un examen específico son: la Universidad de Salamanca (la prueba es escrita, prueba un nivel C2 y quedan exentos de ella aquellos licenciados o graduados en T&I por la USAL u otras universidades españolas), la Universidad Pablo de Olavide (la prueba consiste en una entrevista de aproximadamente 20 minutos en la lengua B del candidato), la Universidad Autónoma de Barcelona (para el Máster en Traducción, Interpretación y Estudios Interculturales, se comprueba la aptitud lingüística de comprensión y reformulación de textos orales, teniendo que demostrar un C2 en castellano y un B2 en inglés y para el Máster en Traducción Jurídica e Interpretación Judicial, tendrán que superar la prueba de lengua extranjera aquellos que estén licenciados en Derecho, los que no tengan como lengua materna el castellano o el catalán o los que no hayan hecho una licenciatura o diplomatura en la lengua B) y la Universidad de las Palmas de Gran Canaria (aquellos que vengan de otras titulaciones distintas a T&I tendrán que superar dos pruebas: una oral y otra escrita). Aquellas que no tienen prueba de acceso pero sí otros mecanismos específicos de acceso son:

➤ La Universidad de Alcalá. Tal y como se puede leer de manera más detallada en la tabla, el perfil de ingreso de los estudiantes de este máster es muy específico y requiere tener un conocimiento profundo de los idiomas de trabajo. Los candidatos deben aportar documentación acreditativa del dominio de las lenguas de trabajo equivalente a un nivel C1-C2, de acuerdo con el marco común europeo de referencia para las lenguas. Asimismo, si se estimara oportuno, se realizará una prueba de nivel. Para la especialidad en chino-español los candidatos aportarán documentación de tener un nivel C1-C2, demostrando así que son bilingües en ambos idiomas.

➤ La Universidad de Jaume I. Dado que se trata de un máster en investigación, la organización aclara que “en ningún momento se considera la acreditación documental del conocimiento de una lengua extranjera como un requisito obligatorio para acceder al máster”. Sin embargo, se recomienda un dominio de la lengua materna y su cultura y de otra extranjera a un nivel correspondiente al C1.

➤ La Universidad Pompeu Fabra. Se requiere acreditación del nivel C1 de español y nivel B2 de inglés. Aquellos estudiantes que hayan cursado estudios en la lengua extranjera quedarán exentos de aportar dicha documentación.

c. Las prácticas en empresas e instituciones

En el caso de los másteres, seis de las siete universidades tienen asignaturas de carácter formativo obligatorio. La única que no lo tiene, la Universidad Jaume I, ofrece un máster orientado puramente a la investigación. Las otras de más a menos créditos incluyen en sus planes de estudios el siguiente número de créditos: la UPF (20), la ULPGC (12), la UPO (9), la UAB (6,5) en el Máster en Traducción, Interpretación y Estudios Interculturales, la USAL (6) y por último la UAH (5).

Los doctorados, dada su naturaleza investigativa, no se van a tratar en profundidad en este trabajo. Sin embargo, es preciso hacer referencia a ellos. Los programas que tienen líneas de investigación en interpretación en las universidades públicas de España son: el Programa de Doctorado: Lingüística, Literatura, y Traducción (UMA), Doctorado en Ciencias Sociales (UPO), Doctorado en Traducción y Estudios Interculturales (UAB) y Doctorado en Artes y Humanidades: Bellas Artes, Literatura, Teología, Traducción e Interpretación y Lingüística General Inglesa (UM).

4.7.2.3. Cursos de especialización

El Curso de Especialización en Interpretación Simultánea y Consecutiva ofrecido por la UAM tiene una duración de 15 créditos (3 meses) y el perfil de ingreso aparece explicado en la tabla. Asimismo, si la dirección del curso lo considerara necesario, se podrán realizar pruebas de idiomas. Las prácticas son obligatorias, tienen una duración de 15h y se realizan en los Tribunales de lo Penal de la Comunidad de Madrid. El precio del curso es de 3.000 euros.

El otro Curso en Interpretación Judicial ofrecido por la UAB tiene una duración de 18 créditos y se especifica que los candidatos han de tener un buen nivel de catalán, castellano y una lengua extranjera. Solo se oferta una asignatura de carácter práctico. El precio del curso es de 1.188 euros.

Finalmente, la Universidad de La Laguna oferta un Diploma de Especialización en Traducción e Interpretación para los Servicios Comunitarios. Los estudios tienen una duración de 32 créditos (una lengua extranjera) o bien 50 créditos (dos lenguas extranjeras). La prueba de acceso certifica un amplio dominio activo de las lenguas de trabajo mediante un examen oral y otro escrito. Las prácticas obligatorias equivalen a 8 créditos de trabajo por parte del estudiante y el precio del programa es de 4.844 euros.

4.7.2.4. Un análisis comparativo de la oferta en lenguas de trabajo frente al número de inmigrantes

Los grupos de inmigrantes más numerosos de la comunidad de Madrid proceden, en el orden en el que sigue, de Rumanía, Marruecos, Reino Unido, Italia, Ecuador y China. Dado que en Ecuador se habla una variedad del español, cabe asumir que los inmigrantes con más necesidades de asistencia en la interpretación en los servicios públicos son los rumanos, los marroquíes, los ingleses, los italianos y los chinos, tomando como referencia los cinco primeros. Basándonos en estos datos, lo curioso es que la oferta no se corresponde con la realidad, tal y se puede observar en el gráfico de la imagen 2. Las lenguas de trabajo B, siempre en la combinación lingüística con español, son, en orden mayor a menor oferta el inglés, el francés, el alemán y el árabe y la lengua de signos catalana, ambos ofertados en una sola universidad. En cuanto a las lenguas C, no es de especial relevancia analizar su importancia, dado que pueden ser de carácter optativo u obligatorio y se pueden ofertar o no, dependiendo de la demanda de los alumnos. Igualmente, por su carácter optativo, no se comentarán las lenguas D; para más información sobre la variedad ofertada, consúltese las tablas.

En relación a la formación especializada ofrecida en interpretación a nivel de posgrado, tal y como se aprecia en el gráfico de la imagen 4, las combinaciones lingüísticas más frecuentes son del español con el inglés, el francés y el alemán. La única universidad que oferta idiomas minoritarios en combinación con el español es la Universidad de Alcalá, de modo que los alumnos de nuevo ingreso pueden elegir entre árabe, búlgaro, chino, polaco, portugués, rumano y ruso. Estas combinaciones, aunque sujetas a la demanda, se acercan más a la realidad de formación de intérpretes en lenguas de uso extenso, al compararlos con los datos de la imagen 3.

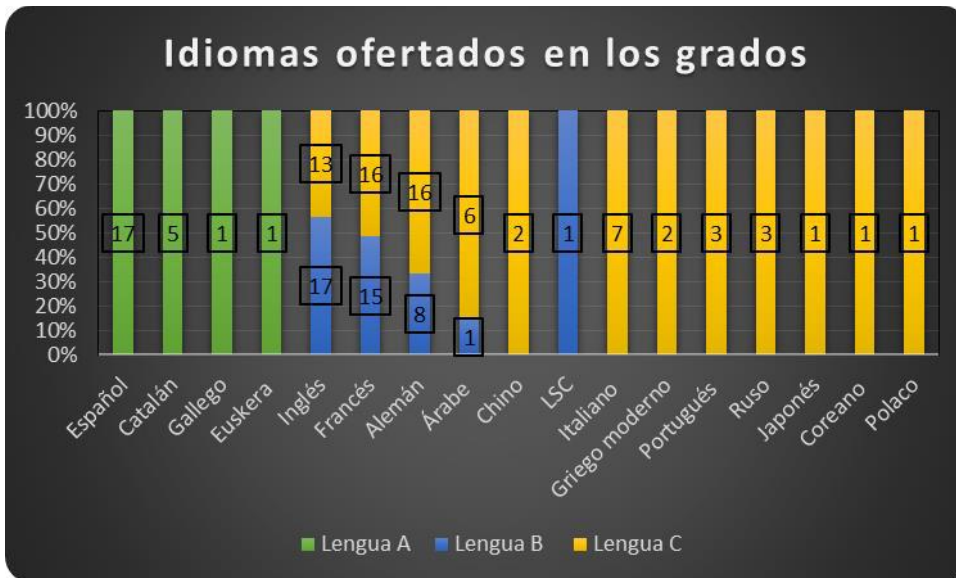


Imagen 4. Idiomas ofertados en los grados



Imagen 5. Idiomas ofertados en los másteres.

Para concluir, podemos decir que el acceso oficial a la profesión de la interpretación social/comunitaria/en los servicios públicos en España viene dado tres vías básicas de acceso que son: los exámenes oficiales del Ministerio de Asuntos Exteriores y de Cooperación, los programas de grado y los de especialización de posgrado (másteres, diplomas, cursos). Estas tres vías de acceso permiten que los egresados ejerzan en lenguas mayoritarias como el inglés, el alemán, el francés, siempre en combinación con el español, así como en lenguas minoritarias, generalmente en los programas de posgrado. La duración de la formación disponible varía entre cuatro/cinco (los programas de grado/doble grado) años y un año (másteres y diplomas de especialización). En general, el acceso a dichos programas se da mediante pruebas de

acceso o aportación de documentación acreditativa del nivel de idioma. Con respecto a la formación, salvo algunas universidades, la mayoría de las estudiadas ofrecen formación práctica en interpretación. Finalmente, los precios son muy variados, el programa más económico siendo el máster en la ULPGC (1.518€) y el más costoso el grado en la UAB (8.584,8€).

5. CONCLUSIONS

The present research study stems from the social context that we all live in. Migrations has been a recurring issue over the centuries with people coming and leaving countries for political, economic and education purposes, among others. This means that the need for translation and, even more old, the need for interpretation, given the oral nature of the languages. Efforts to lessen the linguistic needs of the immigrants have been made; however, during the XIX century, the field of interpretation has begun to gain prestige little by little. With the resolutions to ensure a better enhancement of the human rights, equal language access has certainly been given quite some importance. The situation has given rise to a number of training and education programs that seek to educate interpreters to perform their job adequately. Nevertheless, the profession as such is just now emerging and attempting to develop high quality standards for the services offered. This project has made an attempt to provide an insight into the modern world of interpretation, as it is slowly gaining recognition.

The main goal of this research was to analyze the ways interpreters for the public services have to gain access to the profession, and here, by access it is meant sufficient qualification and certification in order to work as any other qualified professional. This project is a comparative study between Spain and the United States that aims to assess how access to the profession is approached in both countries, in the hope to contribute to the unification of professional standards in terms of linguistic policies, admission profile, types of programs that are offered, economical aspects, languages offered and real practice before starting to work as a professional interpreter. Standardization of education and good practice are not the only goals, but also to contribute to the normalization of the variety of requirements that already trained interpreters have to fulfill in order to work in the other country.

The hypothesis was that, even though considerable progress has been achieved in the field, many times the reality does not match the solutions that have been found. This could be due a number of reasons: the lack of economical means which translates into poor language policies, the lack of adequately educated and trained professionals for the languages needed, or the lack of professionalization of the profession. In order to find out the answers to all of these question, the research has been carried out in Spain in terms of availability of interpretation education and training programs and in the United States in terms of types of certifications that are being issued.

5.1. Approaches to the profession of the interpreter in the public services

Research shows that both systems have two different approaches to the profession of the interpreter in the public services. On the one hand, interpreters in Spain can work as such upon completion of a formal study program, be it undergraduate or graduate, or after passing the official exam administered by the Spanish Ministry of Foreign Affairs and Cooperation. Access to the university programs is given through the

normal access to the university, many of them not requiring an entry exam at undergraduate level, but all of them requiring students to pass a language test or provide accreditation of language level at graduate level. Along the same line, the exams administered by the Spanish Ministry of Foreign Affairs and Cooperation ask applicants to at least hold an undergraduate degree and pass certain language tests. However, it is noteworthy that such programs are offered mainly for languages that even though are some of the most spoken, are considered to be widely spoken languages (English, German, French, etc.). On the other hand, languages with most immigrant speakers such as Romanian, Arabic or Chinese are not some of the most offered, thus the linguistic needs of the immigrant population being overlooked. As in terms of fees, one can pay as less as €1.518 for a graduate degree and as much as €8.584, 8 for an undergraduate degree.

The other completely different system, the one established in the United States, allows interpreters to work after becoming certified by some officially acknowledged bodies, depending on the type of interpretation. In the case of courtroom interpretation, one can be issued certification by the Administrative Office or by the National Center for State Courts and pay a fee as high as \$300. As for healthcare interpretation, certification is issued by the Certification Commission of Healthcare Interpreters or the National Board of Certification for Medical Interpreters and fees are as high \$485 for Spanish and \$210 for other languages. All in all, it is important to note the lack of officially established exams for courtroom interpretation for languages other than Spanish, Navajo and Haitian Creole, being the former assisted by interpreters named on a case-by-case basis. Here too, the lack of response from the existing language policies, except for Spanish, affects those immigrants that are speakers of some of the most spoken languages such as French, Chinese, German and Tagalog.

In conclusion, there is still much to do in the interpretation field. Even though steps have been taken, interpretation needs to distance itself from the traditionally bound translation, and set its own standards. The lack of pertinent education and training programs, the lack of professionalization and the existence of questionable entry requirements to the profession that still lacks empirical research contribute to the general confusion that exists among professionals and their clients. A call for more extensive research on quality standards and a carefully filtered admission of potential candidates is imperative, as well as the need of extending this research to a bigger scale, including a wide variety of programs. Ultimately, this would contribute to allow interpreters that have been educated and trained in any given country to work in any other one, by seeking the establishment of a professional framework.

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Titulo Veinte y nueve. De los Interpretes.

¶ Ley primera. Que los Interpretes de los Indios tengan las partes y calidades necessarias, y se les pague el salario de gastos de justicia, Estrados, ò penas de Camara.

D. Felipe II. en Arzobispado de Mexico de Mayo de 1583



MUCHOS Son los daños, é inconvenientes, que pueden resultar de que los Interpretes de la lengua de los Indios no sean de la fidelidad, Christianidad y bondad, que se requiere, por ser el instrumento por donde se ha de hazer justicia, y los Indios son gobernados, y se enmiendan los agravios, que reciben, y para que sean ayudados y favore-

cidos. Mandamos, que los Presidentes y Oidores de nuestras Audiencias cuiden mucho de que los Interpretes tengan las partes, calidades y suficiencia, que tanto importan, y los honren como lo merecieren, y qualquier delito, que se presumiere y averiguare contra su fidelidad, le castiguen con todo rigor, y hagan la demostracion, que conviniere. Otro si mandamos, que se les pague el salario de gastos de justicia y Estrados; y si no los huviere, de penas de Camara.

D. Felipe Tercero en Lisboa el 7. de Octubre de 1619

Lg

De los Interpretes.

¶ Ley ij. Que haya numero de Interpretes en las Audiencias, y juren, conforme à esta ley.

ORDENAMOS Y mandamos, que en las Audiencias haya numero de Interpretes, y que antes de ser recevidos juren en forma devida, que vsarán su oficio bien y fielmente, declarando, é interpretando el negocio y pleyto, que les fuere cometido, clara y abiertamente, sin encubrir, ni añadir cosa alguna; diciendo simplemente el hecho, delito, o negocio, y testigos, que se examinaren, sin ser parciales à ninguna de las partes, ni favorecer mas à vno, que a otro, y que por ello no llevarán interés alguno, mas del salario, que les fuere tassado y señalado, pena de perjuros, y del daño, é interés, y que bolverán lo que llevarén, con las setenas, y perdimiento de oficio.

¶ Ley iij. Que los Interpretes no recivan dadivas, ni presentes.

LOS Interpretes no recivan dadivas, ni presentes de Españoles, Indios, ni otras personas, que con ellos tuvierén, ó esperaren tener pleytos, ó negocios, en poca, ó mucha cantidad, aunque sean cosas de comer, ó beber, y ofrecidas, dadas, ó prometidas de su propia voluntad, y no lo pidan, ni otros por ellos, pena de que lo bolverán, con las setenas, para nuestra Camara, y es-to le pueda probar por la via de prueba, que las leyes disponen, contra los Luezes y Oficiales de nuestras Audiencias.

* * *

¶ Ley iiij. Que los Interpretes acudan à los Acuerdos, Audiencias y visitas de Carcel.

ORDENAMOS, Que los Interpretes asistan à los Acuerdos, El mismo
214. Ord.
304

Audiencias y visitas de Carcel, cada dia que no fuere feriado, y à lo menos à las tardes vayan y asistan en casa del Presidente y Oidores. Y para que todo lo susodicho, y qualquiera cosa, y parte, se cumpla, tengan entre si cuidado de repartirse, de forma, que por su causa no dexen de determinarse los negocios, ni se dilaten, pena de dos pesos para los pobres por cada vn dia que faltaren en qualquier cosa de lo sobredicho, demás de que pagarán el daño, interés y costas à la parte, ó partes, que por esta causa estuvieren detenidas.

¶ Ley v. Que los dias de Audiencia resida vn Interprete en los Oficios de los Escrivanos.

MANDAMOS, Que vn Interprete resida por tu orden los dias de Audiencia en los Oficios de los Escrivanos à las nueve de la mañana, para tomar la memoria, que el Fiscal diere, y llamar los testigos, que conviniere examinarse por el Fisco, pena de medio peso para los pobres de la Carcel por cada dia, que faltare. El mismo
Ord. 304

¶ Ley vij. Que los Interpretes no oigan en sus casas, ni fuera de ellas à los Indios, y los lleven à la Audiencia.

ORDENAMOS, Que los Interpretes no oigan en sus casas, ni fuera de ellas à los Indios, que vi- El mismo
214. Ord.
308

D. Felipe Segundo en Monçon à 4 de Octubre de 1563. Ord. 297 de Aud.

D. Felipe Segundo en la Ordenança 298. de 1563

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nieren á pleytos y negocios , y luego sin oírlos los traigan á la Audiencia, para que allí se vea y determine la causa, conforme á justicia, pena de tres pesos para los Estractados por la primera vez que lo contrario hizieren: y por la segunda la pena doblada, aplicada, segun dicho es: y por la tercera, que demás de la pena doblada , pierdan sus oficios.

¶ Ley vij. Que los Interpretes no sean Procuradores , ni Solicitadores de los Indios , ni los ordenen peticiones.

D. Felipe Segundo allí, Ord. 300
LOS Interpretes no ordenen peticiones á los Indios, ni sean en sus causas y negocios Procuradores, ni Solicitadores, con las penas contenidas en la ley antes de esta, aplicadas, como allí se contiene.

¶ Ley viij. Que los Interpretes no se ausenten sin licencia del Presidente.

El mismo allí, Ord. 300
MANDAMOS, Que los Interpretes no se ausenten sin licencia del Presidente, pena de perder el salario del tiempo, que estuvieren ausentes, y de doze pesos para los Estractados por cada vez que lo contrario hizieren.

¶ Ley ix. Que quando los Interpretes fueren á negocios fuera del lugar no lleven de las partes mas de su salario.

El mismo allí, Ord. 301
ORDENAMOS, Que quando los Interpretes fueren á negocios, ó pleytos fuera del lugar donde reside la Audiencia no lleven de las partes, directé, ni indirecté, cosa alguna mas del salario, que les fuere señalado, ni hagan conciertos.

ni contratos con los Indios, ni compañías en ninguna forma, pena de bolver lo que así llevaren y contrataren, con las setenas, y de privación perpetua de sus oficios.

¶ Ley x. Que se señale el salario á los Interpretes por cada vn dia, que salieren del lugar, y no puedan llevar otra cosa.

El mismo allí, Ord. 304
CADA Vn dia que los Interpretes salieren del lugar donde residiere la Audiencia por mandado della, lleven de salario, y ayuda de costa dos pesos, y no mas, y no comida, ni otra cosa, sin pagarla, de ninguna de las partes, directé, ni indirecté, pena de las setenas para nuestra Camara.

¶ Ley xj. Que de cada testigo, que se examinare lleve el Interprete los derechos, que se declaran.

El mismo allí, Ord. 305
DE Cada testigo, que se examinare por interrogatorio, que tenga de doze preguntas arriba, lleve el Interprete dos tomines; y siendo el interrogatorio de doze preguntas y menos, vn tomin, y no mas, pena de pagarlo, con el quatro tanto, para nuestra Camara; pero si el interrogatorio fuere grande, y la causa ardua, el Oidor, ó Iuez ante quien se examinare, lo pueda tassar, demás de los derechos, en vna suma moderada, conforme el trabajo y tiempo, que se ocupare.

Ley

De los Interpretes.

¶ Ley xij. Que el Indio que buviere de declarar pueda llevar otro ladino Christiano, que este presente.

El Emperador D. Carlos y la Emperatriz G. en Valladolid a 12. de Setiembre de 1537

SOMOS Informado, que los Interpretes y Naguatlatos, que tienen las Audiencias, y otros Luezes y Iusticias de las Ciudades y Villas de nuestras Indias, al tiempo que los Indios los llevan para otorgar escrituras, ó para dezir sus dichos, ó hazer otros autos judiciales y extrajudiciales, y tomarles sus confesiones, dicen algunas cosas, que no dixeran los Indios, ó las dicen y declaran de otra forma, con que muchos han perdido su justicia, y recebido grave daño. Mandamos, que quando alguno de los Presidentes y Oidores de nuestras Audiencias, ó otro qualquier Luez enviare á llamar á Indio, ó Indios, que no sepan la lengua Castellana, para les preguntar alguna cosa, ó para otro qualquier efecto, ó viniendo ellos de su voluntad á pedir, ó seguir su justicia, les dexen y consientan, que traigan consigo vn Christiano amigo suyo, que esté presente, para que vea si lo que ellos dicen á lo que se les pregunta y pide, es lo mismo que declaran los Naguatlatos, é Interpretes; porque de esta forma se pueda mejor saber la verdad de todo, y los Indios estén sin duda de que los Interpretes no dexaron de declarar lo que ellos dixeran, y se escusen otros muchos inconvenientes, que se podrian recrecer.

¶ Ley xiiij. Que el nombramiento de los Interpretes se haga, como se ordena, y no sean removidos sin causa, y den residencia.

NOMBRAN Los Gobernadores á sus criados por Interpretes de los Indios, y de no entender la lengua resultan muchos inconvenientes. Teniendo consideracion al remedio, y deseando que los Interpretes, demás de la inteligencia de la lengua, sean de gran confianza y satisfacion. Mandamos, que los Gobernadores, Corregidores y Alcaldes mayores de las Ciudades no hagan los nombramientos de los Interpretes solos, sino que preceda examen, voto y aprobacion de todo el Cabildo, ó Comunidad de los Indios, y que el que vna vez fuere nombrado no pueda ser removido sin causa, y que se le tome residencia quando la huvieren de dar los demás Oficiales de las Ciudades y Cabildos dellas.

D. Felipe IV. en S. Lorenzo a 16 de Octubre de 1630

¶ Ley xiiij. Que los Interpretes no pidan, ni recivan cosa alguna de los Indios, ni los Indios den mas de lo que deven á sus Encomendados.

MANDAMOS, Que ningun Interprete, ó Lengua de los que andan por las Provincias, Ciudades y Pueblos de los Indios á negocios, ó diligencias, que les ordenan los Gobernadores y Iusticias, ó de su propia autoridad, pueda pedir, ni recibir, ni pida, ni reciva de los Indios para si, ni las Iusticias, ni otras personas, joyas, ropas, mantenimientos, ni otras ningunas cosas,

El Emperador D. Carlos y la Reyna Gen. Toledo a 24 de Agosto de 1519

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pena de que el que lo contrario hiziere pierda sus bienes para nuestra Camara y Fisco , y sea desterrado de la tierra, y los Indios no

dén mas de lo que sean obligados á dar á las personas, que los tienen en encomienda.



List of Certification Requirements, 2012

MEMBER STATE NAME	Requirements for Certification/Qualification/Licensure			Reciprocal Oral Performance Exams				Comments
	Attend Basic Orientation Workshop	Pass Written Test	Records Check	Pass Oral Performance Test w/score of 70%	Pass Consortium Test in Another State	Pass Federal Certification Test	Pass California Certification Test	
Alabama	YES	YES	YES	YES	YES	YES	YES	No certification process at this time
Alaska	YES	YES	YES	YES	YES	YES	YES	No certification process at this time
Arkansas	YES	YES	YES	YES	YES	YES	NO	Requires background check as of June 2010
California	YES	YES	NO	YES	YES (with restrictions)	YES	YES	Must also take ethics workshop
Colorado	YES	YES	YES	YES	YES	YES	YES	Accepts NAJIT exam
Connecticut	YES	YES	YES	YES	YES (with restrictions)	YES	NO	Accepts NAJIT exam
Cook County (Illinois)	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
Delaware	YES	NO	YES	YES	YES (with restrictions)	YES	NO	OPI
Florida	YES	YES	YES	YES	YES (with restrictions)	YES	NO	Biennial Fee
Georgia	YES	YES	YES	YES	YES	YES	NO	Has three licensing levels (Certified, Conditionally Approved and Registered)
Hawaii	YES	YES	YES	YES	YES	YES	YES	Basic Ethics Test
Idaho	YES	YES	YES	YES	YES	YES	NO	
Illinois	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
		YES (multiple)		YES (min.)	YES (with			

Iowa	YES	choice & written translation)	YES	70% on each part)	restrictions)	YES	YES	Accepts NAJIT exam
Indiana	YES	YES	YES	YES	YES	YES	NO	2-day skills course required for certification
Kentucky	YES	YES	YES	YES	YES (with restrictions)	NO	YES	Has four status levels (Certified, Qualified Level I, Provisional Qualified Level I, Qualified Level II)
Maine	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
Maryland	YES	YES	YES	YES	YES	YES (with restrictions)	YES	
Massachusetts	YES	YES	YES	NO	YES (with restrictions)	NO	YES	Accepts NAJIT oral exam; requires mentorship + min. experience for certification
Michigan	NO	YES	NO	YES	YES	YES	YES	
Minnesota	YES	YES	YES	YES	YES	YES	NO	Ethics training
Missouri	YES	YES	YES	YES	YES	YES	NO	
Nebraska	YES	YES	YES	YES	YES	YES	NO	Certification in a consortium state.
Nevada	YES	YES	YES	YES	YES	YES	NO	40 hours of NV court observation and \$50 admin fee.
New Hampshire	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
New Jersey	YES	YES	NO	YES	YES (unless first tested in NJ)	YES	NO	Designation is "Approved," not "Certified."
New Mexico	YES	YES	YES	YES	YES (with restriction)	YES	NO	
New York	N/A	YES	YES	NO	YES	YES	NO	Accepts NAJIT exam
North Carolina	YES	YES	YES	YES	YES	YES	NO	Require official recommendations for certification.
Ohio	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
Oregon	YES	YES	YES	YES	YES (some restriction)	YES	NO	
South Carolina	YES	YES	NO	YES	YES	YES	NO	
Pennsylvania	YES	YES	YES	YES	YES (with restrictions)	YES	NO	Accepts NAJIT exam

								OPI
Tennessee	YES	YES	YES	YES	YES	YES	NO	Must be US citizen or legally permitted to work in the US. OPI & Triennial fee
Texas	YES	YES	YES	YES	YES	YES	NO	Two designations are offered called Basic (Pass oral performance test with a score of at least 60% on each part) license and Master (Pass oral performance test with a score of at least 70% on each part) license NOT Certified
Utah	YES	YES	YES	YES	YES	YES	YES	Ethic Test, Court Observation & BCI
Vermont	N/A	N/A	N/A	N/A	N/A	N/A	N/A	No certification process at this time
Virginia	YES	YES	YES	YES	YES	YES	Case-by-case	
Washington	YES	YES	YES	YES	YES	YES	NO	
Wisconsin	YES	YES	YES	YES	YES	YES	NO	Accepts NAJIT exam