

## **05/19/2011 Introduction to Demand Control Schema**

>>> Hi, everybody, this is Amy. Just want to be sure I can be heard, and we'll be starting in a couple of minutes.

>>> Hi everybody, this is Amy Kroll. We will go ahead and get started. First off I just want to welcome everybody to the Webinar by Robyn Dean. First off, I have a couple of housekeeping things we need to go over you should already have up the interpreter. And if you guys want a clearer picture, it's better to go to the drop down box. Either pick fine color or fine gray. That will help the picture to be kept as clear as possible. And if you want closed captioning, there's various icons and one is the closed captioning icon, so click that and that will open up. If you have technical issues go ahead and use the chat function and we have a great team from the national clearing house that will help you resolve your problems. So we'll be collecting these questions and the last 15 to 20 minute I will go ahead and go ahead and use that function to ask questions. I'd like to go ahead and introduce Robyn Dean. She's been an interpreter for the past nineteen years, also a faculty member of the University of Rochester School of Medicine since 1999. She's also the person that's been researching and advocating for the demand control theory among sign language interpreters. And we're glad to have Robyn with us tonight. I'm going to go ahead and turn it over to Robyn. That's why we're all here.

>>> Thank you, Amy. My thanks to you all for joining and for being asked and invited to present for these Webinar series. I won't spend too much time

introducing much about myself, but I look forward to seeing you online and for discussion so that we can talk more in depth today.

My first goal in choosing this presentation or choosing this approach is that I wanted to give people a broad overview of demand control schema. Most of you know that I intend to start with certain aspects of DCS and move into them. This is going to be a little bit different, and it's going to be an overview of what DCS is in a broader understanding of how it scaffolds a practice profession, how DCS can be used to understand interpreting and engage in interpreting and to model interpreting after a practice profession mentality. A word about a term that I have used pretty frequently is the term translation. Some people think it's only meant to refer to written text but even outside of the spoken language interpreting field you will see that translation is used interchangeably and why I prefer translation. In some instances it ends up to referring to a final decision an interpreter makes. Interpretation can refer to still the mental process that we as interpreters are in before we make the actual translation decision. So I'll use that term to refer to the end product, if you will. I will say the word, 'me' but because I'm referring to my coauthor, so just in case if I say 'me', much of our work we have created together and published several articles on this topic.

Let me talk about the title and why I called it beyond it depends the practice profession shift in interpreting. First of all, it depends, as a ubiquitous common response to interpreters or instructors or mentors. How do you sign something or what would you do in this ethical situation? It happens wherever I go. I've presented in Europe and Australia, sign language interpreters, and I see and hear this common response of it depends. And I think it's interesting because I think there's something very profound about the ubiquitous nature of

that phrase. I've been told tonight that my animation on my slides doesn't work in this function, so in essence you will have individual slides. So hopefully that won't be too distracting. So also in one particular place in my slides I won't be able to show the individual pictures that have been added for the animation, so I apologize in advance for that.

So let's talk about this title. First of all, let's understand what depends means. The fact that we use it first the very fact that people ask us questions that what seem over simplified how would you sign and what would you do. It seems to suggest that most people don't understand what we do or at least they don't understand the complexity of it. And I think that's telling and evidence of the reality that there's contextual factors outside of language and culture that impacts our work that is that context matters. The people, the setting, the relationships that exist, our relationship to those individuals where people are looking at the moment something is spoken, those minute contextual factors matter and impact our translation and behavioral decisions. And the other fact suggests that we don't have a common construct or vocabulary to talk about the factors in our work. And while it depends -- certainly it's true that contextual factors do matter. The awkwardness of having to use example over example over example to try to convey becomes problematic. First of all, it's inefficient. Now, I don't disagree that case-based teaching is very popular. And I think it's very effective. We use case-based teaching ourselves. But what has to live inside that case and be able to be distilled down to is a common structural aspect that remains true throughout every case throughout every example. That structure is maintained throughout so that when you strip away all the examples that are being given what the mentee or student or colleague is left with is the

structural thing that holds through that can then be generalized. It impedes peoples' ability to generalize. That structure doesn't exist or at least isn't identified. The other problem is it's confusing to people. We tell people and talk about interpreting by using constructs such as source and target language. And we talk about the interpreting and the ethics of interpreting based on an invisibility model. And while people say conduit or invisibility is not really true, I would disagree. If you read Cynthia's article on role metaphors, she suggests even the bilingual model. Not that we shouldn't value but discussing to people is that we say these ideas should be able to answer their question quite directly. But we confuse them by saying it depends and we're suggesting source and target language is only a piece of the story. In essence, we are saying context matters. You see the same issue same idea of invisibility. You might say we don't do that anymore. What's true behind visibility is that we want our consumers and interactions to be as organic and natural as possible. That we value self-determinate, and that we value individual agency. And so this role of invisibility, this value that interactions be organic is how we have conveyed to people. This ideal of let's pretend I'm not there. However, not pretending, excuse me, pretending you are not there or valuing the idea that what would happen and how would people interact if an interpreter wasn't needed or the same language was being used is antithetical to a practice profession. You can't have a practice profession that solely values this idea of visibility. What do I mean by practice profession? If you see on the left side of the PowerPoint, you have a list of technical professions; accountants, architects, pilots, and scientists. And on the right you see practice professions; nurses and doctors, social workers, teachers and police. Technical professions are highly respectable

professions, but often times removed from the consumer or the person who receives the end product or end service. Technical professions work with mathematics and physics. Practice professions, on the other hand, work with people and work within the context of relationships and interactions and socially constructed dynamics. They work within the negotiation of the decision-making socially constructed decision-making. If we were to say that interpreting is a practice profession, then we would suggest that we, too, as professionals, need to understand contextual factors, need to appreciate the socially constructed dynamics and need to appreciate the relationship that exists between consumers and between ourselves with those consumers. Perhaps deaf people weren't using the language of practical profession versus technical profession but many people have used the concept of attitude to explain the same thing.

You see here the same individual and yet she has several different attitudes that she's reflecting and perhaps deaf people are saying that the attitude needs to fluctuate. But when it comes to the unique contextual factors attitude and the flexibility of one's behaviors and how one interacts needs to change sometimes interpreters need to be playful or sometimes need to be studious sometimes they need to be restricted within boundaries and the context determine those. Again to say that interpreting is a practice profession is to suggest that relationships matter, that contextual factors matter, that with social dynamics among individuals matter and that the judgment that an interpreter brings not just blindly following the rules, but the judgment and the analysis of the decision-making becomes a skill that is not learned but is practiced and developed over time like all other practice professions. If interpreting is a practice profession, we have to recognize the impact that we ourselves have on

individuals, and the impact our decisions have on individuals, deaf and hearing. I would even like to suggest that interpreting is the most practiced profession out of all the practice professions and no other practice profession is an individual profession integrated into the gamete of experiences of an individual -- we could be at the birth of a baby and present at the funeral of a parent all in one day.

If this animation were working you would see a series of pictures that support the following thoughts: Interpreters are with people in their work, interpreters are with people in their play, interpreters are with people in their public lives private lives, in their joy, and in their grief. When you try to reduce interpreting down to something simplistic and solely point to one value etc. Then you fail to appreciate the changing contextual factors that interpreters find themselves in. A prize winning physicist the opposite of a profound truth can be another profound truth why do you bring this up now? Yes it may feel liberating, it may feel reflective and accurate to say that interpreting is a practice profession that's sort of the woo hoo of it. But there's also sort of a sigh response as well which is that if we were to suggest we were a practice profession then there would be a lot of things that would have to change about this profession.

What do we need to talk about to embrace interpreting as a practice profession. And we would have to certainly embrace it but have to abandon other things and some of the these things that we would have to abandon are long held comforts of our profession and I'm going to go through the challenges and what actions that would have to happen in order to follow up to this claim that interpreting is a practice profession and then I'm going to talk about how DCS can be helpful in that. So part of the downside of giving you a brief overview of what DCS is is that I'm going through these constructs rather quickly

but you shouldn't be concerned because the activities follow up session and activities you are to do outside of class are all meant to immerse you but for the benefit of being able to see the wide range of application I'm going through these things quickly and use this format through the entire rest of the presentation if we were to embrace interpreting as a practice profession then first we would have to abandon the notion that it's an effective response to articulating the -- again I'm not suggesting that it's wrong. I'm suggesting that it's quite true but we just can't continue to talk about the primacy and the importance of context as if it's something on the side and oh, yes by the way here's the exception to the rule if you are saying interpreting is a practice profession then the context is the rule. What would be the challenge for us as a profession? Well we would have to if the context is the rule if the context is primacy, then we would have to learn to identify and articulate contextual factors that impact our work and have to expect that new professions not sink or swim but know ahead of time what are the contextual factors to work with an emergency room. Does it matter that their conditions are prioritized not having been helped because in essence the goal is to stabilize to an appropriate level of care. Yes they matter to the context. We would need to seek to increase knowledge of those factors and overtly consider them in the execution of decisions and I would suggest that many of us already do this but in a way that's intuitive and we have gained that over years of experience I'm suggesting that part of the challenge would be is we would have to say it's not enough that we learn these things on the fly and on the job which our research says they do learn most of their skill sets on the job and can no longer be content with intuition as our main awareness of making decisions to embrace interpreting as a practice profession is to suggest that the issue of

technical skills alone don't make an interpreter solely effective in an assignment all practice professions have technical skills all of us need to be equipped with the technical aspects of our work our cultural knowledge we have to have those cultural aspects we just can't divorce them from the contextual relationship dynamics that exist within an interpreting assignment just like any physician that person as a practice profession needs to have their technical skill but also need to be able to have interpersonal skills they need to know how to effectively interact and collaborate and judge their effectiveness and interpreters need to do the same thing they do not solely decide whether an interpreter is effective in an assignment or not which would mean we would have to value their interpersonal skills social and judgment skills and recognize them as vital to their skill base and seek to develop them in our colleagues and in ourselves we would need to increase skills and knowledge beyond those of the technical skills linguistic and cultural realms and to justify and execute sound decisions. It's not enough to be a practice profession and expect people to merely follow the rules absent of the contextual importance.

So how does the demand control schema it first has to be understood as a taxonomy it's also artificial as a taxonomy we're trying to capture and understand and appreciate the important contextual factors and the interactions out of decision with our consumers but we have to understand it's also an artificial construct they are meant to access something that's hard to access so we suggest a proposed construct a way of looking at and talking about contextual demand. Now here's an example of what we proposed is that you can look at the contextual demands of the job what is important to you as an interpreter in 4 categories the environmental category things specific to the setting the goal of



the setting why that place exists the terminology and physical surroundings.

Most people are trying to get at the interaction of the consumers but in our case we want to make sure we emphasize the interaction of the interpreter as well that those things matter the expressive qualities of the consumers volume pace it's not what they are saying but how they are saying it emotional tone or mood is another example. And last category because we appreciate interpreting as a practice profession is the intrapersonal category. That which is specific to the feelings and thoughts of the interpreter as a practice profession it would be a challenge to us to understand and appreciate our own emotionally psychological and cognitive content so we can work towards neutrality this construct gives us how do we talk about contextual factors. In this case we're using the term demands job demanding those things that impact your work as interpreters. We often refer to this set of demand categories as EIPI or if you will the initials of each one. Environmental interpersonal paralinguistic and intrapersonal since we have seen in the literature that there's a lot of separation between interpreters we separate interpreters based on what? Their technical skill set whether it's legal business etc. What we see is a distinction and difference and yet EIPI and this understanding of context in this practice profession way allows us to see the overlap of business interpreters or we shouldn't be making those technically based distinguish between ourselves because we actually share in common more than what these constructs would communicate. If you look at the literature, you will see spoken language interpreter literature mostly is where you see a listing of understanding the role of the interpreter unfortunately in my view it's conveyed by what the interpreter does they don't act solely as conduits sometimes moderators as people are doing research into the field of interpreting they are trying to call

the roles of the interpreter how the interpreter behaves. I would disagree with this approach while I certainly agree that the behaviors of the interpreters should be flexible that sometimes we might be more of a clarifier or moderators. I don't think this is the best way to convey that the liberal spectrum of ethical and effective decisions.

Let's just explain what's on this slide we will spend considerable time discussing in other lectures but also in online activities but basically the construct here is to suggest that ethics and effectiveness have been linked for centuries. The number one ethical tenant of medicine is do no harm and that's a comment air ye and there's a multitude of potential ethical decisions several right answers a discussion of the multiple rights within a given context. Here we describe decisions that could be conservative decision and the liberal end of the spectrum to understand decisions that have more action the interpreter is more observable and the other take home point of this slide is to suggest that there are dangers on both sides. That you can actually cross the line you can be so conservative in a decision that it would be considered ineffective and or unethical or you can be too liberal taking too much action that you are therefore ineffective and or unethical.

Let's look at some examples. Going back to our definition of demand the demand in this example you are working in a group setting and the interpreter cannot hear the person who's speaking. And of course there's not enough context here. But here are some examples regardless of the other contextual factors that we don't currently no you could ask the speaker to repeat you could give visual cues that you can't hear you can tell the client that you are interpreting for that you couldn't hear you could ask the whole group to please speak up you

could ask the person next to you. You could narrate and describe how the person is talking all of these are examples of potentially ethical and effective decisions we just have the one demand given to us but all of these are effective and ethical controls now you will notice I use the term controls in the plural because the term control does not only does not mean the verb control. Controls are best understood as options, as potential decisions or decisions that an interpreter can make a response sometimes that response is as conservative just recognizing that the demand exists. Again, we'll talk about demands and controls and the concept behind them more in depth as we move through these sessions and online work but these were examples of how there could be multiple to one demand just as our slide here conveys but they differ based on how much action they require and that's how we as a profession could begin to talk about our decisions and options available to us not that conservative is better than liberal but just they are both equally ethical and effective and of course a danger exists on either end. If we were to embrace a practice profession we would have to abandon the deontology. Deontology is a rule based approach to decision-making. It supports the idea that there's one right answer and it's just our job as the interpreters in this case to find it in the moment deontology or rule based approaches are perfectly valid approaches but they are just not used by practice professions. Practice professions don't start with the question what do I do? Practice professions start with the question -- what's going on? The context the nature of the relationships and from there make decisions from where they can consider their consequences that's a different approach called teleology. If we were to embrace a practice profession is that we would need to understand decisions in light of their context and as a result understand them and their

sequence consequences and how they play into the values of our professions we would have to reconsider our code of ethics not as a list of required behaviors but the values and principals that are stated for ourselves as practitioners and they may lead the interpreter to make one decision in one context but when that context changes make a very different decision because the values stay consistent not the decisions of the interpreter. It's beyond invisibility beyond self determinacy agency we know some clarity is a value of ours. But we would really have to as a profession explore what those values are and how to appreciate sometimes those values conflicting one with the other I'll talk about that more in a little bit. We would have to embrace this idea that a job has demands and that an interpreter brings controls and that it's that interactive dynamic between demands and controls that allows us to understand the context of work. Our occupational health data on sign language interpreters shows that interpreters suffer quite significantly as to other professions as to psychological -- in our work the demand of the job what are those factors that are significant enough that they impact our work? And what do we bring to the situation? Not just our technical and decision-making skills but even things about our personalities traits and appreciate those things about ourselves and our colleagues that understand and agree with the practice profession. An understanding that job demands that just happen to us and we happen to be in a boat without a sail and be tossed among the waves. The challenge for this profession is that we would have to learn predict and ask about the demands of a given assignment reconsidering the possibility that demand of given jobs are frequently knowable. I think sometimes they are surprised it's not what I imagined it to be. But I think many demands are knowable we do something with

mentees in our conferencing sessions where they bring their basic environmental demands that they know about of a job they are having next week and using the constructs of EIPI we as a group brainstorm this is what you are likely to face we're so used to as professionals figuring out on the job flying by the seat of our pants that the idea that we would spend considerable time thinking through some of these demands might be foreign to us but we have gotten to that place because of our place because of the experience and new individuals don't have that luxury. We would have to consider more slowly our decisions without considering what is the job asking of me what are the demands of this job? If we were to embrace this idea of the interactive interplay, we would have to abandon the notion that effectiveness could be understood. Most of us know what another interpreter did because that finds its way what doesn't find its way is the reason behind why the individual chose that. The fact is true that the same interpreter might behave in one context and then when the context changes even slightly they make a very different decision. That is what makes us a practice profession the fact that we consider and appreciate the important contextual factors what would this challenge be? Well, we would have to validate and critique ours and our colleagues work decisions not in this right or wrong good or bad but really understanding and appreciating the interplay between demands and controls and seek to understand ours and our colleagues' behavior. And you say to them why did you do that? The interpreter will likely defend the decision if you ask them what are you responding to? It forces them to backup from the decision the control and to talk about the demands. It's a very different conversation to ask somebody what are you responding to. Sometimes it even opens up to them new and different controls they hadn't thought about.

The next proposed construct that we're going to spend time on is understanding this idea of a constellation of demands none of us make a controlled decision in light of the one demand or main demand I mentioned the one earlier of not being able to hear the speaker of course you can't decide to interrupt until you get other contextual factors that we refer to as concurrent demands. Main demands something happens or something was said and this is usually quite frankly what people pose to us what would you do if? It's very similar to what we already do and it depends conversation. This is a bit hard to read, but it shows you at the top the questions we often get from mentees or colleagues or students when they say to us -- what they are. And of course you can't answer it, until you have more of what we call the concurrent demands. You would say things, like, well, it depends on if this is the first time it has happened would that make a different decision? Is the deaf person a person likely to intervene? Does it matter what the person is saying at the moment they stop moving and go in front of you? Yes, it matters. Yes all of those things are the things that we come to know intuitively and right now the it depends language is the only way we have of accessing our knowledge. Regardless of the examples will continue to stay and be the generalizable aspects. What would you do if the deaf person asks you to explain his symptoms to a new doctor? Of course in the practice profession we would have to know information we would have to know is this an interpreter who knows this deaf person very well? Is the deaf person's hands or upper body is constrained by pain or other factors? These are the concurrent demands. Well, concurrent demand -- is it a sign the deaf person is familiar or not familiar with or differ from what's already been established in the assignment? These factors matter and lead us to decisions. I

have an interpreting student in the class I teach and say to me, you know, I wish I knew about concurrent demands. I was highly critical of their decision-making because I only saw the main demand and didn't see the concurrent demand. I wonder what concurrent demands are that are leading her to decide not to use that. And maybe I need to understand that as a practitioner within that individual -- here's an example and because of the animation I'll have to explain to you what the difference here is. Originally the main demand is you can't hear the speaker. Suppose you are interpreting in a mental health situation each person taking a turn to talk about the weekend activities and the person who's speaking is talking about attending a funeral of a good friend; that matters. Would you interrupt that person and say I'm sorry could you repeat what you just said? You would probably be disinclined to do so. So the next speaker talking about the plans over the weekend. That would be a good if we were to embrace as a practice profession we would have to embrace professional responsibilities. Currently if you look in the interpreting literature, they don't talk about responsibility though it makes sense. It's invisibility and conduit is the main understanding of ourselves. We're not even there and again it's kind of funny to say out loud role and responsibility and yet in our profession and our literature we always see as the role of interpreter. We would have to abandon the idea that invisibility or self-determinacy agency is a priority all the time. And that neutrality can be donned that it could be worn like a cloak. We would have to recognize that there are other priorities that there's other values in our profession that sometimes we have to prioritize over invisibility. We would have to recognize the impact we have on the lives of consumers. Appreciate that we do come to the table with biases. That we are not neutral but that we have to work towards

neutrality. He agrees no such thing as neutrality, but we can be disciplined in our subjectivity. We could know and work within the goal of the environment. We talk about who you align yourself with. I would suggest that we align ourselves with the goal of the environment; that's the most neutral space. Why does that space exist? They are, on some level, subjecting themselves to the goal of that environment. The reason why that place exists and we work and never seek to work against it. Work to know ourselves with honest rigor so that we reduce unintentional impact and harm where possible. In our case conferencing sessions, the number one thing that comes up is what's an interpersonal demand? What is happening internally? This is a career long process and to make that distinction we have to continually learn about our own landscape in order to say that's really about me. Often we don't spend that time because we've been told to snap our fingers and be neutral and eventually those feelings and emotions come out probably in ways they shouldn't because we have no opportunity to talk about them. But we have a safe place to deal with them, so they don't begin to leak out into the interpersonal realm of assignments. A standard of ethical decisions by asking ourselves what would happen if I weren't here; that's not my job. When you justify or formulate ethical decisions in this way, you are officially saying to yourself what would happen if I weren't here? You are officially abdicating responsibility. It's because we value the self-determinacy. But again practice professions all the time face conflicting values. And how sometimes self determinacy and the organic nature of the interaction will come into direct conflict with clarity and safety. And we have to be able to figure out even though they are important to us one has to be chosen over the other the challenge for our profession is we would have to define what



our responsibilities are as a profession. And we don't really know because we have not talked beyond some of the very basic ones of invisibility. And we would have to educate our consumers, about those values and about those principals. If we were to embrace professional responsibility, we would have to abandon the notion that doing nothing is the most ethical stance. If invisibility or I'm not really there is our supreme value, then it stands to reason when a demand is set forth, we choose this default decision to do nothing. That's what the literature says. The literature says to do nothing. I would suggest that leads us to understand the ethics as only ethical dilemmas but so much more than ethical dilemmas. Many base themselves on this ethical dilemma but they usually start out with the interpreter having done nothing. They will pose a case to me, tell me the story and get to the point. What would you do at this point? Right now we have a huge ethical dilemma, and usually it's preceded by do nothing responses by the interpreter. And I have to respond by, "I can't answer that question," because I would not have let it get to that place. We need to encourage to think of ethics of predicting the consequences and impact and where this might go in a reasonable way and let that form our decisions based on our values. If we were to embrace professional responsibility, the challenge to the profession would be that we would have to appreciate that morality requires a discussion of right and wrong and a discussion of multiple rights. We would have to engage in ethical dialogues that review the moment to moment practices. We make not only those situations that cause ethical dilemma, that's a very different way of looking at ethics. Bob and I recently published an article on sign language interpreting, and it was on ethics in the classroom. And so we submitted our first draft and came back with the comment it's about decision-making. But this is about ethics. How

interesting. And it allowed us in the article to say in our profession we view ethics not as moment to moment moves or moment to moment interactions but as dilemmas and certainly that's a certain kind of ethics but not the only kind of ethics. If we were a practice profession, we would have to move in that way. Here, our proposed constructs, it's one about moment to moment decision-making.

This one you see before you is one we will practice. It stands for what are the demands? I actually want you to consider that's the constellation of demands the first C is meant to convey the controls, the control decision that interpreters made. What were the positive and negative consequences? All the decisions. There's two profound truths. The positive what we are compelled toward and what are the impacts and from the negative consequence? What resulting demands might emerge?

Let me give you a very simple example but obviously the complexity of this -- there's much more room for complexity, but for the sake of simplicity and because we're running out of time, but the teacher says the chapters on the exam will be 2, 7 and 12, and the student says 7 and 12 and the interpreter forgot what the chapter was. And she turns and asks what are the chapters again? She has a second opportunity to provide accurate information. What is the negative consequence? The teacher was interrupted in their normal organic flow. But suppose the teacher says oh, wait a minute, now, where was I? A resulting demand, interpreters, if you will, cause or the decisions cause professional responsibility would just say okay so now what are you going to do? It doesn't mean we should say oops, it just means now what are you going to do take responsibility for what you have created not in a punishing way but a

proactive way. You might say to the teacher, you were talking about what's going to be on test number 2 next week. You will spend time on that.

Let me just say briefly, that deontology, again, deontology being a rule based approach to decision-making and teleology -- both consider and embrace values and principals they just do it very differently. And again because the animation won't work for this. But assume we're talking about deontology first, deontologists would say what are the values and principals and create a rule to protect that value and principal. If my value and principal is life is precious, supreme, then do not kill would be my rule. So teleologists take the same values and principals but put them in a different place they will say what's the context? What are my options?

Now, in light of the interplay between my options amidst the context how do those differing consequences compare to my values and principals? So deontologists and -- both have values and principals. For example, we could look at the code of ethics and find the values and principals that are behind the rules that are set forth and take them and still use them in the weighing of our consequences. So it's not that one has values and principals and one doesn't. It's just they use them in a very different way. So what would professional development look like within a practice profession? Well, we would have to and again the majority of our time over the next few months would be looking at these for the purposes of laying everything out for you. We would have to look at the educational method and make them akin to the other practice professions and the appreciation of practice early and practice realities early medical students day one or actually day 2. Day one is orientation. Day 2 they start seeing patients. And I saw a question come up on the chat function just quickly

someone said how do you use this construct when a person doesn't have experience? You expose them not through interpreting but expose them through the practice realities. They don't have to be there with the deaf person or interpreter but the environment. They are likely to work and have the lens to be able to understand and appreciate the contextual factor that they will one day be working in. And I can refer to articles on that topic. Our codes, as a matter of fact, AVLIC (sp) has a code of ethics and values and principals. We would have to begin to expect people to have an understanding of the EIPI demands of a job before they walk into a job and finding ways to increase their controls. Case conferencing is a way that other practicing professions use that allows people who have experiences that don't necessarily have too many years of experience. I know an interpreter that's much younger than me that knows how to work in a legal setting and I don't, and yet she teaches me about the EIPI of legal situations. So we begin to learn from each other through case conferencing. We would have to have standards and values and principals. We'll spend more time talking about that. You can't say all the interpreters need to behave in the same way; you can't do that. But we do need to be able to have some consistency. The fact that we as a profession have not articulated completely the values and principals of our profession leave sort of a hole in the development of the practice profession. And we would have to embrace an idea of supervision or case conferencing within a community of our peers.

We're at the time limit. It's time for questions. I only have a couple more slides left. I just want to give you a sense of what does it mean to talk about supervision because this is in many ways a huge shift I see as important to the development of this profession. Lots of practice professions talk about this idea

of talking about your work to use and employ. It's called relative practices. Some folks call it case conferencing professional consultation. The whole point is that you talk about your work with others for the purposes of improvement. You need to be able to learn and share about the different ways you could handle a situation the options available to you along the liberal conservative spectrum and to have your colleagues help you understand what those consequences might look like. Cokely, in his exploring ethics article in the 2001 journal of interpretation says the choices that we make (from PowerPoint slide) can affirm or disavow the humanity of other people. Given the potential consequences of our choices (from PowerPoint slide). We reexamine those values that underscore and shape the decisions that we make. I suggest in the company of our peers in our own heads we can justify anything but when we are asked to bring back our decisions to the company of our peers, then we are constantly able to be challenged on and simultaneously validated on the decisions that we make and learn from those decisions. Reflective practice, the term is one I prefer. Some people don't like that term, but that's not actually what the term means. It really only means superior vision. And in this way, the group or the process of talking about your work is a superior vision to that in your own head.

How we will go through this work is that we will develop a set of skills and hopefully you will learn these, excuse me, learn these enough to be able to pass them along to your students, mentees or colleagues. And that's the identification and articulation of controls in the broad definition how to build a constellation of demands, the main demand and the concurrent demands, and the associated value of a decision or how to hear the case and be able to identify how to identify

when you are hearing demands, controls, consequences, and resulting demands. That's what we're going to be working on online and over the next several sessions.

I want to thank you all for your time. It looks like we're in good shape. We're going to talk about this. It's sort of the common mistakes people make, but I'm not going over that this evening. So I would like to pause now, and Amy, I assume you will now convey some of the questions to me; is that correct?

>>> Yes. There is a point of classification you kept on using the phrase code of ethics. Are you referring to the concurrent code of professional conduct?

>>> Yes, I apologize. I actually don't find any significant differences between the two documents. So yes code of professional conduct and the code of ethics is what I'm referring to. But you have basically the same document, so I apologize. I do know that's the term, but I get caught up in thinking it's generally the same thing.

>>> Next question?

>>> I'm going to group two questions together, and one you have answered which was what advice or suggestions do you have to interpreting students who have no interpreting experience? And along that line the viewer said that you're adapting a practice profession construct would decrease specialization within the field of interpreting but how can the mentors teach all the demands in each area or specialty?

>>> The best way to expose interpreters to practice realities, so I agree with you when an interpreter comes with experience DCS makes sense to them. But I would also suggest I have a class right now. I would say half the class don't have interpreting experience the other half does, and eventually they all get

caught up with each other. I'm impressed with the sophistication how much they can understand based on 18 or 20 years of experience with the person. They can see and understand the interaction and complexities. But beyond their own ability to conceptualize. What interpreting students will likely do is hone in on the technical aspects of the work and once the blinders go on, so I would suggest you send interpreters in as we have done. And I have several articles where you send the interpreters in to practice reality. I would not suggest necessarily that it would make a distinction between specialties or content areas because environmental demands within the content will be very distinct and have realities that are very different from the other. But what's likely to have significant overlap are the interpersonal and paralinguistic aspects. I, as an interpreter, will be able to recognize some of the similarities by AA, I'm referring to alcoholics anonymous meetings. I will see the similarities, and we'll begin to share things that really go beyond the content and at the time the environmental demand allow us to house those that are dictated by the setting or more importantly the environment.

>>> Are the demands concurrent or consecutive?

>>> I think there's overlap within those definitions, but to me we use the term concurrent realities that are true at the same time, so we just prefer to use the term concurrent.

>>> The next question is related to the challenges -- if an interpreter is unable to make good judgment or has bad skills with their own personal life, can they still be an effective interpreter?

>>> Yeah. I can see situations where some of the interpersonal aspects of it are pretty limited not necessarily judgment. I can imagine that judgment really is, you know, primary in this situation of interpreting regardless. But when

you talk about social skills, the person that might not be comfortable in interacting with people, I can imagine that they can work effectively in situations if you are willing to recognize your weaknesses or recognize the lighter or darker side about yourself. So I, as an interpreter, am highly efficient.

But we certainly have to recognize any of the limitations. But that goes to anybody how to recognize when they are responding to their own demands. We need to work as a profession generally on our own intrapersonal stuff and controls can be developed, recognized, and appreciated. I have to say sometimes to my colleagues watch when I start becoming cranky, and tell me when it's becoming apparent. And I want somebody to tell me that. But judgment, I don't think you can get away with not having a good development of that. At least that person can work towards the articulation of those constructs.

>>> All right. There's four minutes left, and I want to respect everybody's time. So any of the questions we have not addressed yet? I'll make sure they are passed on to Robyn and they get addressed. Just contact me and I'll make sure you get the answer first off. I want to thank Robyn for a wonderful Webinar.

I just want to touch base on a couple of things: One thing Robyn mentioned the list served the goal behind the MARIE and CATIE center is not just to provide an opportunity to learn but to really start to analyze and discuss with other people about this topic. That list serve is open to anybody who has watched these Webinars except for students. Unfortunately, we can't allow students in, but you can start asking questions and utilizing Robyn as a resource and the e-mail you received today explained how to do that.



Just a couple of reminders: If you are watching this in a group, we thank you. But remember to use the sign in sheet so we can track everybody, who was here. And also, as soon as this Webinar is done, we ask that you please fill this out. I just really again want to thank Robyn for this great Webinar as well as the team from the national clearing house, and our captionist, Elizabeth, and just a reminder to you all, the next Webinar will be August 25th at 6 p.m. Mountain time and registration will open beforehand.

>>> Thank you very much. I look forward to our continued conversation.  
Hope this was helpful.

>>> Thank you, everybody. Have a good night.