

Community Interpreting Training in Türkiye: A Study Based on the Views of Academics and Interpreters*

Türkiye’de Toplum Çevirmenliği Eğitimi: Akademisyen ve Çevirmen Görüşlerine Dayalı Bir Çalışma

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ABSTRACT

Health tourism along with cultural tourism, educational opportunities, natural disasters, and recent conflicts in the region have made community interpreting an indispensable service in Türkiye. This rise in the sector should also, in correlation, affect the training of professionals. Proper training to develop competent community interpreters is a prerequisite for qualified community interpreting services. Hereupon, this study, which is a part of a larger study, aims to investigate to what extent the current community interpreting training offered in the translation and interpreting departments of higher education institutions in the country is adequate and to display the link between the field and the academy. Within this context, semi-structured interviews with nine academics working on the subject and eight community interpreters working in different subfields were conducted to comprehend their views on community interpreting training. The interviews are analysed in relation to the expectations in the field from a community interpreter and how current translator training meets these expectations. The answers of the participants reveal that even though there are still certain unresolved issues, there are efforts to advanced community interpreting training within translator training in Türkiye. The views of participants also constitute a set of suggestions to improve community interpreting training.

Keywords: Türkiye, community interpreting, translator training, expectations, semi-structured interviews

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ÖZ

Sağlık turizminin yanı sıra kültürel turizm, eğitim fırsatları, doğal afetler ve bölgedeki sorunlar sebebiyle toplum çevirmenliği Türkiye’de vazgeçilemez bir dil hizmeti haline gelmiştir. Sektörde artan bu ihtiyaçla bağlantılı olarak mesleği icra eden profesyonellerin eğitimini de etkilemektedir. Bu noktada, nitelikli toplum çevirmenleri yetiştirecek kalite bir eğitim, kaliteli toplum çevirmenliği hizmetlerinin önkoşuludur. Daha kapsamlı bir çalışmanın bir parçasını oluşturan bu çalışma, Türkiye’deki üniversitelerin ilgili bölümlerinin verdiği toplum çevirmenliği eğitiminin ne ölçüde nitelikli olduğunu araştırmayı ve saha ile akademi arasındaki ilişkiyi ortaya koymayı amaçlamaktadır. Bu doğrultuda alanda çalışan dokuz akademisyen ve toplum çevirmenliğinin farklı alt alanlarında çalışan sekiz çevirmen ile yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Görüşmeler, sahada bir toplum çevirmeninden beklenenler ve mevcut çeviri eğitiminin bu beklentileri nasıl karşıladığıyla ilişkilendirilerek incelenmiştir. Katılımcıların cevapları, her ne kadar toplum çevirmenliği eğitiminin süregelen sorunları olsa da süreci geliştirmek için çalışmalar yapıldığını göstermektedir. Buna ek olarak katılımcıların görüşlerin toplum çevirmenliği eğitimi geliştirmek için tavsiye niteliği de taşımaktadır.

Anahtar Kelimeler: Türkiye, toplum çevirmenliği, çeviri eğitimi, beklentiler, yarı yapılandırılmış görüşmeler

1. Introduction

Over the years, global human mobility around the world has significantly increased due to developments such as technological progress, educational opportunities, health crises, conflicts, and wars (Corsellis, 2008). Communication has always been an essential issue during this global human mobility. From the 1960s onwards, community interpreting emerged as a profession to address language barriers. Community interpreting is performed in courts, hospitals, police stations, refugee centres and educational institutions. (Hale, 2007).

The growing need for community interpreting highlighted the need for qualified training in the profession: higher education institutions that offer translator training must prepare their curricula in a way that equips future translators and interpreters with the necessary translation and interpreting competencies (Arslan & Durdağı, 2018, p. 370). However, despite this need, studies in Türkiye tend to overlook translator training, especially on community interpreting within translator training. Thus, the present study attempts to fill this gap by putting community interpreting training within translator training programmes at higher education institutions in Türkiye under the scope.

With all the individuals included in the community interpreting process, such as refugees, healthcare workers, patients, judges, etc., community interpreting is deeply embedded in the social and cultural environment in which it is performed. It is no wonder that all these individuals have their expectations from the community interpreters during the communication process, and these expectations are one of the most significant factors shaping the training process. This study explores the expectations in the field from community interpreters and to what extent the current translator training in Türkiye meets these expectations. In this respect, the translation and interpreting departments of higher education institutions were chosen because universities are pivotal in an individual’s socialisation and entry into a profession. Community interpreters and academics are also chosen to hold interviews as the practitioners and training providers of the field,, respectively. The answers are used to shed light on the current position of community interpreting training within translator training in the country and the interplay between the practise and training.

2. Community Interpretation in Türkiye

From past to present, Türkiye has always been a multilingual and multicultural country. Especially with the migration wave of the 2010s, the need for language services has considerably increased and prompted various concrete steps in the country in various settings. Courts are one of these settings where community interpreting practises are the most established in the country. Eryılmaz and Demez (2021, p. 3) define court interpreting as one of the essential elements of a fair trial and underline its significance. Concerning the court interpreting process, there are two titles for court interpreters in the country, namely interpreters as judicial experts under the Regulation on Expertise and interpreters who take place in the lists prepared according to the Turkish Code of Criminal Procedure (Aral Duvan, 2021, pp. 38–39). The court in each province of the country prepares lists for translators/interpreters and translators and interpreters as judicial experts annually where they apply on the condition that they meet the requirements.

The situation differs in healthcare settings since there is no standardised system for providing interpreting services as in courts. While some state and private hospitals have interpreters in different languages as permanent staff, healthcare workers, or patients’ relatives—believed to have proficiency in the required foreign language—provide the service (Şener & Kınal, 2019). Recently, the Ministry of Health of Türkiye has taken concrete steps in terms of providing translation and interpreting services (Arkan & Erkmén, 2021, p. 1779). In addition, the establishment of the

Health Tourism Department¹ under the Health Services General Directorate and Patient Call Centres (Türkiye Seyahat Acentaları Birliği, n.d.), which provides interpreting services to patients, is a significant development in terms of the professionalisation of community interpreting. Another step involves SIHHAT Projects, which are designed for Syrian refugees' healthcare needs, including providing interpreters. ("Proje Faaliyetleri," n. d.).

A relatively young subfield within healthcare interpreting is community interpreting in mental healthcare settings. As explained above, Türkiye is home to a significant number of refugees who have experienced various forms of trauma; therefore, during the psychotherapy sessions of these refugees, community interpreters play an essential part (Şan, 2021). The training organised by the Translation and Interpreting Association in Türkiye for Türk Kızılay in 2018 and Türk Kızılay's subsequent guide for interpreting in mental healthcare interpreting can be counted among the efforts in the subfield; furthermore, a workshop was organised in 2022 focusing on the training of mental healthcare interpreters (Şan, n.d.).

A subfield of community interpreting unique to Türkiye is Emergency and Disaster Interpreting (ARÇ) (Doğan & Kahraman, 2011, p. 62). ARÇ was established following the urgent need for interpreters during the devastating 1999 earthquake and has continued to grow as the awareness of Türkiye's vulnerability to natural disasters has increased. The organisation participates in the crisis management process of disasters and crises: they welcome the aid teams, interpret for them during rescue operations, and enable their communication with related officials. Moreover, they participate in the post-crisis process for the dissemination of information through the press and media organs (Kurultay & Bulut, 2014, p. 84).

The need for community interpreting services in Türkiye is evident in the field; however, the number of studies on the subject has not kept pace with this demand. According to the bibliography created by Şan and Koçlu (2020), the first study on community interpreting was published in 2002 in Türkiye, and in the following years, only a few works related to the field were produced. Moreover, it was not until after 2017 that the works gained momentum.

Regarding community interpreting training, the situation is similar. Although there is a large body of research on interpreting training—particularly for consecutive interpreting, simultaneous interpreting, or conference interpreting, community interpreting has been disregarded except for a handful of studies. Among them, Alimen's (2018) study suggests teaching methods for community interpreting courses in the curricula of English Translation and Interpreting Departments. Ross's (2018) work on the situation of community interpreting both within academic translator training and within extracurricular courses along with the syllabus of his community interpreting course at Boğaziçi University is another example.

Clearly, the lack of studies on community interpreting training hinders the professionalisation of the field. Therefore, this study seeks to address this by focusing on community interpreting training. In the next section, a detailed explanation of the methodology used to investigate community interpreting training will be provided in detail.

3. Methodology

This study adopts the case study method, which is the most common method used in translation studies at the postgraduate level (Susam-Sarajeva, 2009). According to Hale and Napier (2013, p. 122), "Descriptive case studies present complete descriptions of phenomena within their context." In this respect, this study attempts to describe the training process of community interpreting within the specific framework of translator training in Türkiye.

To this end, two separate semi-structured interviews² were conducted with academics and community interpreters. Approval for the interviews was obtained from Ankara Hacı Bayram Veli University Ethical Committee. The academic participants were limited to those who teach community interpreting courses or have published work on the subject, and community interpreters with an experience of at least two years were included. In the interviews with academics, they were asked about the details of the community interpreting courses they teach, if any, and about their views on the current position of community interpreting training within translator training in relation to the expectations of the field. Interpreters, on the other hand, were posed questions about how community interpreting takes place in the field and to what extent community interpreting training is harmonised with the expectations of the field. Interviews with nine academics and eight community interpreters were undertaken between August and September 2023. In order to provide a deeper understanding of the training and field, participants who have command of various languages were included.

Subsequently, the data obtained from the interviews held with the two groups of participants will be analysed and discussed in detail in the next section.

¹ https://shgmturizmdb.saglik.gov.tr/?_Dil=2

² Interview questions are included in the appendix.

4. Findings and Discussion

In this part of the study, the responses from interviews conducted with nine academics and eight interpreters will be analysed to provide an overview of community interpreting training within translator training in Türkiye as well as the interaction between practise and training. Interpreters will be represented with the letter “I” and academics will be represented with the letter “A” throughout the analysis.

4.1. Analysis of Interviews with Academics

For providing a deeper understanding of community interpreting training, academics were first asked whether they had received specific training. Their answers reveal that only three of the academics (A1, 4, and 5) underwent training directly related to community interpreting. The other academics, on the other hand, stated that they either focused on community interpreting during their graduate education (A3 and A8) or they pioneered community interpreting training in the country; therefore, they did not undergo training (A2, 3, and 9). These responses indicate that there is no established tradition of formal community interpreting training in the country.

Subsequently, academics were asked to provide detailed information about the community interpreting courses they teach, if applicable, such as the course title, course hours, teaching methods, and content of the course. A1, who is one of the most experienced academics among the participants, explained that she teaches several courses titled community interpreting and healthcare interpreting using books written in the field as sources. She also states that she focuses on ethics and codes of conduct such as where to stand while interpreting and how to approach someone in need in the courses. Furthermore, she also highlighted her efforts to take her students on field observation when she had the chance. A8 expresses that she teaches a course under the title of community interpreting as well and details the content of her course as follows:

I split the students into groups and assign them subjects such as ethics, professionalisation, training in community interpreting, and subfields for each week. I also provide each group with sources on their subfield, such as the definition of the subfield and how it occurs around the world and in Türkiye. For instance, healthcare interpreting-its legal foundation, working conditions, roles and responsibilities, etc. I also state that they can look up other sources and the internet provided that they use credible sources. Therefore, in the first hour of the course, they present their topic in the class. For the second course hour, I advise them to read the book of Mette Rudvin, which includes skits. Each group chooses a switch related to their topic, works on it, and presents it as a role-play: one pretends to be the interpreter, one is the service receiver, and the other is the service provider. I let them modify the skits freely according to the events in our country, such as an event they hear from the news or maybe read from a blog. In addition, I asked the groups to share significant documentation on their topic or funny visual material with their friends.³

Performing a similar group work method like A8, A3 describes how the courses she teaches have changed over time and further underlines the value of field observation:

I taught this course differently in different universities. In the beginning, the courses consisted only of my lectures informing students on the subfields of community interpreting. However, in time, since I prefer including practise in my courses, I started to divide my students into groups, assign different subfields to each group, and ask them to observe from real interpreters in authentic settings. Afterward, each group came to class and presented their observations in their subfield, which expect sports interpreting I am quite familiar with, with their classmates and displayed their role-plays as their mid-term and final assignments.

In a slightly different way, A5 draws on parallel teaching methods:

I introduce students to the field, how it occurs in Türkiye, the immigrant profile in the country, and how it occurs around the world. In the first weeks, I underline why such a field is needed and make presentations. I show videos to make them familiar with the field such as healthcare interpreting videos in English as it is their foreign language and we discuss the videos in order for them to see how community interpreting is practised. Another point I focus on is the code of ethics. They examine the codes of ethics around the world, they make presentations on them, and we interactively discuss them. Subsequently, we start the role-plays. In the beginning, I provided them with the scenarios, and they didn't get prepared. After a while, they write and play their scenarios as groups sharing different roles. In the meantime, I evaluate them according to criteria such as delivery, intonation, pronunciation, body language, addition, omission, approach to the patient, going beyond their roles or not, etc. These are what I consider during the assessment.

In a similar vein, A4 states that she provides theoretical knowledge to students first and then goes on with role-play scenarios prepared by the student. On the other side of the coin, A2, 6, and 9 remark that they do not teach community interpreting specific courses even though they work on the subject.

It can be inferred from the expressions of the academics that not every translation and interpreting department has a community interpreting specific course in their curriculum and when they have, the most common teaching methods,

³ Interviews were conducted in Turkish and all the interviews were translated by the researchers unless stated otherwise.

within the bounds of possibility, introducing the field by presentations, terminology work and practising by role-plays as group works.

Another significant question was how long the academics have been teaching the course. A1, the academic who has taught the course for the longest period stated that it has been seventeen years since she opened the course for the first time, but she cannot open it every semester due to various obstacles. She demonstrates the need for the profession in Türkiye stemming from events such as natural disasters and immigration as the main reason for their inclusion of the course in the curriculum.

Other academics have been teaching the course for periods ranging from two to ten years. They all emphasise that the sociocultural structure of Türkiye made the community interpret a need. The answers reveal that in contrast with the need in Türkiye, community interpreting specific courses are quite recent in the curricula.

In addition, academics were asked whether they have any field experience and if yes, how it affects their teaching attitude. According to the academics' answers, seven of nine academics have field experience. One of them, A3, defines field experience as vital for a trainer:

Field experience affects my courses splendidly because the examples I use are actually real-life material. . . . and you also explore the constantly changing and improving tools of the profession. . . . The more you are familiar with the field, the more chance you have to update your students with the current situation and the more authentic situations you can introduce them to.

Agreeing with A3, A1, and A2 also stresses that field experience helps them face concrete challenges, enabling them to pass these skills on to their students in their courses. On this basis, trainers with field experience can be identified as an important part of qualified community interpreting training.

Along with courses specific to community interpreting, academics were asked about any other courses that involve community interpreting or out-of-class activities such as workshops or seminars. A2 indicates that he includes different subfields of community interpreting in specialised field translation courses such as court interpreting in legal translation courses and in broader interpreting courses. A1, 3, and 4 mention interpreting courses alike. Divergently, A6 touches upon community interpreting within courses related to the translation/interpreting market and professionalisation while A8 allocates time for community interpreting in an introductory translation and interpreting course. Apparently, even though every curriculum does not involve a specific community interpreting course, the subject is still introduced to students under different translation and interpreting courses.

The following questions on the community interpreting courses of academics, the expectations in the field from a community interpreter were asked from their point of view. In their answers, the academics list several expectations. For example, according to A1, interpreters in the field are expected to behave in line with ethical codes and codes of conduct such as taking initiative and being aware of the boundaries of the profession at the same time and following confidentiality procedures. A2, 3, and 5 mention the excessive expectations from interpreters—they are expected to be ready all the time, interpret everything without missing a word and be totally faithful to the source speech, take notes of the events, guide and accompany patients, and work as multipurpose machines in short.

The setting in which the interpreting takes place is another factor shaping the expectations. A7 explains that in healthcare interpreting the interpreter is expected to facilitate the process for the patients and healthcare provider in court interpreting, the interpreter is firmly expected to preserve boundaries and not to interfere with the court process. A8 also underlines effective communication skills since interpreting is a kind of communication beyond anything.

Regarding to what extent the current training meets these expectations, all academics—except A7 and A9 who directly state that it doesn't meet the expectations—share the same idea that even though there are significant efforts, the training still has its challenges.

In the last part of the interview, the academics' advice on community interpreting training was asked. Each academic has their own suggestion to improve training. A1 suggests increased course hours and special permits for field observation and new technological improvements such as virtual reality in the classroom. A2 emphasised specialisation and proposes an internship specific to the field or a master's programme without a thesis. A3 is another academic supporting internship in the field. According to A5 standardisation is the key for qualified training with accredited examination processes. A5 also mentions an overlooked aspect—mental health. She claims that interpreters should be trained on how to physically protect themselves. A9 deals with a fundamental issue and suggests including community interpreting courses into curricula. Academics' suggestions for an improved community interpreting practise depict what should be taught to competent community interpreters in line with the expectations from them in the field.

4.2. Analysis of the Interviews with the Interpreters

The interpreters who participated in the interviews have a length of experience from two years to twenty years, and each interpreter is specialised in different subfields of community interpreting such as court interpreting, healthcare interpreting, and disaster and emergency interpreting. These differences add variety to the data.

Similar to academics, interpreters were asked whether they had received specific community interpreting training. Only three of the interpreters (I1, 5, and 8) stated that they had attained community interpreting training. It is once again revealed that there is no standardised training process for community interpretation.

In the next question, the interpreters were asked whether community interpreting necessitates a distinct training. All the interpreters except I3, whose answer is 'I don't know', answered yes to this question. I4 continues to explain:

I think community interpretation necessitates specific training. Maybe not for terminology or language skills but for the mental aspect. It should involve how to address someone or what to do in moments of crisis. . . . The ethical part should also be included—to what extent you should involve yourself because you have to protect your boundaries. Sometimes you may hear agonising things but you are just the interpreter, and you cannot be more than that. You must admit that. I think training is necessary at this point.

Considering that I3 is an interpreter with Russian as her mother language and that she admits to performing community interpreting due to her mother tongue skills and 'living conditions', the reason underlying her answer and other brief answers to this question may be a sign of lack of interest in training.

In order to understand the interrelation between the field and the academy, it is significant what interpreters think about the position of community interpreting in translator training. Interpreters agree that community interpreting is undervalued in translator training. I1 and 2 state that they do not believe community interpreting has the place it deserves in the curricula of related departments. I4, as a translation and interpreting department graduate, specifies the shortcomings of translator training in terms of community interpreting: every translation and interpreting department graduate may have the linguistic capacity to interpret; however, community interpreting requires additional skills such as crisis management, emotional management and audience design, which are not included in the courses in the curricula.

The expectations from a community interpreter in the field from the viewpoints of interpreters are quite crucial in evaluating the training. I1 and I7 underscore cultural and social expectations. I1 expresses that interpreters are expected to be cultural mediators. I7 provides a brief description: "Interpreters are expected to understand the situation which the service receivers are in, understand their psychological condition and approach them accordingly, provide a comfortable communication environment and be mentally and physically stable."

I5 points out that patient satisfaction and being good-humoured and helpful are among the expectations in healthcare settings.

I4, who provides interpreting through phone calls, on the other hand, refers to expectations that result from certain procedures:

Specific to my work experience, my employee requires interpreters to act like robots, and there is a strict procedure. Even in emergencies, you have to state that you are the interpreter and your code but the other party, be it the refugee or the officer, wants to start talking immediately. It creates a barrier for me.

When it comes to the question of whether current translator training meets these expectations, only I6 answered in the affirmative. The rest of the interpreters clearly revealed that they did not find training sufficient to meet the expectations.

The interpreters state training suggestions as well. I1 and I7 basically suggest that community interpreting specific courses, including subfield specific courses, should be added to curricula. I6 furthers her statements about expectations and advises that community interpreting courses should entail emotional management and psychological improvement of interpreters. Moreover, I4 denotes that community interpreting training should involve informing the students about procedures and documentation along with professional details such as how to start a private company and pay taxes. Similar to I6, I4 found that the psychological aspects of interpreting among significant subjects should be incorporated into community interpreting training.

5. Conclusion

Natural disasters, immigration due to the recent conflicts in the region, tourism, health, and education opportunities all contributed to the already multicultural and multilingual configuration of Türkiye. In such a country where millions of people do not have a command of the native language, community interpreting is crucial for public services to be conducted smoothly. However, providing people only with the command of the needed languages is not sufficient for community interpreting services. Community interpreting services to remove language barriers and make public

services possible require competent community interpreters who possess skills beyond speaking a foreign language. The way to such professional community interpreters is only through qualified translator training.

In this respect, this study aims to describe how community interpreting takes place within the translator training offered to students in the translation and interpreting departments of higher education institutions in Türkiye and how this training relates to the realities of the field. In order to answer these questions, semi-structured interviews were held with academics working on community interpreting and teaching courses on the subject as the main training providers and community interpreters working in different subfields as the representatives of the field. The study consists of an introduction of the need in Türkiye for community interpreting services and the structure of the study followed by a brief explanation of the current community interpreting practises in the country. Afterwards, the methodology used in the study was clarified. In the last part, the answers of academics and community interpreters were presented and discussed.

In conclusion, this article reveals that community interpreting is a relatively young course in the curricula of departments, if it is included at all. Most of the courses follow a similar structure, including the introduction of the field, terminology work and role-plays as the main practise method. However, both academics and interpreters assert that to raise competent community interpreters to work in the field, community interpreting training should encompass additional skills, knowledge, and facilities. To ensure the inclusion of community interpreting courses can be a first step. Furthermore, in accordance with the views of the participants of this study, the current and prospective courses should be improved in various aspects. Within the framework of their suggestions, course hours should be increased and course content should involve topics such as occupational knowledge ethics, professionalisation, mental health awareness, and crisis management. In order to enforce practise within the courses, special conditions for field observation and practise in the field should be provided and internships should be enabled for students. In addition, the integration of technological improvements, such as virtual reality, into the courses in the age of technology is a step that should be taken. In order to facilitate this process standardisation can be applied to the training process. Thus, community interpreting within translator training can reach a level where it meets the expectations of the field optimally.

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Appendix 1

Akademisyenlere Yöneltilen Görüşme Soruları

Demografik Sorular

- Yaş:
- Cinsiyet: () Kadın () Erkek
- Eğitim Durumu: () Lise () Üniversite () Yüksek Lisans () Doktora () Diğer (Lütfen belirtiniz.)
- En Son Mezun Olduğunuz Üniversite ve Bölüm (Mütercim ve Tercümanlık Eğitimi aldıysanız lütfen belirtiniz.):
- Çalışıyor musunuz? () Evet () Hayır
- Çalışmakta olduğunuz kurum/kuruluşta göreviniz:
- Çalışmakta olduğunuz kurum/kuruluşun adı:
- Hangi dilleri biliyorsunuz? (Sertifika, belgelendirme vs.)
- Hangi dil çiftleri arasında çeviri yapıyorsunuz?

Görüşme Soruları

- Hangi diller eğitim veriyorsunuz?
- Toplum çevirmenliğine yönelik özel bir eğitim/ders aldınız mı?
- Kurum bünyesinde verdiğiniz toplum çevirmenliği dersinin adı nedir? Dersin içeriği ve kullandığınız yöntemler hakkında bilgi verir misiniz?
- Kaç yıldır bu dersi veriyorsunuz?
- Müfredatınızda bu derse yer verme amacınız nedir?
- Ders içeriğini, süresini ve kullanılan uygulamaları öğrencileri sahada çalışmaya hazırlama konusunda yeterli buluyor musunuz? Evetse/hayır, neden?
- Müfredatınızda bu ders dışında toplum çevirmenliğine değindiğiniz bir dersiniz var mı? Varsa belirtiniz.

8. Dersler dışında öğrencilerinize toplum çevirmenliği hakkında bilgi ve eğitim vermek için düzenlediğiniz herhangi bir eğitim vb. var mıdır?
9. Daha önce sahada toplum çevirmenliği yaptınız mı? Cevabınız evet ise, bu verdiğiniz dersi nasıl etkiledi?
10. Sizce iş verenin ve hizmet alanın sahada çalışan toplum çevirmeninden beklentileri nelerdir?
11. Sizce akademik çeviri eğitimi, sahanın bu beklentilerini karşılamakta mıdır?
12. Sizin akademik eğitim çeviri eğitiminde toplum çevirmenliği için önerileriniz nelerdir?

Toplum Çevirmenlerine Yöneltilen Görüşme Soruları

Demografik Sorular

1. Yaş:
2. Cinsiyet: () Kadın () Erkek
3. Eğitim Durumu: () Lise () Üniversite () Yüksek Lisans () Doktora () Diğer (Lütfen belirtiniz.)
4. En Son Mezun Olduğunuz Üniversite ve Bölüm (Mütercim ve Tercümanlık Eğitimi aldıysanız lütfen belirtiniz.):
5. Çalışıyor musunuz? () Evet () Hayır
6. Çalışmakta olduğunuz kurum/kuruluşta göreviniz:
7. Çalışmakta olduğunuz kurum/kuruluşun adı:
8. Hangi dilleri biliyorsunuz? (Sertifika, belgelendirme vs.)
9. Hangi dil çiftleri arasında çeviri yapıyorsunuz?

Görüşme Soruları

1. Hangi dil çiftleri arasında toplum çevirmenliği yapıyorsunuz?
2. Kaç yıldır toplum çevirmenliği yapıyorsunuz?
3. Hangi amanda toplum çevirmenliği yapıyorsunuz?
4. Neden toplum çevirmenliğini seçtiniz?
5. Ülkemizde toplum çevirmenliği hangi alanlarda uygulanmaktadır?
6. Toplum çevirmenliğine yönelik özel bir eğitim/ders aldınız mı?
7. Sizce ülkemizdeki akademik çeviri eğitiminde toplum çevirmenliğinin yeri nedir?
8. Toplum çevirmenliğinin, çevirmenlik eğitiminin yanı sıra bir eğitim gerektirdiğini düşünüyor musunuz?
9. Sizce iş verenin ve hizmet alanın sahada çalışan toplum çevirmeninden beklentileri nelerdir?
10. Sizce akademik çeviri eğitimi, sahanın bu beklentilerini karşılamakta mıdır?
11. Sizin akademik eğitim çeviri eğitiminde toplum çevirmenliği için önerileriniz nelerdir?