

# Appendix D: Glossary



## Appendix D

### Glossary

*Glossary items covered in specific modules/units within the NCIEC Deaf Interpreter Curriculum are indicated below in brackets, e.g., [Mx/Ux] or [Mx].*

**Adapted Sign**—Signs located at the waist level that are adapted, e.g., signing “belt” at the chest level rather than the waist level. DeafBlind people with restricted peripheral vision may prefer the signer to sign in a very small space, usually at chest level. (AADB, 2009). [M3/U2]

**Advocate**—A person who argues for or supports a cause or policy, or a person who works for a cause or group. Retrieved from <http://www.merriam-webster.com/dictionary/advocate> [M1/U5]

**Alingual**—An individual who is not fluent in any language. [M3/U2]

**Audism**—Taken from the Latin “audire,” to hear, and “-ism,” a system of practice, behavior, belief, or attitude, this term has been defined by Tom Humphries as “the notion that one is superior based on one’s ability to hear or to behave in the manner of one who hears” (*Communicating Across Cultures and Language Learning*. Doctoral dissertation. Cincinnati, OH: Union Institute & University, 1977) and by Harlan Lane as “The corporate institution for dealing with deaf people, dealing with them by making statements about them, authorizing views of them, describing them, teaching about them, governing where they go to school and, in some cases, where they live; in short, audism is the hearing way of dominating, restructuring, and exercising authority over the deaf community” (*The Mask of Benevolence: Disabling the Deaf Community*. New York: Knopf, 1992). [M3/U4]

**Awareness**—The final [fifth] and perhaps the most desirable stage of cultural awareness (Holcomb, 2013) when the deaf person comes to a fair and realistic understanding of both cultures and can relate comfortably to both. See also *Conformity, Dissonance, Resistance and Immersion*, and *Introspection*. [M3/U1]

**Back Translation**—The process of translating a source text that has already been translated into a foreign language back to the original language. [M5/U2]



## Appendix D

### Glossary

*Balanced Bicultural*—Applies to a deaf person who feels equally comfortable in both deaf and hearing cultures, with no particular preference for either culture (Holcomb, 1997). [M3/U1]

*Bias*—A tendency to believe that some people, ideas, etc., are better than others that usually results in treating some people unfairly. Retrieved from <http://www.merriam-webster.com/dictionary/bias> [M2/U3]

*Bilingual*—In the broadest sense, this term applies to anyone with communicative skills in two languages, be it active or passive. Narrowly defined, this term is often reserved for those speakers with native or native-like proficiency in two languages. Similarly, the terms trilingual and multilingual are used to describe comparable situations in which three or more languages are involved. Retrieved from <http://dictionary.reference.com/browse/bilingual> [M2]

*Bilingual-Bicultural Mediator*—This refers to bilingual and bicultural interpreters who make linguistic decisions based on their cultural knowledge of the groups for whom they are interpreting and their knowledge of interactional norms (Napier, J., 2004). [M5]

*Co-Construction of Meaning*—The notion that, as meaning has no objective existence, the interpreter makes meaning through a dynamic interplay with interlocutors (e.g., team interpreters and consumers). For further discussion on meaning construction, see Janzen (2005) and Shaffer & Wilcox (2005). [M5/U3, M6/U4]

*Code of Professional Conduct*—A necessary component of any profession to maintain standards for the individuals within that profession to adhere. It brings about accountability, responsibility and trust to the individuals that the profession serves. RID, along with the NAD, co-authored the ethical code of conduct for interpreters. Both organizations uphold high standards of professionalism and ethical conduct for interpreters. Retrieved from <http://www.rid.org/ethics/code/> [M4]

*Consecutive Interpretation*—The process by which an interpreter waits until a complete thought has been uttered and then begins interpreting. This allows for conveyance of the source message content, as well as critical information conveyed in the structural elements of the message that are not contained in words, e.g., pauses, tone of voice, stress, etc. (Russell, 2005). [M5]

*Conformity*—The first stage of cultural awareness when the deaf person often conforms fully to the values of hearing people. His self-theory requires him to reject all values associated with deaf people, such

as sign language usage or seeking contacts with other deaf people (Holcomb, 2013). See also *Dissonance, Resistance and Immersion, Introspection, and Awareness*. [M3/U1]

*Culturally Captive*—Applies to the deaf person who has had no opportunity to meet other deaf people and learn about Deaf culture (Holcomb, 1997). [M3/U1]

*Culturally Isolated*—Applies to the deaf person who rejects all involvement with other deaf people (Holcomb, 1997). [M3/U1]

*Culturally Marginal*—Applies to the deaf person who is neither truly comfortable in the Deaf community nor among hearing people (Holcomb, 1997). [M3/U1]

*Culturally Separate*—Applies to the deaf person who prefers to interact with other deaf people as much as possible and keeps contacts with hearing people to a minimum (Holcomb, 1997). [M3/U1]

*Deaf-Dominant Bicultural*—Applies to the deaf person who is primarily involved in the Deaf community but can relate well to hearing people (Holcomb, 1997). [M3/U1]

*Deaf Gain*—Reframing of “deaf” as a form of sensory and cognitive diversity that has the potential to contribute to the greater good of humanity. Retrieved from [http://dsdj.gallaudet.edu/assets/section/section2/entry19/DSDJ\\_entry19.pdf](http://dsdj.gallaudet.edu/assets/section/section2/entry19/DSDJ_entry19.pdf) [M3]

*Deaf Plus*—This phrase may be used to describe a person who is Deaf in addition to having significant medical, physical, emotional, educational, or social challenges. [M2/U1, M3/U1, M3/U2]

*Dissonance*—The stage of cultural awareness when the deaf person begins to question the judgment of people who have led her/him to believe that s/he is unlike other deaf people. The deaf person begins to wonder if life would be more fulfilling by interacting with other deaf people and learning how to sign (Holcomb, 2013). See also *Conformity, Resistance and Immersion, Introspection, and Awareness*. [M3/U1]

*Ethics*—This is defined as 1) The discipline dealing with what is good and bad and with moral duty and obligation; 2) a) A set of moral principles, or a theory or system of moral values, b) principles of conduct governing an individual or a group, c) a guiding philosophy, or d) a consciousness of moral importance. Retrieved from <http://www.merriam-webster.com/dictionary/ethic> [M4/U1]



## Appendix D

### Glossary



## Appendix D

### Glossary

*Ethical Fitness*—The capacity to recognize the nature of moral challenges and respond with a well-tuned conscience, a lively perception of the difference between right and wrong, and an ability to choose the right and live by it (Kidder, 2009). [M4/U1]

*Gesture*—Movement usually of the body or limbs that expresses or emphasizes an idea, sentiment, or attitude; the use of motions of the limbs or body as a means of expression; and something said or done by way of formality or courtesy, as a symbol or token, or for its effect on the attitudes of others. Retrieved from <http://www.merriam-webster.com/dictionary/gesture> [M3/U2]

*Hearing-Dominant Bicultural*—Applies to the deaf person who has limited involvement in the Deaf community but who can interact comfortably with deaf people when the opportunity arises, given that this person is fluent in sign language (Holcomb, 1997). [M3/U1]

*Inter-lingual Interpreting*—Interpretation between languages, e.g., signed languages from another country into ASL, ASL into international signs, written English into ASL (NCIEC, 2013). [M5/U1]

*Interpreter*—A person with a certain level of language and cultural expertise who comprehends a source language message and re-expresses the same as a ready-to-use, accurate, and well-prepared target language message (Gile, 2009).

*Interpretation*—The process of conveying a message generated in one language into an equivalent message in another language (Witter-Merithew & Johnson 2005).

*Intra-lingual Interpreting*—The process of interpretation within the same language, e.g., ASL to tactile ASL, English-based contact sign into ASL and vice versa, mirroring/shadowing of ASL (NCIEC, 2013). [M5/U1]

*Introspection*—The fourth stage of cultural awareness, after total immersion in the Deaf community and rejection of hearing people. The deaf person realizes his/her parents tried their best even though they made poor decisions regarding communication and language usage at home, observes that many deaf people enjoy associating with hearing people who have learned how to sign, and begins to soften stance toward hearing people in general (Holcomb, 2013). See also *Conformity, Dissonance, Resistance and Immersion*, and *Awareness*. [M3/U1]

*Linguistic Registers*—Variations in language that reflect particular situations, communication goals, and relationships between the persons

or people involved. These variations are commonly referred to as frozen, formal, consultative, casual, and intimate. [M5/U4]

*Mirror translation (or interpretation)*—The process by which the Deaf interpreter faces the signer (source input) and has the task of replicating every grammatical feature of the message signed by the presenter, allowing Deaf participants to simply stand in a large audience, conference, or assembly and ask a question or make a comment without needing to go to the front or to the stage to participate (Boudreault, 2005). [M5/U4]

*Monolingual*—1) Able to speak and understand only one language; 2) using or expressed in only one language. Retrieved from <http://www.merriam-webster.com/dictionary/monolingual> [M3]

*Oppression*—The unjust or cruel exercise of authority or power. Retrieved from <http://www.merriam-webster.com/dictionary/oppression> [M2/U3]

*Palm on Print*—A frequent way for DeafBlind people to communicate with the public. The DeafBlind person writes large block letters in the same location on the other person’s palm (AADB, 2009). [M3/U2]

*Pro-Tactile* – The use of touch to relay visual information in DeafBlind communications and interpreting situations involving DeafBlind consumers. See <http://tactiletheworld.wordpress.com/2013/02/18/pro-tactile-the-deafblind-way/> [M3/U2]

*Register*—See *Linguistic Registers*, above.

*Resistance and Immersion*—The third stage of cultural awareness, when the deaf person pursues his interests in expanding his knowledge about deaf people, the Deaf community, and ASL (Holcomb, 2013). See also *Conformity, Dissonance, Introspection, and Awareness*. [M3/U1]

*Semi-lingual*—One of several terms that describe the language profile of Deaf people who possess a small vocabulary and produce incorrect grammar, and whose language production is not automatic. Semi-lingual Deaf persons may sometimes [engage in] “survival communication,” meaning their limited communication enables them to get what they need, but not much more. It is very important to refer to the Deaf person’s linguistic status or communication abilities humanely and with respect and not by assigning denigrating labels (Boudreault, 2005). Deaf interpreters currently work most frequently, though not exclusively, with this consumer population. Other labels sometimes used to describe these consumers include minimal language skills, highly visual,



## Appendix D

### Glossary



monolingual, low functioning, limited English proficiency. Though these terms are used in various contexts, the preferred and more appropriate terms are a-lingual or semi-lingual (NCIEC, 2010). [M3/U2]

*Sight Translation*—The rendering of material written in one language into spoken [or signed] form in another language. Adapted from [http://www.najit.org/publications/Modes\\_of\\_Interpreting200609.pdf](http://www.najit.org/publications/Modes_of_Interpreting200609.pdf) [M1/U5, M5/U2]

## Appendix D

### Glossary

*Simultaneous interpretation*—The process by which an interpreter conveys a message into another language at virtually the same moment in time as it is expressed in the first language (Witter-Merithew & Johnson, 2005). [M5/U4]

*Stereotype*—This refers to believing unfairly that all people or things with a particular characteristic are the same. Retrieved from <http://www.merriam-webster.com/dictionary/stereotype> [M2/U3]

*Tactile ASL*—The process by which a DeafBlind person puts his or her hands over the signer's hands to feel the shape, movement, and location of the signs. Some signs and facial expressions may need to be modified. People can use one-handed or two-handed tactile sign language (AADB, 2009). [M3/U2]

*Tactile Fingerspelling*— The process by which a DeafBlind person may prefer to put her/his hand over the fingerspelling hand or on the signer's palm, or cup his or her hand around the signer's hand. Usually blind or visually impaired people who lose their hearing later, or deaf or hard of hearing people who have depended on their speech reading and do not know how to sign, prefer tactile fingerspelling because sign language can be difficult to learn. (AADB, 2009). [M3/U2]

*Tadoma Method*—A process by which a DeafBlind person with little or no usable vision speechreads another person by touch. The DeafBlind person puts his or her thumb on the other person's chin and fingers on the other person's cheek to feel the vibrations of the person's voice and the movement of their lips. This method is rarely used nowadays (AADB, 2009). [M3/U2]

*Team Interpreting*—This process involves the use of two or more interpreters who support each other to meet the needs of a particular communication situation. Depending on both the needs of the participants and agreement between the interpreters, responsibilities of the individual team members can be rotated, and feedback can be exchanged (RID, 2007). [M6/U1]



*Tracking*—Some DeafBlind people with restricted but still usable vision (e.g., tunnel vision) may follow the other person’s signs by holding the signer’s forearm or wrist and using their eyes to follow the signs visually. (AADB, 2009). [M3/U2]

*Translation*—The communication of the meaning of a source-language text by means of an equivalent target-language text (The Oxford Companion to the English Language, Namit Bhatia, ed., 1992). [M5/U2]

*Transliteration*—This term has traditionally been defined for the speaking-signing context, e.g., “...working between spoken English and a form of a signed code that uses a more English-based word order” (RID, 2007), that is English, adapted in sign. Also, this term may be applied to the Deaf interpreter’s work in describing the process of working from a signed language source to the same signed language target, adapted for the tactual mode, as with DeafBlind consumers (NCIEC, 2010). [M1/U5]

*Visual Gestural Communication*—This phrase has been used broadly to encompass both signed languages and gesture. For our purposes, this refers to the creative use of gestures, conventional signs, body language, and facial expressions to construct a message (NCIEC, 2010). [M3/U2]



## Appendix D

### Glossary

