Croatian Interpreters and Reasoning Skills:

What is the relationship between personality traits of interpreters and moral reasoning

Tina Vrbanić

Thesis European Master in Sign Language Interpreting (EUMASLI, 90 ECTS)
Magdeburg-Stendal University of Applied Sciences

Supervisors:

Robyn Dean, CI/CT, PhD

Prof. Rachel Rosenstock, PhD

June 2019

Abstract

Author: Tina Vrbanić	Number of Pages: 88
Title: Croatian Interpreters and Reasoning Skills: What is the relationship between personality traits of interpreters and moral reasoning	
Supervisor(s): Robyn Dean and Rachel Rosenstock	
Abstract: This paper presents a study for testing the idea that personality affects the way Croatian Sign Language Interpreters reason in a predictable way. That is, particular traits might affect certain possibilities that interpreters foresee, and in turn, influence the way they reason. Different traits can evoke different ways of thinking, which consequently influence the interpreter's ability to reason better in the field relevant to their personality. This paper looks closely at reasoning proposed by Rest which can be expressed as: personal interest schema (PIS), maintaining social norms schema (MNS) and postconventional thinking schema (PCS). We applied to 33 participants the HEXACO personality test and a scenarios task designed on the basis of a hypothetical medical and educational interpreting setting. We found, in general, that our participants' reasoning was not in relation with the level of the two particular traits extracted from HEXACO, which are Honesty-humility and Conscientiousness. However, some other factors indicate to be in relation to Rest's moral schema.	
Keywords: personality traits, reasoning skills, community interpreting, Croatian Sign Language interpreters	

Acknowledgements

I would like to thank Robyn Dean for both, being a supportive mentor by sharing her knowledge and wisdom and allowing me to use the instrument from her doctoral dissertation to assess reasoning skills for my study.

I wish to thank Rachel Rosenstock for her enthusiasm as well as expertise.

Special thanks go to Brett Best for helpful comments and suggestions. Her touch and review made this paper readable.

I need to mention Izvor Rukavina for his generous support in the form of guidance for statistics, and for taking the role as one of my thesis mentors again.

This work would not be possible without Croatian Sign Language interpreters who generously gave their time and entrusted to share with me their working experience.

Lastly, I wish to thank two persons who never doubted my success. Thank you, Sandra Schügerl and Marina Vrbanić, for being my never-ending support.

Declaration

I declare that the thesis embodies the results of my own work and has been composed by myself. Where appropriate within the thesis I have made full acknowledgement of the work and ideas of others or have made reference to work carried out in collaboration with other persons. I understand that as an examination candidate I am required to abide by the Regulations of the University and to conform to its discipline and ethical policy.

Tina Vrbanić
Karlovac, June 2019

Word count: 18.834 (including abstract and references, but excluding acknowledgments, table of contents and appendices).

Table of Contents

1. Introduction

Despite a good number of studies on signed language interpreting, very little work has drawn on psychological constructs to evaluate aspects of the interpreting process, or of signed language interpreters themselves (Bontempo & Napier, 2011). By drawing on an established body of psychological research that informs our understanding of human reasoning, as well as interpreting studies, ethical decision-making and moral reasoning schema, this study hopes to enhance decision-making of signed language interpreters by understanding the relationship between personality traits and moral reasoning schema.

So far, studies have shown that personality factors and general cognitive ability influence performance (Bontempo & Napier, 2011). When it comes to occupation, some personality factors have been scrutinised. For example, research done by Barrick & Mount (2005) and Barrick et al. (2001) demonstrate a convincing relationship between personality and occupational performance. Personality constructs may even account for specific attitudes, behaviours and performance in an occupational context (Ones et al. 2007). Whatever individual personality differences there are, they relate to outcomes at work (Bontempo & Napier, 2011).

Signed language interpreting studies have generated psychological concepts (Rudser & Strong, 1986; Seal, 2004; Gomez et al., 2007; Macnamara et al. 2011; Shaw, 2011; Bontempo & Napier, 2011; Wang & Napier, 2013). These previous studies have detected some personality traits that may be in relation to the skill level of interpreters. For example, emotional stability has shown to be positively related to work performance (Salgado, 1997; Mouth & Barrick, 1998; Judge et al., 1999; Barrick et al., 2001; O'Brien et al., 2008; Bontempo & Napier, 2011). Other empirical evidence indicates that conscientiousness consistently predicts occupational performance (Mouth & Barrick, 1998; Salgado, 1997; Bozionelos, 2004; Bontempo & Napier, 2011). Bontempo et al. (2014) conclude that if a signed language interpreter has good general mental ability, and rates highly on self-esteem, conscientiousness, emotional stability

and openness, they are in a strong position to succeed in the profession of signed language interpreting (pp.36).

The decisions made by signed language interpreters can have a significant impact on service users' lives (Cokely, 2000). For this reason, it is crucial for interpreters to reflectively think about the decisions they make (Cokely, 2000; Dean, 2015). Reasons behind a decision gives us great insight if the work was conducted in a conscious, responsible manner. There are many possible decisions available which allows practitioners to have a significant amount of freedom. "With this freedom comes the responsibility to make informed choices" (Harrington & Turner, 2000, p.13).

No study to date has obtained a psychological profile from a tenable number of working interpreters using a measurement of personality traits to determine whether any personality trait has any correlation with ethical decision-making in interpreting settings, especially in regard to reasoning abilities. Therefore, this study is timely and unique because it is the first study of personality traits of signed language interpreters with an insight into their ethical decision-making, particularly reasoning. The focus of this research is limited to working signed language interpreters across Croatia, but the results may be applicable to and/or replicable in other national contexts.

The researcher's interest in studying interpreters' reasoning skills on ethical decision-making came from discussion about Demand-Control Schema (DC-S) at EUMASLI courses. The goal of this research is to build a personality traits profile of the signed language interpreter that could potentially be predictive of consequences-based decision-making which is expressed in their reasoning skills. Few studies so far proved that personality traits are in relation with human reasoning. Fiddick et al. and 2016; Brase et al. 2019 show that mainly two personality traits are significant for human reasoning. The studies mentioned show that conscientiousness and honesty-humility are in relation to reasoning about social contracts and precautions. The goal of social contract is to represent persons reasons for endorsing and complying with some set of social rules, principles or institutions. Looking at community interpreters it would mean obeying the law, code of ethics, or even obeying *prima facie* duties (explained

further in the text). The goal of precaution rules are not the same as social contract rules. Following precaution rules in an interpreting setting would mean that a practitioner is able to recognise precautionary actions if hazardous activity demonstrates itself.

If results of Fiddick et al. (2016) and Brase et al. (2019) studies are actually tuned to interpreters' view on an interpreting setting, then individual differences in personality traits could lead to systematic and predictable differences in reasoning. This study explores whether honesty-humility and conscientiousness could be considered to be in relation to other types of reasoning skills such as Rest's moral schema. In particular, this study is primarily exploring the following research question:

1. Is there a relationship between personality traits of interpreters and their reasoning abilities?

Additionally, this paper will answer the following questions by looking at samples from Croatian Sign Language interpreters:

2. Is there a relationship between honesty-humility and any model of Rest's moral reasoning?
3. Is there a relationship between conscientiousness and any model of Rest's moral reasoning?

Drawing on literature from personality psychology, interpreting, ethical decision-making and reasoning, an instrument was developed to explore practitioners' ethical decision-making behind reasoning skills. In a sample consisting of 33 Croatian Sign Language interpreters working in one of 12 different cities across Croatia, the results reveal some patterns in regard to reasoning that predicts interpreter performance. Psychological constructs of HEXACO were measured, demographic and personal parameters data were gathered, and interpreters' reasoning for their actions was collected in a questionnaire that contained four hypothetical scenarios. Each of the reasoning rationales were coded according to Rest's moral schema: personal interest

(PIS), maintaining norms (MNS), and postconventional thinking (PCS), so that the possible relationship with personality traits could be tested.

Exploring the field as well as the role of Croatian Sign Language (HZJ) interpreters, this paper may give us some insights into implications of non-formal education on HZJ Interpreting.

Before presenting an overview of the methodology and results of the research, a review of the relevant literature on personality psychology, human reasoning, the role of practitioners shifting with time and the implementation of reflective practice will be presented. This will be followed by an overview of the Croatian situation in regards to signed language interpreting.

2. Literature Review

2.1. Relationship between Personality and Reasoning

An important role for personality psychology has been to identify the major dimensions of individual variation, based on the idea that a set number of traits are sufficient to describe a large portion of human personality (Fiddick et al., 2016). Focusing on the specific reciprocity between personality factors and characteristics of situations or contexts is especially insightful (Allgaier et al., 2015) and may be helpful in understanding the ethical decision-making of signed language interpreters. Considering that personality traits may be a predictor for performance in interpreters (Neumann Solow, 1981, 2000; Frishberg, 1990; Humphrey & Alcorn, 1995; Napier et al., 2006, 2010; Bontempo & Napier, 2011, Bontempo et al., 2014, Puhlman, 2017), this research explores whether any of the identified personality traits can predict reasoning and the ethical decision-making required to successfully perform as an interpreter.

Reasoning processes in making ethical decisions has been at the centre of moral psychology. Moral development theory, derived from Kantian philosophical traditions, suggests that optimal moral action becomes self-evident through rational thought and careful deliberation (Kant, 1785, 1993; Kohlberg, 1975; Rest, 1986). There have been other studies such as Haidt's (2001), who claims that moral decisions are made intuitively and the role of reasoning is to justify decisions already made. Moore and Tenbrunsel (2014) combined the two approaches and suggested that those two reasonings may be two sides of the same coin. Depending on the cognitive complexity, on one side there is advanced sophisticated moral reasoning which will improve moral choices, and on the other side complex reasoning which is evidence of the desire to rationalise immoral decisions. It therefore appears that cognitive complexity can improve moral decision-making, but it can also be marshalled in the service of less ethical outcomes (Moore & Tenbrunsel, 2014).

In this research, we will examine whether Croatian Sign Language interpreters employ reason in their decision making to improve their moral actions. In this situation, decisions they make are only hypothetical hence there is no need to rationalise already-made decisions and justify immoral actions.

Some studies have shown interest in the personalities of signed language interpreters and their decision-making. The role of emotional intelligence has been identified to be in relation with interpreters' decision-making (Puhlman, 2017). Various other authors on signed language interpreting identified a range of personality 'attributes' which enhance practitioners' work, ranging from flexibility and self-discipline (Neumann Solow, 1981, 2000); good judgment (Frishberg, 1990); mental and emotional ability (Humphrey & Alcorn, 1995); to interpersonal and emotional skills (Napier et al., 2006, 2010).

To date, only a handful of studies have looked more generally at relationships between human reasoning and personality, and none of them focused on signed language interpreters. Some studies have shown that personality and reasoning are related (Bonnefon, 2010; Fumero et al., 2010; Fumero et al., 2011). Some other research on personality differences have noted more general, but conflicting, effects on the quality of reasoning. One finding was that people high in extraversion or neuroticism made more valid inferences (Fumero et al., 2011), but another finding was that people high in extraversion were more prone to make incorrect reasoning judgments (Papageorgiou et al., 2012). Studies so far have all been based on the five-factor model (B5/FFM) of broad personality traits.

Brase et al. (2019) conducted a study to help address questions about which traits take precedence as associations with reasoning performance. Human reasoning, based on an analysis of solving particular problems, is known as domain specific reasoning. Cases of reasoning that are specific to one domain can be problematic if used in another domain (Brase et al., 2019). This kind of reasoning has been proposed to exist for a range of contexts. The most notable work on this type of domain-specific reasoning has been in the areas of social contracts (reasoning about agreed social exchanges and the threat of cheaters) and precautions (reasoning about hazards and precautionary behaviours to

mitigate them). Few studies done in the area of domain-specific reasoning have proven that conscientiousness and honesty-humility are significantly related to reasoning (Fiddick et al., 2016; Brase et al., 2019). Using domain-specific logic, interpreters high on honesty-humility and conscientiousness trait should have an impact on their reasoning skills about social contracts and precautions.

Social contacts[1] are rules regulating social exchanges. Part of the theoretical foundations for the proposal of social exchange reasoning is that such situations involve reciprocal cooperation for mutual benefit (i.e., reciprocal altruism[2]) (Trivers, 1971 in Fiddick et al., 2016).

Precautions[3] are generally about settings that contain some sort of hazard and the methods for circumventing that hazard (Fiddick et al., 2016).

These descriptions and research findings on social contract and precautionary rule reasoning lead to a vision of reasoning abilities that are not only content-specific but context-specific: sensitive to the environment, memories of individual interactions, and expectations about other people generally (Brase et al., 2019). The goal of social contract is to represent our reasons for endorsing and complying with some set of social rules, principles or institutions. Looking at community interpreters it would mean obeying the law, or code of ethics, or even obeying *prima facie* duties. Prima facie refer to values such as: do no harm (non-maleficence), do good (beneficence), fidelity (to keep one's promises and contracts and not to engage in deception), reparation (repair the injuries that one has done to others), gratitude, justice and equality, protection of the weak and vulnerable, responsible caring, self-improvement, and informed consent (Humprey, 1999; Ross, 2002; Humprey, et al., 2004). The goal of precaution rules are not the same as social contract rules. Following precaution rules in an interpreting setting would mean that a practitioner is able to recognise precautionary actions if hazardous activity demonstrates itself.

---

[1] Social contract rules: "If you take the benefit, then you must satisfy the requirement"
[2] Reciprocal altruism is when altruistic behaviours are performed because they increase the likelihood of repayment in the future (Baumeister & Vohs, 2007)
[3] Precaution rules: "If you engage in hazardous activity X, then you must take precaution Y"

If results of Fiddick et al. (2016) and Brase et al. (2019) studies are actually applied to interpreters' view on an interpreting setting, then individual differences in personality traits could lead to systematic and predictable differences in reasoning about social contracts and precaution rules. Two personality traits, honesty-humility and conscientiousness, could be considered to be in relation with other types of reasoning skills (such as Rest's moral schema explained later in the text) and have never been measured in signed language interpreters.

2.1.1. Honesty-Humility and Conscientiousness

Honesty-humility and Conscientiousness can be measured with the existing valid and reliable HEXACO test. HEXACO stands for: Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O).

Honesty-humility, also referred to as H-factor, implies that individuals high on this trait are motivated to behave consistently according to their moral convictions (Ashton & Lee, 2007). They seek to act in a truthful and sincere manner across situations. Honesty-humility trait reflects a willingness to cooperate with another person even if the individual has the opportunity to exploit or dominate others in their social environments (Ashton & Lee, 2007; Ashton et al., 2014; Fiddick et al., 2016). Honesty-humility was also found to be positively associated with individualising values (Zeigler-Hill et al., 2015) which may be of interest for this study as one of the research questions is trying to answer if personality traits are in relation to certain types of reasoning skills, and one type of reasoning skills is to show values-based thinking (later in the text PCS).

Conscientiousness, however, in the range of studies, has been a consistent predictor of occupational performance (Mouth & Barrick, 1998; Salgado, 1997; Bozionelos, 2004 in Bontempo & Napier, 2011; Bontempo et al., 2014). Persons with very high scores on the conscientiousness scale tend to organise their time and their physical surroundings, work in a disciplined way toward their goals, strive for accuracy and perfection in their tasks, and deliberate carefully

when making decisions (Lee & Ashton, 2013). Conversely, persons with very low scores on this scale tend to be unconcerned with orderly surroundings or schedules; they also tend to avoid difficult tasks or challenging goals; they are satisfied with work that contains some errors; they make decisions on impulse or with little reflection (Lee & Ashton, 2013). Although conscientiousness has an impact on decisions individuals take, this research aim is to find out if it has any influence on reasoning about ethical decision-making, as already mentioned. If practitioners low in conscientiousness tend to make impulsive decisions, with little reflections, this study may prove they lack the ability to undertake values-based reasoning on decisions they make.

This study is looking at the HEXACO personality traits, to explore if any traits could be considered to be in relation with other types of reasoning skills, concretely with Rest's moral schema (explained later in the text). Honesty-humility and conscientiousness are expected to show relevance in regards to moral reasoning.

Before going further into discussion about signed language interpreters and their reasoning skills, it is essential to understand the processes shaping the signed language interpreting profession since it reflects on the role practitioners carry out. Signed language interpreting is considered a practice profession (Dean & Pollard, 2005, 2006, 2013, 2018), and responsibility is inherent in the role of practice professions. Before being able to understand the reasoning behind decision-making, it is necessary to understand signed language interpreting as a profession as well as its roots.

2.2. Developing Profession

Signed language interpreting has its origins in ad hoc interpreting provided by hearing children from an early age for their deaf family members in a range of community settings (Napier & Goswell, 2013). Children of deaf parents (also known as CODAs) had typically taken the role of "interpreter" for deaf people (Napier, McKee & Goswell, 2010). These early practitioners were the only ones having signed language skill, intrinsic knowledge and understanding of the

Deaf[4] community and therefore they were the ones facing linguistic and interpreting challenges, often without formal education (Napier & Goswell, 2013).

The role of signed language interpreters was originally a reflection of the help family members provide. Status of the signed language interpreting profession, as well as the role of signed language interpreters, has shifted. The current situation is different from country to country. A medical lens of Deaf signed language users viewed as solely a disability group has since broadened to include a social model of Deaf people as minority language users, with the recognition of signed languages facilitating this shift (Ladd, 2003). Although a linguistic minority, access to signed language interpreting is possible due to the disability movement and adoption of the UNCRPD[5] (2019) which reinforced the rights of Deaf people in terms of access to education, employment, and service through the accommodation of signed language interpretation. All of these movements contributed to signed language interpretation shifting from a welfare approach to an emerging profession with formal language recognition (Napier, 2009).

Along with the process of signed language interpreting professionalisation has come a shift in thinking around the role of the interpreter. The community beginnings of signed language interpretation carried out by family members, welfare workers, and missionaries, initially led to a perception of the role often described as the helper model of interpreting (Pollitt, 1997). In the process of professionalisation, signed language interpreting started to align with spoken language interpreting norms which are based on conference interpreting models. Deaf people also started to get access to higher education which changed the way deaf people are seen in the community and, ultimately, it led

---

[4] Researcher is aware of plentiful literature available explaining the difference between 'Deaf' and 'deaf'. For the lack of research in regards to Deaf identity available in Croatia, researcher will use the term 'Deaf' and 'deaf' interchangeably keeping in mind that "Deaf" underlines a person's belonging to the linguistic and cultural community and highlights the fact that they use sign language as their preferred means of communication (Wurm, 2010, p.6-7; Krausneker & Schalber, 2007, p.19).

[5] UNCRPD: United Nation Convention on the Right of Persons with Disabilities

to empowerment. The profession began to witness what has been described as a 'pendulum swing' to another extreme (Scott-Gibson, 1992) whereby signed language interpreters modelled their role on spoken language interpreters in an attempt to appear more professional. This change led to shaping the conduit model (Pollitt, 1997), described as interpreters essentially functioning like telephones, bridges, or channels to communication (Frishberg, 1986; Solow, 1981). Interpreters were expected to adhere to a code of ethics, execute impartial and confidential services, maintain faithfulness and accuracy, and always perform professional distance (Roy & Napier, 2015).

2.3. The Role of Signed Language Interpreters

The code of ethics adopted by signed language interpreters is based on the experience and expectations of conference-style interpreting in many countries, including Croatia. Conference interpreters perform their work in a booth and are rarely seen by their consumers (Roy & Napier, 2015). In contrast, signed language interpreters need to be physically present and visible at all times in order to provide their services for Deaf consumers (Roy & Napier, 2015). For signed language interpreters, and any other interpreters working in interactive community settings, the conduit approach of absolute impartiality and neutrality cannot be applied so strictly (Napier & Goswell, 2013) since they are not able to work if maintaining minimal contact with the people using their service. The problem is that impartiality or neutrality is rarely, if ever, possible (Hale, 2007; Metzger, 1999). Hale argues that instead interpreters should strive for 'objectivity', that is, not allowing their own ideas or religious or philosophical beliefs to impact on their interpretation. The conduit metaphor is neither realistic nor helpful in explaining the role of an interpreter (Roy, 1993).

Roy (1993) was one of the academics to forefront the complexity of the interpreter's role by identifying the ways in which face-to-face conversations require more from an interpreter than a simplistic transfer of a message. The strictly conduit model for signed language interpreting practitioners working in these settings was therefore challenged and shifted to a bilingual-bicultural approach (Pollitt, 1997), where the interpreter is now seen to be responsible for making linguistic and cultural decisions and adjustments where appropriate.

Roy's (1992) argument proved that interpreters are active participants in communication who influence the direction and outcome of the discourse, rather than being a neutral conveyor of messages. The signed language interpreting profession has changed the perception of the role of spoken language interpreters too; scholars such as Wadensjö (1998) and Angelelli (2004) have demonstrated that interpreters also participate in interaction, and surely, they are not invisible actors.

The role of the interpreter is aligned with different linguistic theories regarding examination of the interpreting process and product (Shaffer, 2013; Napier, 2013). Earlier work regarding the role of the interpreter explains that practitioners are seen through the lens of a language transfer process, which is a psycholinguistic construct. Later studies show interpreters as co-constructors of meaning in communication, which is representative of a sociolinguistic approach. The most recent theory explores the idea of adopting flexible roles to meet the needs of participants in different ways, which calls for interpreters to combine psycholinguistic, sociolinguistic and pragmatic theories (Llewellyn-Jones & Lee, 2014).

Although research proves the impact and involvement of interpreters in communication, codes of ethics typically include adherence to the principles of confidentiality, impartiality, accuracy and faithfulness in interpretation. Many of the original codes tended to adopt a deontological model that detailed what interpreters should not do. This kind of ethics has not helped practitioners in community settings. Cokely (2000) proposed a more values-based code that represents the needs of every party involved in communication (that includes interpreters, deaf and hearing consumers, service providers, and paying clients). Dean's (2015) work on interpreters' reasoning behind ethical decision-making encourages the role of interpreters based on reflective practice.

2.4. Interpreting and Reflective Practice

The topic of role has been discussed amongst interpreters, as well as academics, without addressing the core issue of responsibility. Interpreters' focus on role without accepting the responsibilities is a likely result of

deontological influence, where the consequences of decisions are imagined to be a result of behaving in accordance with pre-ordained rules, especially those associated with invisibility (Dean & Pollard, 2011). Other practice professions (teachers, nurses, doctors, etc.) take role and responsibilities as inseparable. The manifestation of responsibility in any practice profession, including interpreting, necessarily includes decision-making and reassessment of the effectiveness of ongoing decisions in light of their unfolding consequences (Dean & Pollard, 2011). Rule-based decision-making, which excludes analysis of situational context, is argued to be unethical (Mandelbaum, 1955; Niebuhr, 1965). Dean and Pollard (2006) explain that if practitioners in work are guided by the question "What would happen if I were not here?", they are rejecting responsibility. The reason for it is because one cannot be responsible when one (ideally) is not even there (Dean & Pollard, 2006). That is one of the reasons why discussions of ethics in the interpreting profession are almost always formed in terms of ethical dilemmas rather than of endorsed ethical reasoning.

The invisibility ideal encourages interpreters not to take action until circumstances escalate to the point where the current state is clearly untenable. If a more proactive attitude had been shown, previous decisions to 'do nothing' would not cause an emerging situation which may become inadmissible. The deontological lens, role-without-responsibility, tends to trigger and aggravate ethical dilemmas, rather than preventing or minimising them (Dean & Pollard, 2006). On the contrary, a consequences-based approach teaches community interpreters about the details regarding the origin of the dilemma, which encourages practitioners to respond to an emerging state far earlier than perceived possible, or proper, under a rules-based approach (Dean & Pollard, 2011).

Much of the ethics discourse in interpreting is consistent with this reactive, crisis-intervention form of reasoning rather than the proactive, context and responsibility-based reasoning which allows practitioners to form decisions moment-to-moment. This kind of decision-making is described step-by-step in

Demand-Control Schema (DC-S), dialogic work analysis in the work of Dean & Pollard (2001, 2011).

DC-S is expansion on Karasek's (1979) Demand-Control Theory that compares the demands of a job and the controls that the employee has to act on those demands. For example, jobs with high demands and low controls produce more stress on the job than low demand and high control jobs. Community interpreting is a high-demand, yet low-control occupation. Dean and Pollard (2001, 2011) characterised the demands of interpreting as follows:

- Environmental: specific to the setting (i.e., physical surroundings, professional roles terminology)
- Interpersonal: specific to the interaction of the consumers and interpreter (i.e., goals, culture)
- Paralinguistic: specific to the expressive skills of the consumers (i.e., style, volume, pace)
- Intrapersonal: specific to the interpreter (i.e., thoughts, feelings, physical reactions) (Dean & Pollard, 2001, p.5).
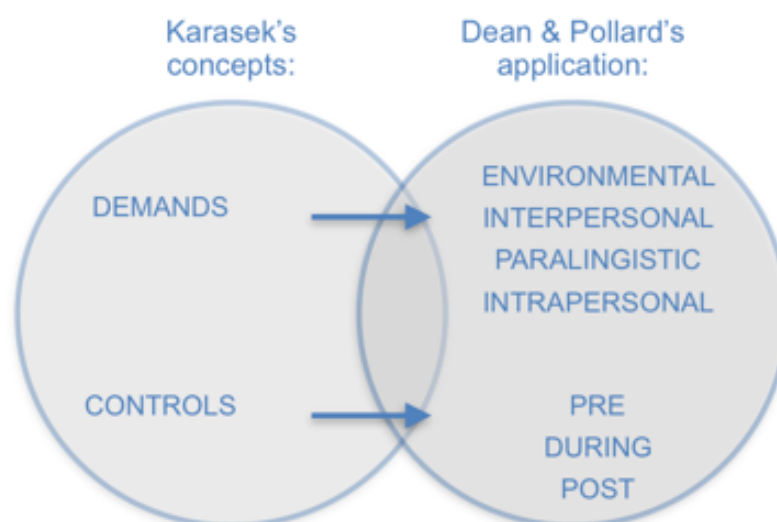

Figure 1: DC-Schema by Dean & Pollard (2011)

Interpreters have controls in certain areas and can make decisions that can have either a positive or negative outcome. Decisions interpreters make have

a short-term or long-term consequence that practitioners can control prior to, during and after the assignment.

DC-S instruction seeks to foster a comprehensive yet objective perception of the interpreting context, which in turn requires continual awareness, and insight, into one's intrapersonal landscape and its potential to bias one's perceptions and decision making (Dean & Pollard, 2011). This study will give some insight if personality traits are related to those biases through practitioners reasoning.

2.5. Interpreting and Reasoning

Traditional research on morality has focused on moral judgment instead of on moral behaviour (Kohlberg, 1971, 1976; Rest, 1986). However, reasoning leads to a moral judgment. Studies have focused mainly on the judgment component of morality which does not give information regarding other components of morality (Rest, 1986), including moral behaviour (Monin et al., 2007). This study aims to actually explore what individuals are thinking when they make decisions, and to see what information practitioners gather in order to take hypothetical actions.

Dean (2015) has conducted a study based on Rest's (1984) moral schema. Rest's moral schemas overlaps with Kohlberg's (1976) stages of moral development, however, its purpose is distinct. Kohlberg proposes six stages of moral development which fall under preconventional morality, conventional morality and postconventional morality. Unlike Kohlberg's stages, Rest offers schemas which function differently. Rest proposed that individuals have predispositions for particular schema, although everyone has the ability to show all three reasoning patterns. Schemas are mental constructs that all individuals use when found in a certain situation (Dean, 2015). Actually, Rest believed that a person is never completely in one stage. Instead, the person fluctuates within a range of stages with one stage predominating.

Rest's moral schema consists of personal interest (PIS; concern for those things that directly impact them or their in-group), maintaining norms (MNS; concerns for keeping within the conventions a priori established) and post-

conventional thinking (PCS; recognition that not all conventions of behaviours will lead to a moral result) (Dean, 2015). Post-conventional thinking (PCS) is the highest order of moral reasoning because it recognises norms that are intended to seek the greatest good for the majority of society; however, it also shows a willingness to understand those norms within a particular context and when necessary change them in order to consider all parties involved (Rest et al., 1999). These stages are hierarchical, cognitively and prescriptively, and imply that more advanced stages require more sophisticated reasoning abilities and lead to more optimal moral choices.

Dean (2015) revealed that interpreters' most desirable type of reasoning is via principles, which is along Kohlberg's and Rest's proposal. Expression of principles can result in different decisions for different circumstances, and that is what reflective practice and DC-S is used for. Interpreters need to be trained in order to implement reflective practice in their daily work. For example, the attitude that the interpreter should only interpret and anything outside the remit of message transfer is not the job of the interpreter, and that deliberate actions (not specifically directed towards conveying messages) should only be taken by an interpreter if something is directly impacting on their ability to do their job (Dean, 2014) has shown not to be effective in interpreting settings. DC-S employs its proactive approach to ethical reasoning through a continuous. This research aims to see if personality traits could be in relation to a moral reasoning schema and therefore have any influence on decision-making within a sample of Croatian Sign Language interpreters.

Table 1 represents Rest's moral rights and responsibilities concept (Rest's Neo-Kohlbergian Approach, 2015) applied in community interpreting setting.

PIS	What is morally right is which appeals to the investment an interpreter holds in consequences of the action.	Focus on the self and recognises some awareness of the other in making moral decisions.

MNS	Morality in what is code of conduct, what has always been done.	Focus on a need for ethical codes motivated by duty and embraced in uniform application.
PCS	Moral obligations come from setting values.	Focus on sharable values and ideals, reciprocity and critical evaluation.

Table 1: Rest's moral rights and responsibilities concept (Rest's Neo-Kohlbergian Approach, 2015)

Using Rest's moral schema, Dean (2015) introduced prototypical PIS, MNS, and PCS statements characteristic for the scope of her research. The table 1.1 below lists example of some of the statements.

	The Psychiatrist's Question
PIS	The psychiatrist may get angry at the interpreter and may not hire her again.
	If the interpreter provides any information, the deaf person would be wrongly diagnosed.
	Interpreters always need to make sure they behave in ways that do not set negative precedence for future interpreters.
MNS	The code of ethics does not allow interpreters to provide personal opinions.
	The psychiatrist needs to understand the function and role of the interpreter.
	Interpreters are not qualified or trained to respond to such questions but can always offer to interpret.
PCS	The accurate evaluation of depression in psychiatry may require the interpreter to explain any important communicative qualities of the deaf patient.
	The sooner the deaf person is diagnosed the more quickly he will be able to access treatment for his mental illness.
	The Family's Request
PIS	The interpreter could be liable and maybe sued if she alters the message.
	The family is likely to be angry with the interpreter if she denies their request.

MNS	The interpreter would be giving this deaf patient access to their true diagnosis.
	The family and medical team need to understand the role/ ethics of the interpreter.
	The ethical code of the profession requires interpreters to always render the message faithfully.
	The medical team should be addressing this request; the interpreter is not the right person to talk to.
	Interpreters always interpret everything as it is spoken/signed.
PCS	Deaf people have a right to access information that impacts their health.
	The impact of this choice on the family and the medical team and their ability to care for the patient should be considered.
	The family's reason for this should be considered and included in the decision.

The Teacher's Request	
PIS	If she does not comply, she will upset the teacher and she might get another interpreter.
	Complying with this request may make the deaf parents angry or cause them to be confused as to what interpreters are supposed to do.
	If the interpreter complies with this, the teacher will likely keep making these type of requests of the interpreter.
MNS	To do as the teacher's requested would violate an ethical tenet.
	The interpreter should not do this and should explain her role to the teacher to avoid future requests.
	It is important for the teacher to understand the role of the interpreter.
	These tasks should be done by the teacher not the interpreter (just like with hearing parents); the interpreter could offer to interpret.
PCS	The interpreter should help the teacher who may be less accustomed to the technologies that allow deaf /hearing people to communicate.
	The interpreter should consider ways that she can help the teacher in communicating with the parents to ensure the parents get the information.

The Psychologist's Evaluation	
PIS	If the interpreter does not correct this mistake the deaf person would be seen as cognitively impaired or wrongly diagnosed.
	The psychologist may think the interpreter's explanation about Deaf culture is inappropriate and think she is doing his job.

MNS	The psychologist needs to understand more about Deaf culture and working with deaf people.
	The interpreter should just interpret what the psychologist said and let the deaf person explain about name signs.
	The interpreter's duty is to make sure that she mediates cultural information at all times.
PCS	The information about name signs may impact the evaluation or misrepresent the deaf person's abilities and should therefore be brought out.
	Whether it is the interpreter or the psychologist, an important follow up question that may help in the evaluation would be to ask why he doesn't know how to spell it.

Table 1.1: Dean's prototypical statements for four chosen scenarios (Dean, 2015)

Statements listed in the table above were used as a tool for this study analyses.

2.5.1. The Four Component Model

While Rest was active in moral development research, much of his work has been on the broader subject of moral decision making (Rest 1983; Rest 1984; Rest 1986 in McMahon, 1993). Rest divided ethical decision making into four component stages (see Fig. 2). The first stage is moral sensitivity which represents awareness of the moral issue in a given setting. Moral awareness is the ability to identify moral characteristics of the setting and is central in ethical decision-making processes (Lowry, 2003). The second component is moral reasoning which consists of evaluation of the given situation and decision of an appropriate action. The third step comprises ethical motivation which is intrinsic and propels actual decisions that may be ethical or unethical. The last component is actually the behaviour or decision taken, called ethical character.
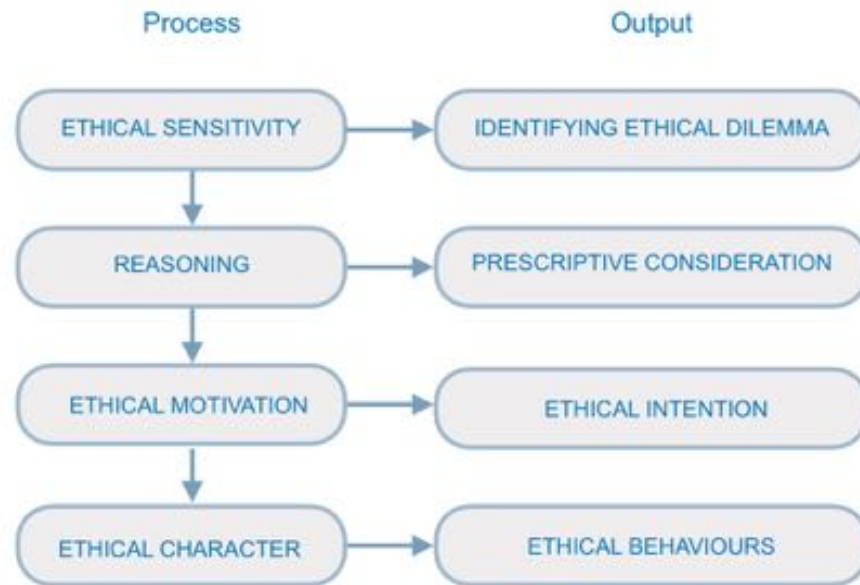
Figure 2: Components of Rest's ethical decision model (Gaudine & Thorne, 2001)

If one is not able to interpret the situation correctly in terms of how people's welfare is affected by possible actions, further steps in ethical decision-making are disenabled or rather misguided. Similarly, Calle-Alberti (2015) in her study found that interpreters rely on common sense when making a decision, which is not helpful for practitioners. Common sense does not imply taking responsibility for the actions; it may only reflect a good intention. Understanding of common sense may also differ between individuals and hence may serve as an unreliable guideline for consistent decision making for a profession (Best, 2016). Dean (2015) shows in her study that community interpreters are lacking training in the area of ethical sensitivity.

Moral judgement has been demonstrated to be in a significant relationship with personality type (Childerston, 1985; Lee, 1980), this study will explore if interpreters with specific personality traits are able to make better reasoning of moral judgements. Since previous studies have looked only at the religious orientation of college students (Childerston, 1985; Lee, 1980), there is clearly a gap in the study of moral judgement and its relationship to personality type.

3. Overview of the Croatian Situation on SLI

Before providing any information about the methodology and results, an overview of the current situation in the field of signed language interpreting in Croatia is given.

At the moment there are around 100 signed language interpreters[6] working in Croatia. It is hard to know exact numbers because it is constantly changing. The concept of freelancing is not applicable to HZJ interpreters. Interpreters are mostly employed by associations. Due to a lot of work that has been done to support Deaf peoples' right to use signed language in all areas of life (National Strategy for Equalization of Opportunities for Persons with Disabilities 2017-2020, 2017), a certain number of interpreters get employed through different projects.

Signed language interpreters in Croatia do not have a formal educational set up. To date, interpreters are persons who acquired Croatian Sign Language (HZJ) growing up with a Deaf family member, or who have picked up the language by socialising with Deaf individuals either at work or in their private time, and/or by attending courses of HZJ. At the moment, there are courses provided at a few Universities and by several associations across Croatia. Most of them are placed in Zagreb since the biggest number of deaf people live in the capital. The latest statistics (from 2016) show that there are around 13,500 people with hearing loss in Croatia (Croatian Institute of Public Health, 2017). This register says that there are 2,861 people that face hearing loss of more than 60 dB. 473 of those people live in Zagreb, which is over 16% of those registered (473 in Zagreb / 2861 total) (Croatian Institute of Public Health, 2017). Unharmonized data is evident since, for example, the Association of the Deaf and Hard of Hearing Zagreb counts 1,030 members (SGINGZ[7], 2019). The real number of signed language users is hard to detect because there is

---

[6] Personal communication with HZJ interpreters and leaders of relevant non-profit organisations
[7] Association of the Deaf and Hard of Hearing of the city of Zagreb

no mechanism established to collect data segregated from general disability data (e.g. older people with hearing loss which do not use Croatian Sign Language).

Another statistic shows that there are 1,069 children with hearing loss living in Croatia (Croatian Institute of Public Health, 2017). All have a right to assistance in education. Deaf children that wish to have Croatian Sign Language interpretation are entitled to assistance via an assistant who possesses signed language skills. Rather than providing the services of an assistant, deaf children should have a right to proper interpreting services. The reason for this is that proper interpreting services, as opposed to someone who may know some signed language, requires fluency in signed language or any other specific communication mode. Individuals hired as interpreters need to be extremely skilled and competent (Napier, McKee, & Goswell, 2005). There is no study on educational interpreting in Croatian context. The available literature on educational interpreting, in general, has shown that deaf children are not provided adequate access to language and to education (Winston, 2004), and often they are faced to work with interpreters with poor skills (Monikowski, 2004). Adults would not subject themselves to this kind of service, but people seem to be willing to pretend that it is acceptable for children (Monikowski, 2004). When talking about designated interpreting, such as what may happen with one deaf child in a classroom full of hearing children, it requires additional skills on top of excellent interpreting skills (Hauser & Hauser, 2008). In the literature, the concept of a designated interpreter model refers to any individual and interpreter who has worked together for a significant period of time (Hauser & Hauser, 2008, p.3). Designated interpreting is not possible if an interpreter embraces the philosophy that he or she is a neutral conduit (Metzger, 1999). An assistant in an educational setting does not meet the requirements as a designated interpreter.

Currently, a lack of available interpreters has an impact on deaf children and the services that they are able to get. A survey conducted by de Wit (2016) shows that there are around 200 Deaf signed language users per interpreter in Croatia (de Wit, 2016). Even though there are an increasing number of

interpreters, it does not meet the high demand for interpreters (de Wit, 2016). Since there is no formal, established education for HZJ interpreters, many people enter the field as assistants in schools, either primary, secondary or tertiary without proper benchmarking.

In order to fill the gap, children of Deaf parents are employed, and for the rest, courses of HZJ are provided. There is an option to take courses at a university (such as the Faculty of Education and Rehabilitation Sciences and Faculty of Teacher Education). Another option is to take courses of HZJ organised by few associations. A Google search produces four results for learning HZJ via a course offered by an association. However, learning the language does not include interpreter training. Some non-profit organisations took it upon themselves to establish interpreters' training, and this resulted in heterogeneous short-term programmes available with the aim to prepare future practitioners for entering the emerging field. Courses for signed language interpretation so far are only available as non-formal education. The content of this training, from the researcher's own experience, consists of signed language, mostly lacking reference to technical and professional aspects of interpreting.

Changes in Croatia are currently underway, but the impact of legal recognitions are yet to be assessed. The changes that Croatia are experiencing are in regards to the legal recognition of Other Communication Systems of Deaf and Deafblind Persons in the Republic of Croatia (2015), a law recognised in the area of education, in order to increase the availability of regular education for children with disabilities. So far, a significant number of teaching assistants have been introduced (National Strategy for Equalization of Opportunities for Persons with Disabilities 2017-2020, 2017). Due to these changes, certain numbers of interpreters get employed through various projects which reflect work certainty while a project is ongoing. Consequently, more projects successfully granted result in the employment of more interpreters. Projects employ interpreters in community-based settings; places like non-profit organisations (implying work in various settings such as medical, justice, social work, etc.), schools and kindergartens. The status of interpreters depends on

the place of employment. For example, work in school garners less remuneration compared to work in kindergartens[8]. It could be because of the 'right to an assistant' in educational setting law.

Although a vast amount of work has been done to ensure the respect of Deaf persons' rights to use signed language in all areas of life (National Strategy for Equalization of Opportunities for Persons with Disabilities 2017-2020, 2017), there is a big step still missing. Further work is needed to push the Croatian Government in the right direction and put forward the first formal training of signed language interpreters. Recognition of Croatian Sign Language interpreters is yet to come. It is crucial to acknowledge the status of signed language interpreters as being on the same level as that of spoken language interpreters. The term 'communication intermediator' ('komunikacijski posrednik') was introduced to the Croatian public as an umbrella concept for several services: signed language interpreting, speech-to-text, lipreading, writing on the palm (more applicable with deafblind users), fingerspelling, and other technical support useful for deaf and deafblind clients. It is crucial to additionally define each of those services as they entail different approaches and different work with clients. Signed language interpreting is a role a practitioner carries which also spans cultural mediation. As earlier studies have shown, interpreters need to adopt flexible roles to meet the needs of clients (hearing and deaf) in different ways. One role is to act as cultural mediator instead of being a "mechanical" interpreter, because of the wide cultural gap between the hearing and the Deaf (Kondo & Tebble, 1997, p.163). This study aims to emphasise that the role of the interpreter carries responsibility which is not the case with other communication intermediators mentioned above.

Establishing formal education would allow HZJ interpreters to gain status as professionals. Professionalisation of signed language interpreting requires establishing mechanisms for adequate education, as well as regulation regarding who can be held professionally accountable for the work as

---

[8] In Croatia kindergarten is not considered to be a school. Children enter schooling system mostly at the age of six or seven which is mandatory.

interactional mediators (Turner, 1995). It would provide practitioners with a theoretical and empirical background, inevitably improving their quality of performance in the field.

Education for signed language interpreting should follow the guidelines addressed in "The resolution on sign languages and professional sign language interpreters" (2016/2952 (RSP)) adopted by European Parliament. The guidelines emphasise the need of formal training at university level, or similar equivalent to 3 years of full-time studies, corresponding to the training required of spoken language interpreters. Pöchhacker (2016) addresses the overriding concern in the literature on imparting the knowledge and skills to the next generation of interpreters. Much of the existing literature is devoted to exploring and considering issues of duration and intensity of training programs which shows that proper education put in place is the foundation for systematic quality service. The European Parliament resolution recognises that the delivery of high-quality signed language interpreting services:

a) is dependent on an objective quality assessment involving all stakeholders,
b) is based on professional qualifications,
c) involves expert representatives from the Deaf community;
d) is dependent on sufficient resources to train and employ signed language interpreters.

Interpreter training courses should include basic concepts of language and communication, language enhancement, skill training in consecutive and simultaneous interpreting, professional ethics, and community-based interpreters addressing client education needs in community-based domains Pöchhacker (2016).

Since formal education for signed language interpreters is not in place in Croatia, interpreters mostly learn on the job how to cope with high interpreting demands in community settings. Without years of learning and training, decisions interpreters make are arguably a reflection of their personality. In order to explore this premise, Croatian Sign Language interpreters were asked

to join this study and answer what would they do in hypothetical scenarios. Each of their answers were examined through Rest's reasoning schema. Lastly, the participants were asked to fill in the HEXACO personality test which consists of six traits: Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O). Honesty-humility and Conscientiousness were further explored if they somewhat related to interpreters' reasoning abilities because the research so far has shown that those two are related to reasoning about social contracts and precautions (Fiddick et al.. 2016; Brase et al. 2019).

If results of Fiddick et al. (2016) and Brase et al. (2019) studies are actually tuned to interpreters' view on an interpreting setting, then individual differences in personality traits could lead to systematic and predictable differences in reasoning. Two personality traits, honesty-humility and conscientiousness, could be considered to be in relation with Rest's moral schema and have never been measured in signed language interpreters.

How Croatian Sign Language interpreters understand the ethical principles and the way they articulate their decision-making in their daily practice has not been a focus of research prior to this study. This study is an initial inquiry of the topic and aims to provide some information regarding the ethical discourse and decision-making processes of Croatian Sign Language interpreters.

4. Methodology

The purpose of this study was to explore if personality traits have any influence on the reasoning behind decision-making of interpreters in community interpreting settings. This research is not entirely novel; rather, it is a combination of previous research regarding the role of signed language interpreters in community settings. As mentioned earlier, there appear to be important differences in the nature of community interpreting as compared to conference interpreting. The decisions that interpreters make in community setting may have bigger impacts on clients' lives and/or work compared to decisions taken in conference settings where an interpreter can be more easily guided by the value of neutrality and fidelity without compromising the value of the setting. Hsieh (2003, p.14) illustrates why is that the case.

> *"[…] interpreters in medical settings can find themselves in a very difficult position. Practitioners' roles in health care settings need to take into consideration that a patient's family member may not want an interpreter to interpret the physician's comments about the patient's poor prognosis; however, a physician may insist on telling the patient about his or her terminal illness even if giving such information goes against the norms of the patient's culture. In addition, an interpreter may feel it is ethically wrong to inform the patient but may face the risk of being fired if he or she refuses to interpret the information. A medical interpreter must resolve these issues and conflicts during the communicative process. Therefore, medical interpreters' performances are not only dependent on other speakers' utterances but also on their understanding of the communicative goals of the interpreting events, the role expectations that others (e.g., physicians, patients, hospitals, and even interpreting agencies) have placed on them, and the contextual factors (e.g., emergency vs. routine follow-up) that are relevant to the interpreting events. Interpreters may adopt a specific communicative goal (e.g., to obtain correct medical history) or a specific role (e.g., physician aide or patient advocate) and choose their interpreting strategies accordingly."*
> (Hsieh, 2003, p.14).

In order to meet the objectives of the study, a mixed methods approach was designed. This approach is a combination of quantitative and qualitative research methods. A mixed methods approach allowed for more than one lens through which to view data (Hale & Napier, 2013); it's also known as multi-strategy design (Robson & McCartan, 2016). Combining research approaches allows researchers to produce a completer and more comprehensive picture of the topic. A combination of research approaches is particularly valuable in real world settings, where the complex nature of phenomena and the range of perspectives that are required to understand them are observed (Robson & McCartan, 2016). When a small sample is studied, outcomes of the study are not justifiably measurable and quantifiable. In this regard, a mixed methods approach allows one to use the advantages of a qualitative approach, which is to look deeply into the content of participants' responses while combining it with a quantitative approach by seeing if any patterns or effects on the sample are perceived.

The research was split into two phases. Firstly, data was collected in one course of action, followed by a conversion of responses into codes and ready-to-read data for statistical analyses. Each participant received an email which contained the HEXACO personality test, hypothetical scenarios, some personal parameters and demographic data. Within the HEXACO personality test interpreters respond to a series of 100 statements. On a Likert scale from 1 to 5, participants decide how much they agree or disagree with various statements. The results of each personality trait is computed from their responses. Scenarios are designed differently, more in light of a qualitative approach whereby practitioners receive questions framed as hypothetical scenarios, and they are able to write down their response without any limitations. Once I received the responses, I coded them on the sentence level. Sentences that were not expressing reasoning were coded as "0" and the ones that were expressing reasoning were coded according to Rest's moral schema: PIS (personal interest schema), MNS (maintaining social norms) or PCS (post-conventional thinking).

As a researcher, I have background knowledge in different research methodologies that I gained during my Masters in Sociology. My first master thesis required implementing knowledge of qualitative methods by designing interviews conducted with Deaf women and experts in the field of the labour market for persons with disabilities and Deaf persons. This time I am applying a mixed methods approach to marry my interest in statistics with valuable insight into Croatian Sign Language interpreters on an individual level. I hope to give back to my community where I started to work as an interpreter, to help my fellow colleagues as practitioners and the process of shaping the profession.

Although I have experience and an interest in statistics, I sought support from Izvor Rukavina in statistical procedures; however, all the subsequent data analysis and resulting inferences are exclusively mine. Rukavina is a lecturer at University of Zagreb, at The Faculty of Humanities and Social Sciences. He teaches statistics at the Department of Sociology which makes him an expert in SPSS[9].

A large part of this work centres on moral reasoning. This study would not be possible without the support of my mentor, Robyn Dean, who helped me code utterances for further analyses. Her long-lasting work on consequences- based approaches in community interpreting, as well as research on signed language interpreting and Rest's moral reasoning schema, makes her the ideal person to ensure that the coding process is done correctly.

To remind readers, this study was created to find answers to the following research question:

1. Is there a relationship between personality traits of interpreters and their reasoning abilities?

---

[9] SPSS is a software package used for statistical analysis.

Furthermore, to answer the following questions by looking at a sample of Croatian interpreters:

2. Is there a relationship between honesty-humility and any model of Rest's moral reasoning?
3. Is there a relationship between conscientiousness and any model of Rest's moral reasoning?

To test the above hypotheses, two phases of research were planned. First, a mail questionnaire was designed for distribution in Croatia, drawing on literature from personality psychology and human reasoning. The survey was designed to determine the incidence and interrelations among sociological and psychological variables. I compared respondents' personality traits with their reasoning regarding decisions they made in hypothetical interpreting scenarios. I also added some personal parameters in the survey, such as their route to the profession, years of experience in signed language interpreting, etc. Demographic information was secured in order to develop a profile of the participants and to allow for examination of the relationship among these variables.

Email-dependent research has both positive and negative considerations. The benefits include the possibility to interview people with no travel costs; it gives participants time for reflection; it provides the option to say things that would not be said face-to face (Robson & McCartan, 2016). Disadvantages of this method include struggles in obtaining a representative sample by ensuring that the person responding is who you think they are; the researcher missing the opportunity to receive nonverbal cues; long-lasting ethical issues when participants fail to continue the interview because they have decided to withdraw from the interview but have not told their interviewer (Robson & McCartan, 2016). As I was not based in Croatia while I was conducting this study (due to international work), email-dependent research seemed the best way to approach this research.

4.1. Participants

For the reasons mentioned, as a methodological approach, I decided to send a research package via email to signed language interpreters in Croatia. The research package contained the HEXACO personality test, hypothetical scenarios, some personal parameters and demographic data. The research package was sent to a contact list made up of interpreters that were attending a workshop I organised in December 2018. This workshop was a final task for the module of reflective practice in the EUMASLI programme. Participants were asked after the workshop if they would like to participate in this study and given the opportunity to leave their email address. Ten participants (out of 15) left their email address, and they were encouraged to send the email to other colleagues. A separate email was sent to three other organisations which employ/are in touch with Croatian Sign Language interpreters encouraging them to disseminate the initial email to as many interpreters as possible.

A total of 37 responses were received. This is a high percentage of replies since there are approximately 100[10] practitioners working as Croatian Sign Language interpreters in Croatia 2019. As I mentioned in Chapter 3, the number of interpreters is fluctuating. Relying on approximate numbers, the response rate represents 37% of the profession (37 respondents/an assumed pool of 100 working practitioners) and was considered adequate. Four of the responses were incomplete and had to be excluded from further processing. In total, this study comprises the responses of 33 Croatian Sign Language interpreters.

Since there is no formal accreditation of Croatian/Croatian Sign Language interpreters, experience in community interpreting was an essential criterion for participation in the study. Hence all interpreters were eligible and could self-select to participate in the study.

---

[10] Personal communication with HZJ interpreters and leaders of relevant non-profit organisations

4.2. The Instrument

For the purposes of this study, a package of research questionnaires was designed. As stated previously, the research package contained hypothetical scenarios, some personal parameters and demographic data, and the HEXACO personality test.

The first questionnaire was a combination of a series of four scenarios, personal parameters and demographic data. The scenarios used are cited by Dean (2015) who applied them in her work using six scenarios from a webinar delivered. For the purposes of this study, only four of them were selected. The four that were selected represented community settings interpreting; two represented issues around message transfer or cultural information; two of them were not representative of these issues. Questions soliciting personal parameters and demographic data included asking about which city/town where the participant works, how many years of experience they have as a signed language interpreter, in which area of interpreting do they predominantly work, what is their previous job, do they plan to stay in this profession, and some personal data such as age and gender. The research package is available in appendices.

For the second portion, each participant was asked to complete the HEXACO personality test based on a 100-item version (HEXACO-PI-R, 2019). Within this context, participants of this study were scanned through six personality traits: Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O).

The research package included general information of the aim and purposes of the study, a consent form, and some details about the researcher.

5. Results

The original number of responses for the email research package totalled 37 participants, but the total reviewed for this study was 33. As explained previously, there were four responses removed from data analysis due to incompletion of the HEXACO test, scenarios or because not all sets of the documents were sent back to researcher. The research was focused on current working signed language interpreters. Both full-time and part-time working interpreters were accepted as participants in this study.

5.1. Demographics

Participants who provided age information varied from 21 to 60 years of age (of the 33 participants who met the criteria, one did not report their age). Seven of them were under the age of 30; 17 participants were under the age of 31 to 40; eight of them were over the age of 41. There were 25 respondents who identified as female and 8 as male. Results also show that respondents come from 12 different places across Croatia. Due to the small number of interpreters, exact places and numbers of participants in each area will not be provided to avoid any disclosure of their privacy.

Participants were also asked to declare their working experience. Results were as follows: three participants have up to one year of experience; 14 responded that their experience is over one year but under five years; seven of them have up to 10 year's working experience; nine of the participants have over ten years of experience (see Figure 5).

Most of the participants have deaf family members and found that to be their motivation to become signed language interpreters. Other reasons given included 'natural progression after attending signed language courses'; 'progression after working/hanging out with deaf'; some participants 'want to learn something new'; one of them found it as an option because there were no jobs available in their previous profession or another profession for which they were training. Figure 3 below is a visual representation of participants' motivation to become a signed language interpreter.

Figure 3: Motivation to become signed language interpreters

Even though participants reported different motivations to enter the field, most of them plan to stay. There is a low number of participants that plan to find another job, even to stay in the field by having interpreting as a side job (see Fig. 3.1).
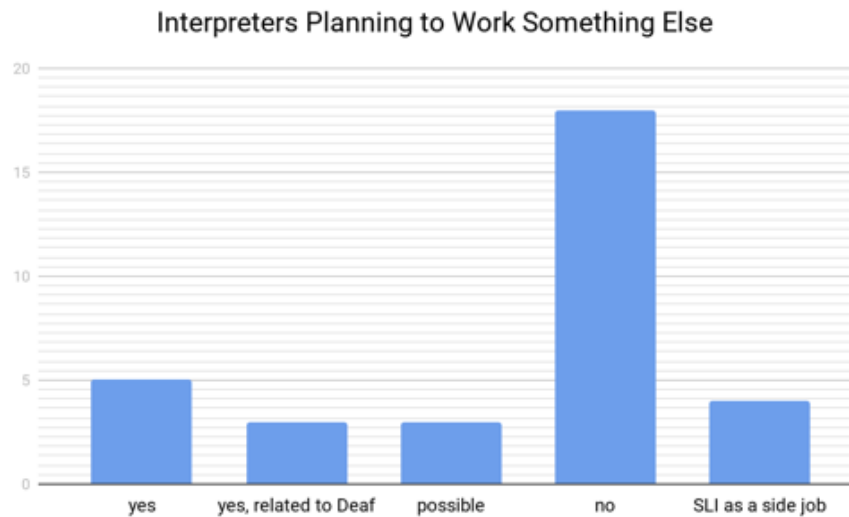

Figure 3.1: Interpreters planning to work something else

5.2. Reasoning

Participants were asked to share what they would do in four hypothetical interpreting scenarios, and they were expected to give the reasoning behind their decision. Responses were coded on a sentence level. The coding design is based on Dean (2015) who took prototypical statements based on Rest's moral schema. Sentences could be a reflection of one of the following: personal interest of the interpreter (PIS) which means an interpreter is showing concern for those things that directly impact them or their in-group; maintaining norms (MNS) which means that a practitioner is expressing concerns for keeping within the conventions a priori established (Dean, 2015); post-conventional thinking (PCS) which means that an interpreter is showing a willingness to understand those norms within a particular context and, when necessary, change them in order to consider all parties involved (Rest et al., 1999). The coding system in this study is based on the likelihood that the participants' ethical discourse is a reliable predictor of how they might respond to these ready-made statements.

There were some sentences given by participants that did not express any reasoning. These were coded as 'no reasoning'. It is important to mention that there were also sentences that *sounded* like certain reasoning; however, the reasoning was not as explicit.

An example of a sentence that *sounds* like the maintaining norms schema (MNS):

"Interpreters are not competent to say anything, they have to be neutral."

"Interpreter's job is to help interpret, private things should stay private."

The first sentence is an example of showing concern for competence which implies concern for the impact of the decision; however, it is justified with norms interpreters must follow. The second sentence also *sounds* like a rule which justifies MNS reasoning. Although value of privacy is a concern, there is nothing

else saying why it should be private. More examples are available further in the text.

Overall, there were 202 utterances coded. Of these, 26 were coded as PIS, 80 as MNS, 54 as PCS and 26 as 'no reasoning'. Furthermore, 1 sentence was coded as 'maybe PIS', 5 sentences were coded as 'maybe MNS' and 10 as 'maybe PCS'. Hence 176 utterances remained to include in analyses, or 160 codes if 'maybe' statements are excluded. Utterances coded 'maybe' are not included in quantitative data because results have not shown any differences if included compared to excluding them. Qualitative part keeps the memory of those sentences because it gives valuable insight into interpreters reasoning abilities.

Some example analyses of statements per each scenario follows.

An example of a prototypical statement in Scenario 1 that falls under personal interest schema (PIS) is:

"If the interpreter provides any information, the deaf person would be wrongly diagnosed."

"Interpreter is taking care of his/her own mental health."

PIS is an example of reasoning where concern for the interpreter is expressed or are examples of responsibility orientation. Responsibility orientation refers to an overly direct and inflated perception of one's actions on an outcome and/or on the welfare of others (Dean, 2015, p.153). PIS is also reasoning that shows moral concern for future colleagues where there is an interest to protect future interpreters from similar requests: *"Interpreters always need to make sure they behave in ways that do not set negative precedence for future interpreters"*, or concern for the interpreter. However, no one provided that reasoning. If reasoning is presented in a way which shows concern for a patient, although non-probabilistic to happen, like if a psychiatrist would not consider all evidence made available in order to arrive at a diagnosis, it is representative of a PIS statement (for detailed information see Dean, 2015). A second type of

42

statement also shows PIS reasoning - where an interpreter expresses their own wellbeing and how they are directly impacted by the situation.

Sentences that *sound* like PIS:

"If an interpreter does not know the deaf person well, they do not get involved."

What makes this statement *sound* like PIS is the fact that they do not say anything about the impact on the patient. The interpreters' concern is for their own relation with the client and lacks consideration of the consequences in the immediate situation with the psychiatrist.

Utterances that are representative of MNS are:

"The code of ethics does not allow interpreters to provide personal opinions."

"The psychiatrist needs to understand the function and role of the interpreter."

"Interpreters are not qualified or trained to respond to such questions but can always offer to interpret."

"The interpreter should explain the role of interpreters."

"A psychiatrist asking interpreters a question is not professional behaviour. Interpreters should not give any opinion about the mental health of the person they are interpreting to."

"The interpreter's opinion is irrelevant and should not be said for any reason."

The first sentence sounds like interpreters are following norms by not giving their opinion; however, it also shows a lack of understanding regarding what psychiatrists need in order to give a valid diagnosis. The interpreter should be there in order to enable the psychiatrist to execute their job properly. The second sentence sounds like an overly-learned message which marginalises interpreters from possible consequences.

Utterances that reflect a maintaining norms schema are more "plain sailing" for a interpreter as they reference a list of rules for normative behaviours, draw professional boundaries that are established by a norm, and propose another session to interpret as a consolation offering for not cooperating otherwise (Dean, 2015).

Lastly, post-conventional thinking (PCS) statement show evidence that interpreters want to be cooperative in furthering the psychiatrist's goals and the mental health needs of the patient, or that the interpreters are expressing concern for the diagnostic and treatment outcomes for the deaf patient (Dean, 2015).

Examples of PCS statements:

"The accurate evaluation of depression in psychiatry may require the interpreter to explain any important communicative qualities of the deaf patient."

"The sooner the deaf person is diagnosed the more quickly he will be able to access treatment for his mental illness."

"The interpreter is taking care of the dignity and independence of the client."

The first two sentences are prototypical statements taken from Dean (2015) which present Rest's post-conventional reasoning. The last one is an example of interpreter reasoning which is values-based.

Sentence that *sound*[11] like PCS sentence:

"An interpreter will do according to the situation; if the doctor is right then the interpreter will confirm his diagnosis; otherwise, he/she will explain the current situation."

---

[11] Sentence sounds like PCS statement, although it is not representative of Rest's definition of PCS reasoning. The researcher is 'pushing' it in the box of PCS by 'reading between the lines'. Same can be later found for MNS sentences. The researcher is providing this information to allow a reader to understand what would make a 'sounds' PCS reasoning to be an example of Rest's PCS reasoning.

This sentence *sounds* like PCS because the interpreter is taking into consideration the situation he/she is in and what consequences it may have on the deaf client. This does lack reasoning regarding what impact a wrong diagnosis may have on the patient.

Scenario 1: The Psychiatrist's Question			
Code	PIS	MNS	PCS
Frequency	5	35	8
Frequency (maybe included)	6	37	10

Table 2: Number of utterances coded in Scenario 1 according to moral reasoning schema

In the second scenario there are several typical PIS statements:

"The family is likely to be angry with the interpreter if she denies their request."

"The interpreter would be giving this deaf patient access to their true diagnosis."

Those two statements express personal interest and a responsibility orientation. In the first statement, concern for interpersonal discord is expressed, while the second one shows concern that the family would collectively conspire to withhold information from another family member who is dying, which is not probabilistically high (for a more in-depth discussion, see Dean, 2015).

In this case, there are four prototypical and representative statements that represent MNS reasoning:

"The family and medical team need to understand the role/ethics of the interpreter."

"The ethical code of the profession requires interpreters to always render the message faithfully."

"The medical team should be addressing this request; the interpreter is not the right person to talk to."

45

"Interpreters always interpret everything as it is spoken/signed."

The third sentence is a bit divergent by expressing how interpreters shift responsibility on to the medical team. Other reasonings represent normative messages because they give reference to the ethical code and role that is already given *a priori*. The most common one, MNS reasoning, noted is the fourth one: *"Interpreters always interpret everything as it is spoken/signed."*

PCS reasonings taken from Dean (2015) have been distributed rather equally:

"Deaf people have a right to access information that impacts their health."

"The impact of this choice on the family and the medical team and their ability to care for the patient should be considered."

"The family's reason for this should be considered and included in the decision."

The first and second sentences express values of the medical setting. Those sentences are representative of PCS because they go beyond shifting the interpreter's responsibility on to medical team, but it really takes into consideration work that practicians are doing in order to ensure best care for the deaf client, and it considers the role family may have in an individual's life.

Some other PCS statement noticed are:

"The interpreter is taking care of dignity and independence of the client."

"The interpreter would consider a family's request in order to give them peace and not to burden the deaf patient."

These reasonings are providing concern for the outcome of the deaf client which are in line with PCS reasoning. Interpreters can express concern for the outcome in different ways. One example was: *"Deaf clients deserve to be fully included in the discussion. It is not fair to always try to overprotect them because of their handicap."* This is a great example of interpreters' moral sensitivity and moral motivation.

Scenario 2: The Family Request			
Code	PIS	MNS	PCS
Frequency	5	24	22
Frequency (maybe included)	5	24	24

Table 2.1: Number of utterances coded in Scenario 2 according to moral reasoning schema

The third scenario has several PIS statements:

"Complying with this request may make the deaf parents angry or cause them to be confused as to what interpreters are supposed to do."

"The interpreter is taking care of his/her own mental health."

The first one is an example of a prototypical statement taken from Dean (2015) and shows concern for interpersonal discord. The second one shows personal interest too, because those reasonings lack direct consequences clients (child, parents) may experience.

Responses related to MNS are expressing boundaries between the interpreter's job and a teacher's job, mentioning obeying an ethical code and proposing to help a teacher know about the interpreting profession and its normative functions (Dean, 2015).

"To do as the teachers requested would violate an ethical tenet."

"The interpreter should not do this and should explain her role to the teacher to avoid future requests."

"It is important for the teacher to understand the role of the interpreter."

"These tasks should be done by the teacher not the interpreter (just like with hearing parents), the interpreter could offer to interpret."

Another MNS statement specific to the Croatian situation is:

"The interpreter should contact the coordinator since they have all necessary contacts."

That statement is rule based, as interpreters are advised to inform coordinators at the Association of the Deaf who organise interpreters and try to manage and support deaf-related issues.

Expressing concern for helping the teacher complete his/her tasks for the sake of the deaf parents (and consequently their child) is an example of a PCS statement. There are two possible reasonings:

"The interpreter should help the teacher who may be less accustomed to the technologies that allow deaf/hearing people to communicate."

"The interpreter considers ways that she can help the teacher in communicating with the parents to ensure the parents get the information."

The second statement was the most used example of PCS reasoning. Some other PCS statements *sounded* like expressing concern for parents and child's best interest, so they were too coded as PCS. For example:

"It is easier for interpreters to explain the report in SL to parents."

This proves that interpreters understand that parents need to get the information in the best interest of their child.

Scenario 3: The Teacher's Request			
Code	PIS	MNS	PCS
Frequency	3	15	11
Frequency (maybe included)	3	17	17

Table 2.2: Number of utterances coded in Scenario 3 according to moral reasoning schema

The last scenario included two PIS statements, of which the first one was predominantly used:

"The psychologist needs to understand more about Deaf culture and working with deaf people."

"The interpreter is taking care of his/her own mental health."

The first sentence is lacking acknowledgement of immediate issues which categorie the concern as personal interest. That is the example seen in the Dean (2015) statement. Why the deaf person does not know the name of his/her father is assumed to be due to linguistic or sociocultural reasons, but it could also be a cognitive change or for social reasons (Dean, 2015, p.160). The second reasoning is an example of the earlier PIS reasoning explained.

The MNS reasonings are again showing concern regarding a normative message, assuming that the deaf person would notice misunderstanding and provide explanation to the psychologist about name signs (this assumes the deaf person has full capacity). The second MNS brings concerns for duty and the rules (Dean, 2015, p.160):

"The interpreter should just interpret what the psychologist said and let the deaf person explain about name signs."

"The interpreter's duty is to make sure that she mediates cultural information at all times."

The PCS reasoning reveals the concern that a psychologist's misunderstanding may negatively impact the client. The last statement indicates a concern for returning to the why behind the unknown (Dean, 2015, p.161).

"The information about name signs may impact the evaluation or misrepresent the deaf person's abilities and should therefore be brought out."

"Whether it is the interpreter or the psychologist, an important follow up question that may help in the evaluation would be to ask why he doesn't know how to spell it."

There were several reasonings that sounded like PCS:

49

"The interpreter would try anything to ensure an estimation of a real diagnosis."

"The interpreter needs to make sure the client understands his/her signing."

Both of those sentences are considering consequences hence show PCS reasoning.

Scenario 4: The Psychologist's Evaluation			
Code	PIS	MNS	PCS
Frequency	13	6	13
Frequency (maybe included)	13	7	13

Table 2.3: Number of utterances coded in Scenario 4 according to moral reasoning schema

There seems to be the biggest discrepancy in the third scenario where around one third of PCS sentences seem to *sound* like PCS. What those practitioners have in common is the plan to stay in the field and work as Croatian Sign Language interpreters, and more than half of them are CODA's. The number is to small to make any generalisations.

Overall, it seems that 50% (excluding 'maybe' sentences) of utterances are expressed concerning MNS (80 MNS codes / 160 total number of utterances), almost 34% are PCS, and around 16% are PIS. If 'maybe' sentences are included, there is a slight difference in the number which means 48% of sentences are coded as MNS, 36% as PCS and 15% as PIS.

5.4. Personality and Reasoning Skills

Before exploring any correlation between personality traits and reasoning skills, I want to explore if the sample follows the normal distribution from a population in regards to Honesty-humility and Conscientiousness. I used the One Sample Kolmogorov-Smirnov test for testing if a variable follows a normal distribution in a population. Both scales, Honesty-humility and Conscientiousness are normal distributions (see Fig. 4 and 4.1).
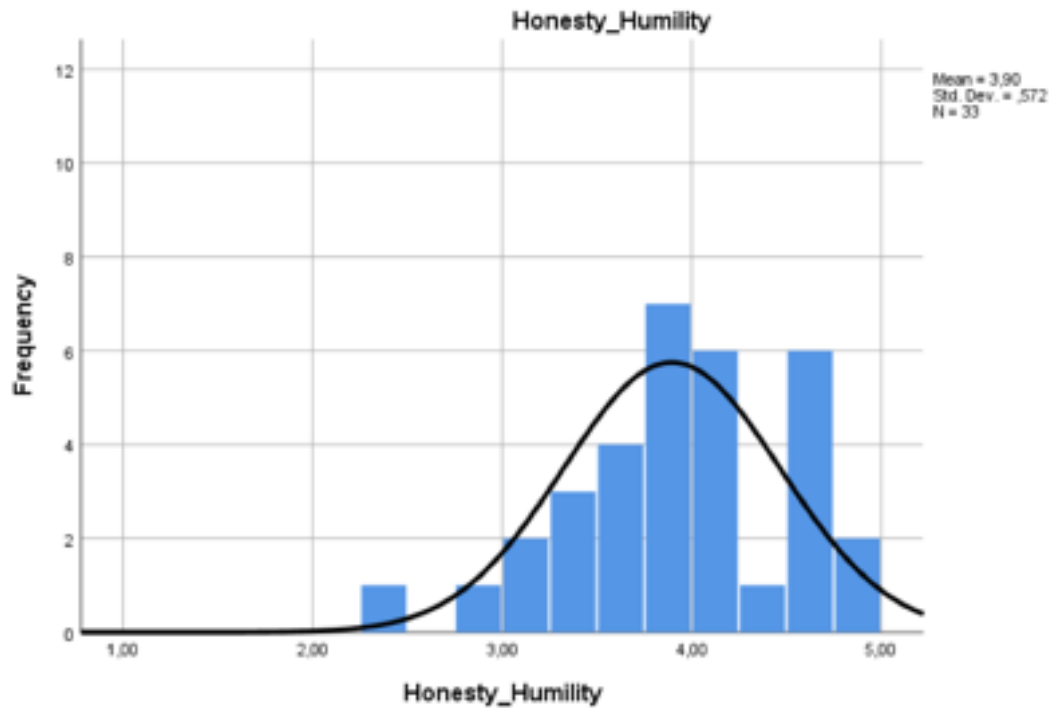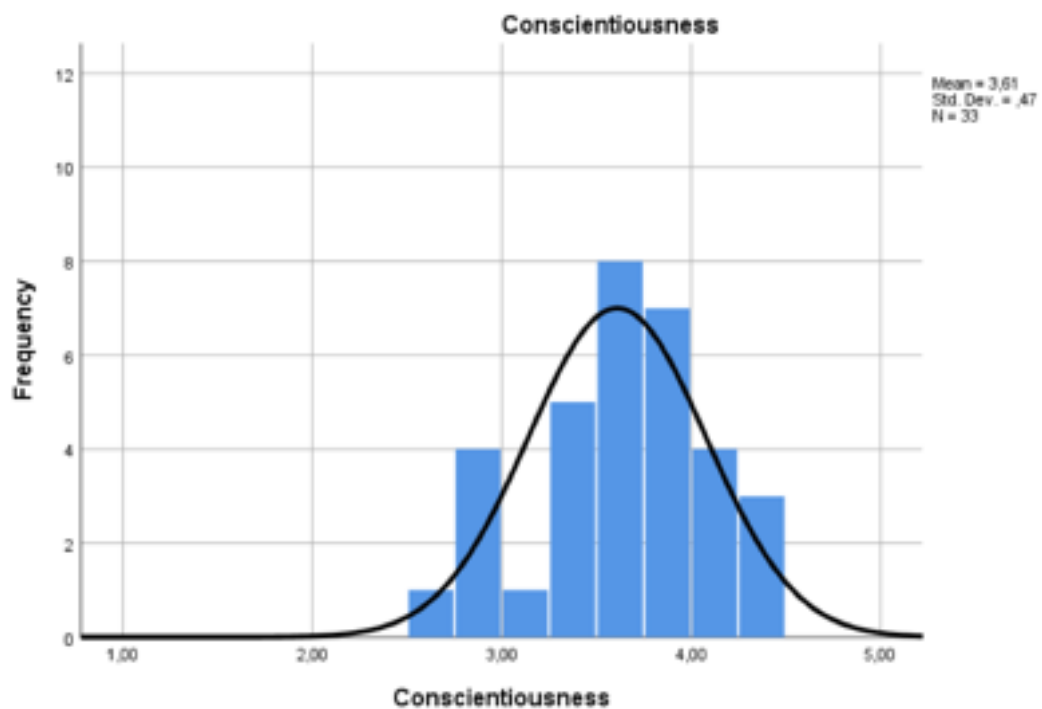
Figure 4: Distribution of Honesty-humility

Figure 4.1: Distribution of Conscientiousness

All other scales of personality traits, except Extraversion and Altruism, are normally distributed too. Extraversion and Altruism seem to be more on the right side of the graph which means participants in this sample are higher on those

two traits. For the purposes of this study, Honesty-humility and Conscientiousness are scrutinised in more detail.

The graph below (see Fig. 4.2) is a representation of percentile numbers on each personality trait [12]. Dots in the graph below present the average respondent.
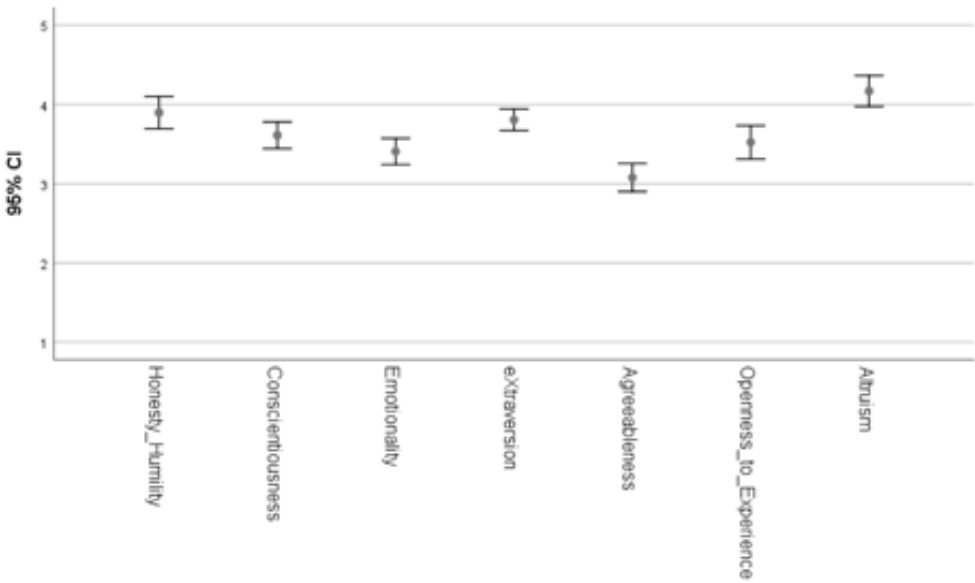

Figure 4.2: Percentage of respondents on each personality trait

For further analyses, sentences that 'sounded' like certain reasoning (either PIS, MNS, or PCS) were excluded because results do not differ considerably.

In order to see if there is any correlation of personality trait with reasoning skills, the Spearman's rank-order correlation is used. This nonparametric test is also known as Spearman Rho, which shows Spearman's correlation coefficient that measures the strength and direction of association between two ranked variables. Personality traits, as well as coded reasoning skills, are considered ranked variables.

---

[12] The percentile indicates the percentage of respondents whose scores are below a given number. So, 10% of respondents are below the 10th percentile, 50% of respondents are below the 50th percentile, and 90% of respondents are below the 90th percentile. The 50th percentile is median and represents the typical or average respondent. Dots in the graph below presents the average respondent; lines below and under those dots represent first and third quartile, and altogether 50% of results fall under this span.

For each coded reasoning, Spearman's correlation coefficient was measured in order to see if there is any correlation with any personality trait. Although this research centres on the effects of two personality traits - Honesty-humility and Conscientiousness - correlation has been scrutinised on all of the traits since there were available scores. From the table below (see Table 3) it is evident that PIS statements correlate only with Conscientiousness. However, the correlation is very weak and statistically not significant (p>0.05).

Correlations			TOTAL_PIS	Honesty_Humility	Conscientiousness	Emotionality	eXtraversion	Agreeableness	Openness_to_Experience	Altruism
Spearman's rho	TOTAL_PIS	Correlation Coefficient	1,000	-,046	-,230	,023	,124	,034	,060	,013
		Sig. (2-tailed)	.	,800	,198	,897	,491	,849	,739	,942
		N	33	33	33	33	33	33	33	33
	Honesty_Humility	Correlation Coefficient	-,046	1,000	,679**	,235	,044	,363*	,039	,540**
		Sig. (2-tailed)	,800	.	,000	,189	,807	,038	,829	,001
		N	33	33	33	33	33	33	33	33
	Conscientiousness	Correlation Coefficient	-,230	,679**	1,000	,083	,206	,317	,260	,419*
		Sig. (2-tailed)	,198	,000	.	,647	,251	,073	,143	,015
		N	33	33	33	33	33	33	33	33
	Emotionality	Correlation Coefficient	,023	,235	,083	1,000	,179	-,035	-,245	,192
		Sig. (2-tailed)	,897	,189	,647	.	,320	,845	,169	,285
		N	33	33	33	33	33	33	33	33
	eXtraversion	Correlation Coefficient	,124	,044	,206	,179	1,000	,288	,140	,380*
		Sig. (2-tailed)	,491	,807	,251	,320	.	,104	,436	,029
		N	33	33	33	33	33	33	33	33
	Agreeableness	Correlation Coefficient	,034	,363*	,317	-,035	,288	1,000	-,059	,519**
		Sig. (2-tailed)	,849	,038	,073	,845	,104	.	,744	,002
		N	33	33	33	33	33	33	33	33
	Openness_to_Experience	Correlation Coefficient	,060	,039	,260	-,245	,140	-,059	1,000	,036
		Sig. (2-tailed)	,739	,829	,143	,169	,436	,744	.	,844
		N	33	33	33	33	33	33	33	33
	Altruism	Correlation Coefficient	,013	,540**	,419*	,192	,380*	,519**	,036	1,000
		Sig. (2-tailed)	,942	,001	,015	,285	,029	,002	,844	.
		N	33	33	33	33	33	33	33	33

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 3: PIS and personality traits

Further analyses reveal that MNS has some indications of correlation with Openness to Experience. A very low correlation is spotted with Honesty-humility and Conscientiousness, too. However, none of the correlations are statistically significant (p>0.05).

Correlations			TOTAL_MNS	Honesty_Humility	Conscientiousness	Emotionality	eXtraversion	Agreeableness	Openness_to_Experience	Altruism
Spearman's rho	TOTAL_MNS	Correlation Coefficient	1,000	,206	,184	,038	-,074	-,037	,293	,010
		Sig. (2-tailed)	.	,250	,304	,833	,681	,840	,098	,955
		N	33	33	33	33	33	33	33	33
	Honesty_Humility	Correlation Coefficient	,206	1,000	,679**	,235	,044	,363*	,039	,540**
		Sig. (2-tailed)	,250	.	,000	,189	,807	,038	,829	,001
		N	33	33	33	33	33	33	33	33
	Conscientiousness	Correlation Coefficient	,184	,679**	1,000	,083	,206	,317	,260	,419*
		Sig. (2-tailed)	,304	,000	.	,647	,251	,073	,143	,015
		N	33	33	33	33	33	33	33	33
	Emotionality	Correlation Coefficient	,038	,235	,083	1,000	,179	-,035	-,245	,192
		Sig. (2-tailed)	,833	,189	,647	.	,320	,845	,169	,285
		N	33	33	33	33	33	33	33	33
	eXtraversion	Correlation Coefficient	-,074	,044	,206	,179	1,000	,288	,140	,380*
		Sig. (2-tailed)	,681	,807	,251	,320	.	,104	,436	,029
		N	33	33	33	33	33	33	33	33
	Agreeableness	Correlation Coefficient	-,037	,363*	,317	-,035	,288	1,000	-,059	,519**
		Sig. (2-tailed)	,840	,038	,073	,845	,104	.	,744	,002
		N	33	33	33	33	33	33	33	33
	Openness_to_Experience	Correlation Coefficient	,293	,039	,260	-,245	,140	-,059	1,000	,036
		Sig. (2-tailed)	,098	,829	,143	,169	,436	,744	.	,844
		N	33	33	33	33	33	33	33	33
	Altruism	Correlation Coefficient	,010	,540**	,419*	,192	,380*	,519**	,036	1,000
		Sig. (2-tailed)	,955	,001	,015	,285	,029	,002	,844	.
		N	33	33	33	33	33	33	33	33

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 3.1: MNS and personality traits

Graphs below show dissipate of MNS on two personality traits. Graphs allow a reader to see that there is no pattern in the dispersion of MNS utterances according to personality traits.
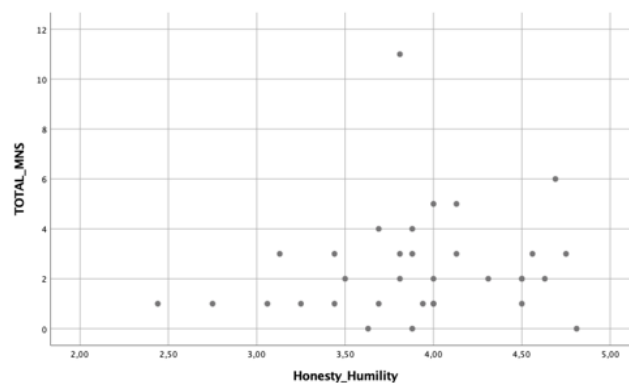

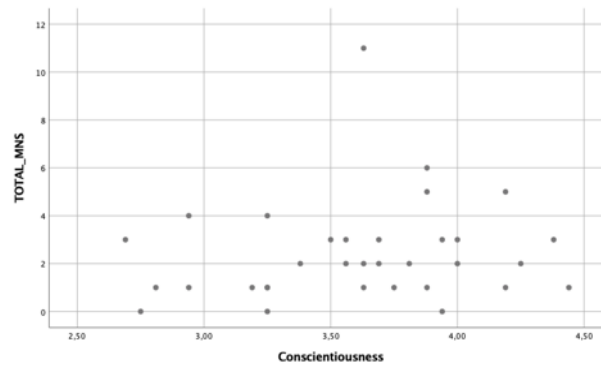*Figure 4.3: MNS and Honesty-humility*

Figure 4.4: MNS and Conscientiousness

The last table from Spearman's rank-order correlation shows that there are no statistically significant connections between PCS and personality traits, although there is a slight correlation between PCS and Agreeableness, as well as Extraversion (p>0.05).

			TOTAL_PCS	Honesty_Humility	Conscientiousness	Emotionality	eXtraversion	Agreeableness	Openness_to_Experience	Altruism
Spearman's rho	TOTAL_PCS	Correlation Coefficient	1,000	-,113	-,047	,156	,217	-,278	,125	-,190
		Sig. (2-tailed)	.	,531	,795	,385	,224	,117	,487	,290
		N	33	33	33	33	33	33	33	33
	Honesty_Humility	Correlation Coefficient	-,113	1,000	,679**	,235	,044	,363*	,039	,540**
		Sig. (2-tailed)	,531	.	,000	,189	,807	,038	,829	,001
		N	33	33	33	33	33	33	33	33
	Conscientiousness	Correlation Coefficient	-,047	,679**	1,000	,083	,206	,317	,260	,419*
		Sig. (2-tailed)	,795	,000	.	,647	,251	,073	,143	,015
		N	33	33	33	33	33	33	33	33
	Emotionality	Correlation Coefficient	,156	,235	,083	1,000	,179	-,035	-,245	,192
		Sig. (2-tailed)	,385	,189	,647	.	,320	,845	,169	,285
		N	33	33	33	33	33	33	33	33
	eXtraversion	Correlation Coefficient	,217	,044	,206	,179	1,000	,288	,140	,380*
		Sig. (2-tailed)	,224	,807	,251	,320	.	,104	,436	,029
		N	33	33	33	33	33	33	33	33
	Agreeableness	Correlation Coefficient	-,278	,363*	,317	-,035	,288	1,000	-,059	,519**
		Sig. (2-tailed)	,117	,038	,073	,845	,104	.	,744	,002
		N	33	33	33	33	33	33	33	33
	Openness_to_Experience	Correlation Coefficient	,125	,039	,260	-,245	,140	-,059	1,000	,036
		Sig. (2-tailed)	,487	,829	,143	,169	,436	,744	.	,844
		N	33	33	33	33	33	33	33	33
	Altruism	Correlation Coefficient	-,190	,540**	,419*	,192	,380*	,519**	,036	1,000
		Sig. (2-tailed)	,290	,001	,015	,285	,029	,002	,844	.
		N	33	33	33	33	33	33	33	33

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Table 3.2: PCS and personality traits

Dispersion is detected on PCS and personality traits too, so clearly there are no patterns to find.
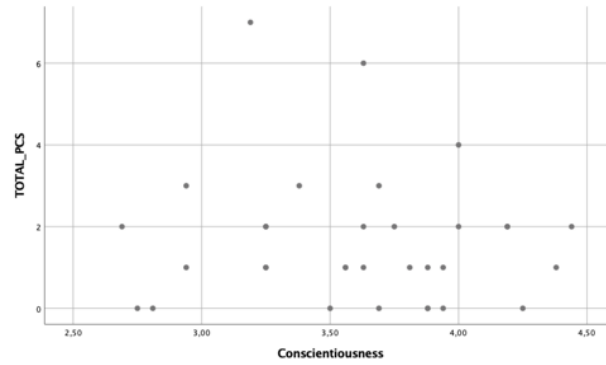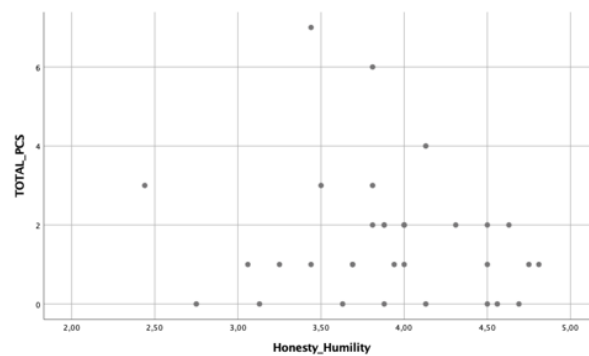
Figure 4.5: PCS and Conscientiousness

Figure 4.6: PCS and Honesty-humility

The sample is big enough[13] for a parametric test to be applied because analyses are based on 33 Croatian Sign Language interpreters (N>30).

Indices are not distributed normally, which is expected (see graphs below). The testing distribution of PIS, MNS, and PCS confirmed that they are not normally distributed, also expected.

For this reason, indices are better presented by a boxplot[14].

---

[13] When N>30 parametric test applies

[14] A boxplot is a standardised way of displaying the distribution of data based on the following: minimum result, first quartile, median, third quartile, and maximum result. A boxplot also shows where outliers are and what their values are. It also tells us if data is symmetrical, how tightly data is grouped, and if and how data are skewed.
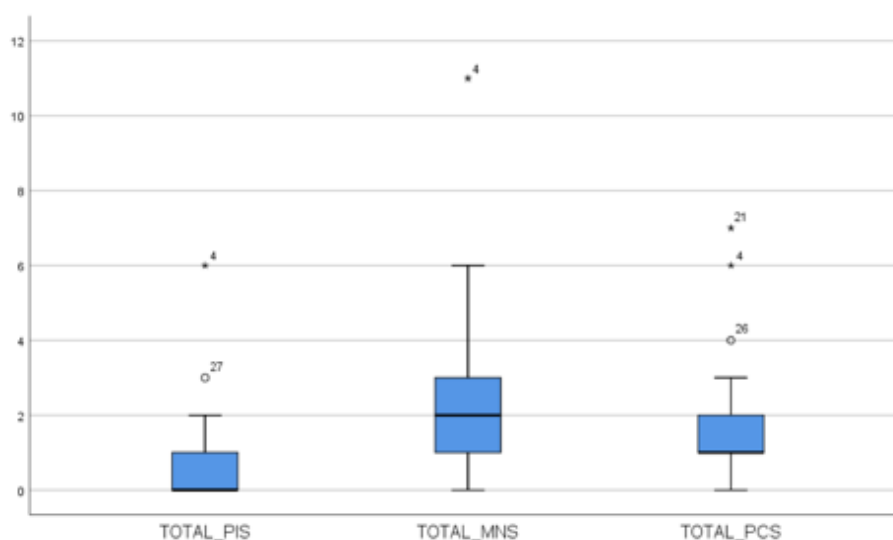
Figure 4.7: Distribution of coded reasoning

The median is presented with a bold line in the square. The end of squares represents the first and third quartile (50% of results fall inside of the square), which shows us that 50% of interpreters expressed up to one PIS statement; 50% of the interpreters in the sample used one to three sentences which expressed MNS reasoning; 50% of practitioners used one or two PCS reasonings in this research. The Figure 4.3 shows that PCS statements have the most of outliers. Interpreters seem to be scattered in regards to the number of reasonings which follow consequences-based thinking.

5.4.1. Years of Experience

The range of years of experience varies in the sample, from six months to over 20 years of experience (Fig. 5). 42% of interpreters have up to five years of working experience. 27% have been working for over 10 years as interpreters. A smaller number of interpreters' report experience between five to 10 years, and lastly, there are 9% of participants that have less than a year of experience.
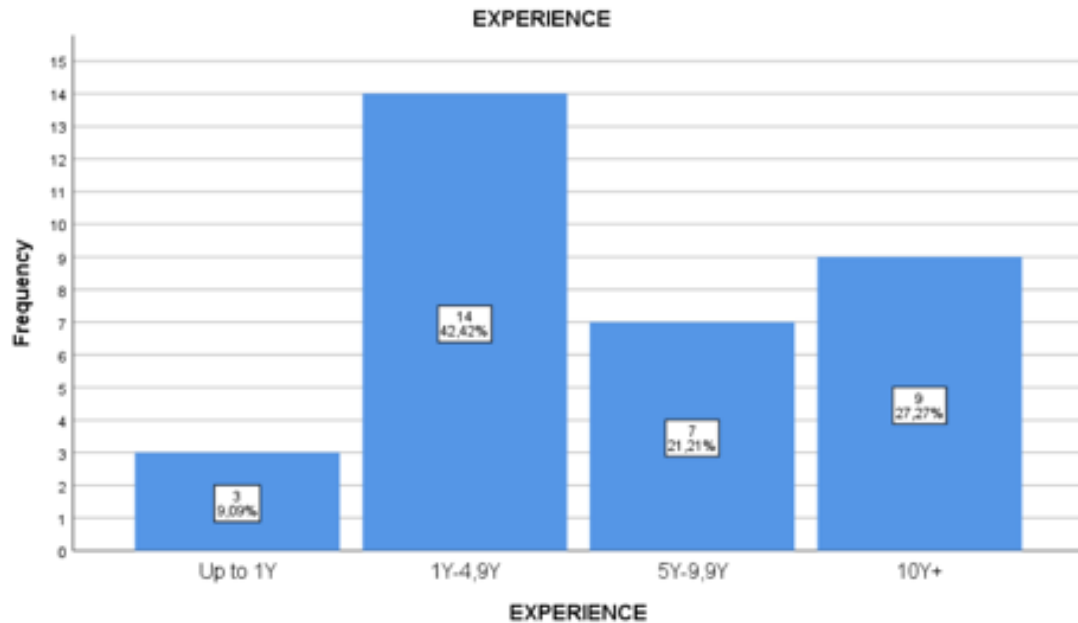
Figure 5: Years of experience

The Kruskal-Wallis test (sometimes also called the "one-way ANOVA on ranks") is a rank-based nonparametric test used to determine if there are statistically significant differences between personality traits and years of experience. Results show that there is no statistically significant difference between personality and years of experience.

Although personality has not been statistically significant in predicting a model of reasoning, years of experience has been somewhat related to it. The Kruskal-Wallis test finds that interpreters that have five to ten years of experience reason mostly by maintaining social norms. Statistical significance supports this finding (p=0.008).
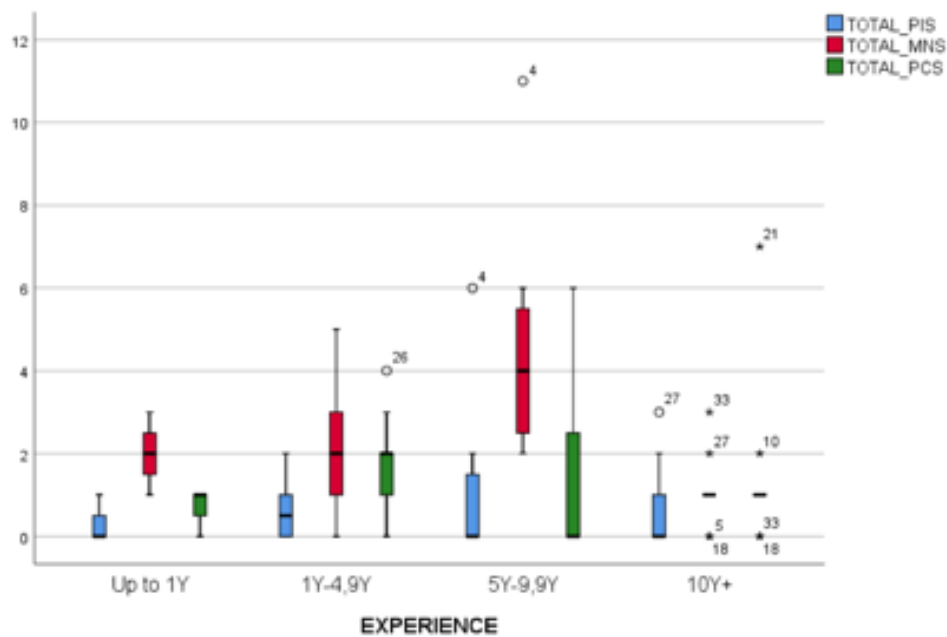
Figure 5.1: Experience and reasoning skills

The graph above (Fig. 5.1) visually represents statistical significance between MNS and years of experience. The red bar (representing MNS) is bigger with more years of experience, which is the case only up until 10 years of experience.

5.4.2. Gender

In this study, 25 interpreters identified as women (76% of the sample), and eight of them identified as men (24%). Results have shown that women score statistically significant higher scores on the Honesty-humility factor compared to men (see graph below).
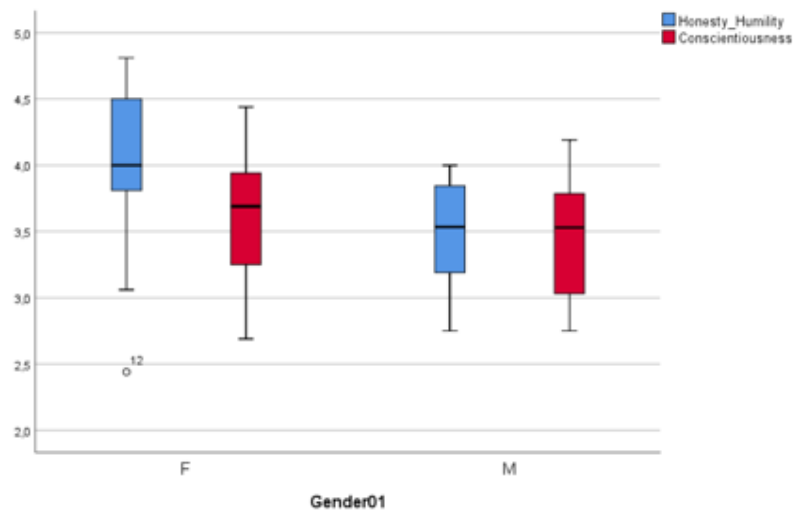
Figure 6: Personality and gender

In order to test if reasoning skills are related to the gender in our sample, first the Mann-Whitney test was used as it is an alternative for the independent samples t-test. It is used to test a non-normally distributed outcome variable in a small sample. Reasoning skills have not been shown to have a statistically significant difference in regards to gender.

5.4.3. Age

The age of participants in this study range from 21 to 60 years. The distribution of age in the sample is normal.

Analysis performed via the Mann- Whitney Test did not spot any significant correlation between age and reasoning skills. However, age in this study seems to be negatively correlated with Honesty-humility. Results are statistically significant.
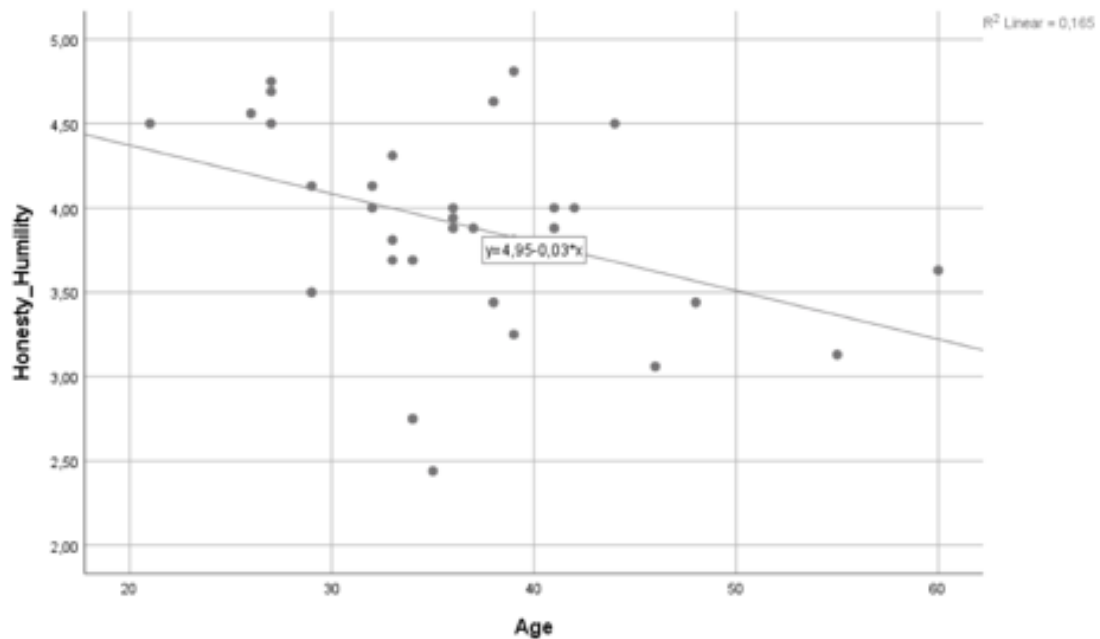
Figure 7: Personality and age

The graph above represents a weak downhill (negative) linear relationship between those two variables.

The answer to the main research question: *Is there a relationship between personality traits of interpreters and their reasoning skills?* is 'no.'

Results show that there is no statistically significant correlation between variables of reasoning skills and personality traits. Answers to the following two research questions are also 'no:'

Is there a relationship between honesty-humility and any model of Rest's moral reasoning?

Is there a relationship between conscientiousness and any model of Rest's moral reasoning?

6. Discussion

6.1. Role of Croatian Sign Language Interpreters

Qualitative research allowed me to identify attitudes of practitioners when dealing with hypothetical contexts. Following themes appeared frequently:

1. *As a practitioner, I have one client - the deaf client.*
2. *Deaf people do not need interpreters' help.*
3. *Hearing people try to oppress deaf people.*

There are a few threats arising from those narratives. Firstly, approaching assignments by bearing in mind the goal of only one client makes practitioners 'blind' to reacting to all the demands of interpreting. The most advanced approach to interpreting is when practitioners understand the entire communication situation, including the goals of all individuals and the influences of the environment in which the communication takes place (Dean & Pollard, 2013, pp.3). Rest et al. (1999) proposed to find ways in which individuals can cooperate with service users in a given setting (for signed language interpreters, this includes both deaf and hearing parties). Finding ways in which the values of our profession can be adhered to in ways that uphold, or at least do not thwart, the values of other practice professionals and those of our shared clientele is the most effective way to negotiate decision-making towards effective practice (Dean & Pollard, 2018).

Studies have shown that interpreters are part of a three-way interaction, themselves being one of the three parties (Mason, 1999, 2000). Dialogues are not collections of short monological contributions that invite or require short monological responses (Llewellyn-Jones & Lee, 2013). Sociolinguistic studies, as well as psycholinguistic studies of human interaction, provided evidence that meaning is constructed by interacting. There is a need to 'turn' the model of Croatian practice toward understanding that an interpreter works with other people in a genuinely triadic communicative event (Wandensjö, 1998, Turner,

2007). An interpreter needs to work with both parties (if not more) in order to collaboratively produce meaning-making[15].

Secondly: *Deaf people do not need interpreters' help,* is an approach to ensure the field of signed language interpreting has moved away from the Helper Model. Having professional interpreters is a good step forward, but formulating thoughts during an assignment in the above manner may not be a productive step forward. A better approach would work for the interpreter to be focused on cooperating along common ideals in the scenarios proposed. Signed language interpreters need to see themselves as active participants in the discourse, rather than conduits, which will allow practitioners to understand the ways in which their decisions impact an interpreted interaction (Russell and Shaw, 2016). Even escaping to take a decision is a decision made.

Thirdly: *Hearing people try to oppress deaf people* comes from an awareness that interpreters stand between 'empowered' and 'disempowered' communities (Kondo & Tebble, 1997) but every interpreting interaction does not manifest an 'empowered' member of a community exercising their powers. Also, interpreters need to be aware of their own power. Russell and Shaw (2016) argue that professional decisions signed language interpreters make may impact interactions in regard to power dynamics which may have positive results. Rather than approaching the setting through a power lens, Turner (2007) suggests that interpreters must work with the nature of the processes in which a practitioner is engaged: when educating, engage in an educational process; when it is a medical examination, engage in a medical process, and so on. The process of educating and a medical examination are part of what the interpreter is seeking to covey, i.e. the practitioner is participating in delivering that process.

Identifying narratives allowed me to address the need to rethink messages that prevailed when talking about the field of community interpreting. Those

---

[15] Meaning derives from interaction between people rather than from either the words or the utterer because language is a social process (Turner, 2007)

messages might limit an interpreter's behaviour more severely than necessary hence practitioners fail to provide their clients' best interest (Hill, 2004). Interpreters need to be taught how to think about consequences which are determined by the values of the given setting. The work of community interpreters is situated within systems and institutions that have their own unique values, so a practitioner cannot merely focus on values pertaining to message transfer alone, because other values, specifically relevant to the setting, could be compromised (Dean & Pollard, 2018).

6.2. Personality and Reasoning Skills

Quantitative analyses allowed me to see if interpreters reasoning abilities seen through Rest's moral schema are in relation to practitioner's personality traits, or some other factors uppermost. Results show that there is no relationship between personality traits and the moral reasoning schema of Croatian Sign Language interpreters. Some effects on the sample have been identified (regarding personality traits and reasoning skills), but none of them had any statistical significance. The sample is quite sizeable considering the overall Croatian population of signed language interpreters; however, it is not big enough to make any generalisations for signed language interpreting as whole.

An interesting finding has been the relationship between years of experience and MNS reasoning. Results show that the more experienced interpreter is, the more utterances are expressed through MNS reasoning. That may seem logical: the longer interpreter is working, the more familiar and confident he/she is to justify actions according to a code of ethics. In Croatian sample, the correlation between years of experience and MNS reasoning was significant, but only if a practitioner has up to ten years of experience. Signed language interpreters working in the field over ten years are not relying more on the code of ethics, which can be due to the profession being so young in Croatia. In some places, signed language interpreters had to rely on themselves, because there was no other code to rely on. A code of ethics, if written through a teleological lens, is of great help for practitioners, and if it is implemented, practitioners' reasoning mirrors values to justify any actions taken which are representative of PCS reasoning.

Statistical analysis has not shown any relation between years of experience and PIS, or PCS reasoning, which it deserves paying attention. The following section explores the importance to it.

6.3. Reflective practice

PCS thinking shows a willingness to understand norms within a given context and even, change them in order to consider all interlocutors involved (Rest et al., 1999). Interestingly, results show that PCS reasoning does not relate with any other variable in this study. Personality traits, gender, nor years of experience seemed to correlate with more sophisticated reasoning abilities which lead to more optimal moral choices. Implementing consequences-based thinking is not intuitive; neither is it possible to learn spontaneously while on-the-job, not even with a long history of work experience. Applying DC-S (for which PCS reasoning is needed) in a practitioner's work takes time to learn, for which the support of supervisors and peers is needed (Dean, 2015).

Interpreters need to be trained in moral sensitivity, too because it is needed in order to resolve an ethical dilemma. Although this research focuses on moral reasoning, which is the second step in Rest's four component model, it is evident that practitioners were not able to recognise moral issues in the given settings (hypothetical scenarios). In many occasions, although participants expressed values-based thinking, the value was not in line with potential consequences arising from the moral issue. Moral reasoning can be performed when the individual is able to identify moral issues (Butterfield et al., 2000). Similar results are shown by Dean (2015) where reasoning skills detected of the participants were not reflective of justice reasoning ideals as evident in the pursuit of shareable ideals and collaborative efforts (p. 250). Croatian Sign Language interpreters need to be taught how to explore different possible interpretations, in order to raise awareness their decisions may have. This is needed for effective ethical reasoning.

7. Conclusion

In countries such as Croatia little research has been conducted. In Croatia the profession is only in its early stages. Although the profession there is following its own course of professionalisation, to advance the signed language interpreting profession requires considering steps taken by the countries with a longer history of signed language interpreting, especially those that have established the profession. The current situation in Croatia needs to be determined which will allow a clearer vision of what steps need to be taken in order to make the field of Croatian Sign Language interpreting advance. This study is conducted with an aim to provide some contribution to this process by looking at how interpreters understand ethical practice. Hopefully, results will trigger changes in the area of ethical and effective practice.

The challenge lying ahead for Croatian Sign Language interpreters (and their educators) is to illuminate the field's values and how they are optimally applied in specific practice situations. This study has proven that personality traits do not influence reasoning about context-based decisions. Furthermore, a practitioner's personality cannot compensate for reflective practice that is not taught in available interpreting practice. We propose that interpreters first need to determine what interactions look like when they do not need interpreter interventions. They should be taught to take into consideration values of the setting. In this study, the values that should have been taken into account are those of a medical setting (such as maintaining safety of patients and staff and rationing limited resources) and those of an educational setting (such as the right to access education without barriers and developing social competence).

Practitioners need to be aware of what happens between individuals that share a language and culture in order to understand how the setting/domain looks like without any interpretation involved. Sharing the setting, practitioners learn to keep in mind the goals of the participants (both deaf and hearing) (Llewellyn-Jones & Lee, 2013). This means taking responsibility for the role practitioners play in a given interaction.

Croatian Sign Language interpreters should take examples from practice professions where 'role and responsibilities' go hand in hand together. Focusing on a role without accepting responsibilities is a likely result of a deontological influence, where the consequences of decisions are imagined to be a result of behaving in accordance with pre-ordained rules, especially those associated with the invisibility ideal (Dean & Pollard, 2011). Since community interpreting is a practice profession, before any decisions are made, the unpredictable nature of human interactions need to be considered (Dean & Pollard, 2013). Practitioners need to be taught DC-S, and they should have support from peers as well as supervision. As mentioned earlier, that kind of approach is not related to personality traits, nor years of experience.

7.1. Limitations of this study

The sample in this study is rather sizeable when considering the overall Croatian population of signed language interpreters; however, it is no big enough to make any generalisations on signed language interpreting in general.

7.2. Suggestion for Future Research

It would be interesting to see if there are any differences regarding reasoning and ethical decision-making with interpreters that have gone through DC-S training, as well as having had peer and supervision support. In those cases, there may be some effect shown, if not on personality traits, certainly on years of experience. It would be interesting to see how that affects frequency of PIS, MNS and PCS reasoning expressed, and compare it with interpreters with different years of experience, as well as the settings in which one reasoning would be more likely to be expressed compared to other contexts.

Some studies (Napier, 2011; Napier & Baker, 2007) report on deaf people commenting about *'what makes a good interpreter.'* They express that the technical skills of an interpreter in some situations matters far less than the personality and attitude of the interpreter in that situation. Some further research could explore if those 'attitudes' are related with DC-S training and interpreters' flexibility, which means approaching each assignment individually,

taking into consideration the values of the setting, goals of clients (both deaf and hearing), and their personal contributions as well as limits.

8. References

Allgaier, K., Zettler, I., Wagner, W., Püttmann, S., & Trautwein, U. (2015). Honesty–humility in school: Exploring main and interaction effects on secondary school students' antisocial and prosocial behavior. *Learning and Individual Differences*, 43, 211-217.

Angelelli, C. V. (2001). *Deconstructing the invisible interpreter: A critical study of the interpersonal role of the interpreter in a cross-cultural/linguistic communicative event* (Doctoral dissertation), Stanford University.

Angelelli, C. V. (2004). *Medical interpreting and cross-cultural communication*. Cambridge University Press.

Ashton, M. C., & Lee, K. (2007). Empirical, theoretical, and practical advantages of the HEXACO model of personality structure. *Personality and social psychology review*, 11(2), 150-166.

Ashton, M. C., & Lee, K. (2008). The prediction of Honesty–Humility-related criteria by the HEXACO and Five-Factor Models of personality. Journal of Research in Personality, 42(5), 1216-1228.

Ashton, M. C., Lee, K., & De Vries, R. E. (2014). The HEXACO Honesty-Humility, Agreeableness, and Emotionality factors: A review of research and theory. *Personality and Social Psychology Review*, 18(2), 139-152.

Barrick, M. R., Mount, M. K., & Judge, T. A. (2001). Personality and performance at the beginning of the new millennium: What do we know and where do we go next?. *International Journal of Selection and assessment*, 9(1-2), 9-30.

Barrick, M. R., & Mount, M. K. (2005). Yes, personality matters: Moving on to more important matters. *Human performance*, 18(4), 359-372.

Baumeister, R. F., & Vohs, K. D. (2007). *Encyclopedia of social psychology* (Vol. 1). Sage.

Best, B. (2016). E-Professionalism and Signed Language Interpreters: Considering Social Media, Online Disclourse, and Small World Ethics, *Journal of Interpretation*, 25 (1),2.

Bonnefon, J. F. (2010). Deduction from if-then personality signatures. *Thinking & Reasoning*, 16(3), 157-171.

Bontempo, K., & Napier, J. (2011). Emotional stability as a predictor for interpreter competence: A consideration in determining aptitude for interpreting. *Interpreting*, 13(1), 85-105.

Bontempo, K., Napier, J., Hayes, L., & Brashear, V. (2014). Does personality matter? An international study of sign language interpreter disposition. Translation & Interpreting, 6(1), 23-46.

Bozionelos, N. (2004). The relationship between disposition and career success: A British study. *Journal of Occupational and Organizational Psychology*, 77(3), 403-420.

Brase, G. L., Osborne, E. R., & Brandner, J. L. (2019). General and specific personality traits as predictors of domain-specific and general conditional reasoning. *Personality and Individual Differences*, 137, 157-164.

Butterfield, K. D., Trevin, L. K., & Weaver, G. R. (2000). Moral awareness in business organizations: Influences of issue-related and social context factors. *Human relations*, 53(7), 981-1018.

Calle-Alberti, L. (2015). *Deconstructing "common sense". Normative ethics and decision making by sign language interpreters* (Master dissertation). Humak University of Applied Sciences.

Childerston, J. (1985). Understanding Religious "Fundamentalists": A Study of Typology and Moral Judgment (unpublished Doctoral dissertation). Fuller Theological Seminary, School of Psychology.

Cokely, D. (2000). Exploring ethics: A case for revising the code of ethics. *Journal of Interpretation*, 25-60.

Croatian Institute of Public Health (2017). Retrieved April 22, 2019, from https://www.hzjz.hr/wp-content/uploads/2016/04/Invalidi_2017.pdf

Dean, R. K., & Pollard Jr, R. Q. (2001). Application of demand-control theory to sign language interpreting: Implications for stress and interpreter training. *Journal of deaf studies and deaf education,* 6(1), 1-14.

Dean, R. K., & Pollard Jr, R. Q. (2005). Consumers and Service Effectiveness in Interpreting Work: A Practice Profession Perspective. In M. Marschark, R. Peterson, & E. A. Winston (Eds.). *Perspectives on deafness. Sign language interpreting and interpreter education: Directions for research and practice* (pp. 259-282). Oxford and New York: Oxford University Press.

Dean, R. K., & Pollard Jr, R. Q. (2006). From best practice to best practice process: Shifting ethical thinking and teaching. *A new chapter in interpreter education: Accreditation, research and technology*, 119-131. Monmouth, OR: CIT.

Dean, R. K. (2009). Challenges in Interpreting Addressed by Demand-control Schema Analysis. In B. E. Cartwright (Ed.), Encounters with Reality: 1,001 Interpreter Scenarios (pp. 301-17). Silver Spring, MD: RID Press.

Dean, R. K., & Pollard Jr, R. Q. (2011). Context-based ethical reasoning in interpreting: A demand control schema perspective. *The Interpreter and Translator Trainer*, *5*(1), 155-182.

Dean, R. K., & Pollard Jr, R. Q. (2013). *The demand control schema: Interpreting as a practice profession*. North Charleston, SC: CreateSpace.

Dean, R. K. (2015). *Sign language interpreters' ethical discourse and moral reasoning patterns* (Doctoral dissertation). Heriot-Watt University.

Dean, R. K., & Pollard Jr, R. Q. (2018). Promoting the Use of Normative Ethics in the Practice Profession of Community Interpreting. In L. Roberson, & S. Shaw (Eds.). *Signed Language Interpreting in the 21st Century: Foundations and Practice* (pp. 37-64). Washington, DC: Gallaudet University Press.

de Wit, M. (2016). *Sign Language Interpreting in Europe*, 2016 edition. Self-published. Printed by Create Space, Baarn, M. de Wit

Fiddick, L., Cosmides, L., & Tooby, J. (2000). No interpretation without representation: The role of domain-specific representations and inferences in the Wason selection task. *Cognition*, 77(1), 1-79.

Fiddick, L. (2004). Domains of deontic reasoning: Resolving the discrepancy between the cognitive and moral reasoning literatures. *Quarterly Journal of Experimental Psychology Section A*, 57(3), 447-474.

Fiddick, L., Brase, G. L., Ho, A. T., Hiraishi, K., Honma, A., & Smith, A. (2016). Major personality traits and regulations of social behavior: Cheaters are not the same as the reckless, and you need to know who you're dealing with. *Journal of Research in Personality*, 62, 6-18.

Frishberg, N. (1986). *Interpreting: An Introduction*. Silver Spring, MD: Registry of Interpreters for the Deaf.

Frishberg, N. (1990). *Interpreting: An introduction*. Alexandria, VA: RID Publications.

Fumero, A., Santamaría, C., & Johnson-Laird, P. N. (2010). Reasoning and autobiographical memory for personality. *Experimental psychology*, 57, 215-220.

Fumero, A., Santamaría, C., & Johnson-Laird, P. (2011). Ways of thinking: the effect of personality on reasoning. *Psychology in Spain*, 15(1), 87-93.

García-Gallego, A.; Ibánez, M. I., & Georgantzis, N. (2017). Editorial: Personality and Cognition in Economic Decision Making. *Frontiers in Psychology*, 8 (848), 1-3.

Gaudine, A., & Thorne, L. (2001). Emotion and ethical decision-making in organizations. *Journal of Business Ethics*, 31(2), 175-187.

Gómez, M. J. L., Molina, T. B., Benítez, P. P., & de Torres, J. S. (2007). Predicting proficiency in signed language interpreting: A preliminary study. *Interpreting*, 9(1), 71-93.

Haidt, J. (2001). The emotional dog and its rational tail: A social intuitionist approach to moral judgment. *Psychological Review*, 108, 814–834.

Hale, S. B. (2007). *Community interpreting*. Basingstoke, UK: Palgrave Macmillan.

Hale, S., & Napier, J. (2013). *Research Methods in Interpreting. A Practical Resource*. London: Bloomsbury.

Harrington, F. J., & Turner, G. (2000). *Interpreting interpreting: Studies and reflections on sign language interpreting*. Gloucestershire: Douglas McClean.

Hauser, A. B., & Hauser, P C. (2008). The Deaf Professional-Designated Interpreter Model. In P.C. Hauser, & K.L. Finch (Eds.). *Deaf Professionals and Desginated Interpreters: A New Paradigm* (pp.3 – 21). Washington, DC: Gallaudet University Press.

HEXACO – PI – R (2019). Retrieved March 1, 2019, from http://hexaco.org/hexaco-online

Hill, A. L. (2004). Ethical analysis in counseling: A case for narrative ethics, moral visions, and virtue ethics. Counseling and Values, 48(2), 131-148.

Hsieh, E. (2003). The communicative perspective of medical interpreting. *Studies in English Language and Literature*, 11, 11-24.

Humphrey, J. H. (1999). Decisions? *Decisions*! Amarillo, TX: H & H Publishers.

Humphrey, E., Janosik, S. M., & Creamer, D. G. (2004). The role of principles, character, and professional values in ethical decision-making. *NASPA Journal*, 41(3), 675-692.

Humphrey, J. H. & Alcorn, B. J. (1995). *So you want to be an interpreter: An introduction to sign language interpreting*. Amarillo, TX: H & H Publishers.

Judge, T. A., Higgins, C. A., Thoresen, C. J., & Barrick, M. R. (1999). The big five personality traits, general mental ability, and career success across the life span. *Personnel psychology*, 52(3), 621-652.

Kant, I. (1785/1993). In J. W. Ellington (Trans.), *Grounding for the metaphysics of morals* (3rd ed.). Indianapolis: Hackett.

Karasek, R. A. (1979). Job demands, job decision latitude, and mental strain: Implications for job redesign. *Administrative Science Quarterly*, 24, 285-307.

Kleinlogel, E. P., Dietz, J., & Antonakis, J. (2018). Lucky, competent, or just a cheat? Interactive effects of honesty-humility and moral cues on cheating behavior. *Personality and Social Psychology Bulletin*, 44(2), 158-172.

Kohlberg, L. (1971). From is to ought: how to commit the naturalistic fallacy and get away with it in the study of moral development. In T. Mischel (Ed.). *Cognitive development and epistemology* (pp. 151-235). New York: Academic Press.

Kohlberg, L. (1975). *Collected papers on moral development and moral education.* Cambridge, MA: Moral Education & Research Foundation.

Kohlberg, L. (1976). Moral stages and moralization: The cognitive-development approach. *Moral development and behavior: Theory research and social issues*, 31-53.

Kondo, M., & Tebble, H. (1997). Intercultural Communication, Negotiation and Interpreting. In Y. Gambier, D. Gile, & C. Taylor (Eds.). *Conference Interpreting. Current Trends in Research* (pp. 149 – 166). John Benjamins Publishing Company.

Krausneker, V., & Schalber, K. (2007). Sprache Macht Wissen. *Zur Situation gehörloser und hörbehinderter SchülerInnen, Studierender & ihrer LehrerInnen, sowie zur Österreichischen Gebärdensprache in Schule und Universität Wien. Abschlussbericht des Forschungsprojekts, 2007*.

Ladd, P. (2003). *Understanding Deaf Culture. In Search of Deafhood.* Clevedon, Buffalo, Toronto & Sidney: Multilingual Matters.

Lee, J. (1980). Christian religious education and moral development. In B. Munsey (Ed.), *Moral Development, Moral Education, and Kohlberg* (pp. 326-255). Birmingham, AL: Religious Education Press.

Lee, K., & Ashton, M. C. (2013). *The H factor of personality: Why some people are manipulative, self-entitled, materialistic, and exploitive—and why it matters for everyone.* Wilfrid Laurier Univ. Press.

Llewellyn-Jones, P., & Lee, R. G. (2013). Getting to the Core of Role: Defining Interpreters' Role Space. *International Journal of Interpreter Education*, 5(2), 54-72.

Llewellyn-Jones, P., & Lee, R. G. (2014). *Redefining the Role of the Community Interpreter: The Concept of Role Space*. Lincoln, UK: SLI Press.

Lowry, D. (2003). An investigation of student moral awareness and associated factors in two cohorts of an undergraduate business degree in a British university: Implications for business ethics curriculum design. *Journal of Business Ethics*, 48(1), 7-19.

Macnamara, B. N., Moore, A. B., Kegl, J. A., & Conway, A. R. (2011). Domain-general cognitive abilities and simultaneous interpreting skill. *Interpreting*, 13(1), 121-142.

Mandelbaum, M. (1955). *The Phenomenology of Moral Experience*. Glenroe, IL: Free Press.

Mason, I. (1999). Introduction. *The Translator*, 5(2), 147-160.

Mason, I. (2000). Models and Methods in Dialogue Interpreting Research. In M. Olohan (Ed.). *Intercultural Faultlines: Research Models in Translation Studies 1 – Textual and Cognitive Aspects* (pp. 215 – 231). Manchester: St. Jerome.

Mendoza, M. E. (2010). *Thinking through ethics: The processes of ethical decision-making by novice and expert American Sign Language interpreters* (Doctoral dissertation). UC San Diego.

Metzger, M. (1999). *Sign language interpreting: Deconstructing the myth of neutrality.* Washington, DC: Gallaudet University Press.

Monikowski, C. (2004). Language Myths in Interpreted Education; First Language, Second Language, What Language?. In E.A. Winston (Ed.). Educational Interpreting. How It Can Succeed (pp. 48 – 60). Washinton, DC: Gallaudet University Press.

Monin, B., Pizarro, D. A., & Beer, J. S. (2007). Deciding versus reacting: Conceptions of moral judgment and the reason-affect debate. *Review of general psychology*, 11(2), 99-111.

Moore, C., & Tenbrunsel, A. E. (2014). "Just think about it"? Cognitive complexity and moral choice. *Organizational Behavior and Human Decision Processes*, 123(2), 138-149.

Mount, M. K., & Barrick, M. R. (1998). FIVE REASONS WHY THE "BIG FIVE" ARTICLE HAS BEEN FREQUENTLY CITED: The Big Five Personality Dimensions and Job Performance: A Meta-Analysis. *Personnel psychology*, 51(4), 849-857.

Napier, J., & Barker, R. (2003). A demographic survey of Australian Sign Language Interpreters. *Australian Journal of Education of the Deaf*, 9, 19 – 32.

Napier, J., McKee, R., & Goswell, D. (2005). *Sign language interpreting: Theory & practice in Australia & New Zealand*. Sydney, Australia: Federation Press.

Napier, J. (2009). *International perspectives on signed language interpreter education*. Washington, DC: Gallaudet University Press.

Napier, J. (2011). "It's not what they say but the way they say it". A content analysis of interpreter and consumer perceptions towards signed language interpreting in Australia. *International Journal of the Sociology of Language, 207, 59 - 87.*

Napier, J., McKee, R., & Goswell, D. (2010). *Sign language interpreting: Theory & practice in Australia & New Zealand* (2nd ed.). Sydney, Australia: Federation Press.

Napier, J. (2013). Examining the notion of interpreter role through a different linguistic lens. In E. Winston, & C. Monikowski (Eds.). *Evolving paradigms in interpreter education: Impact of interpreting research on teaching interpreting* (pp. 151-158). Washington, DC: Gallaudet University Press.

Napier, J., & Goswell, D. (2013). Sign language interpreting profession. In C. A. Chapelle (Ed.). *The Encyclopedia of Applied Linguistics* (pp. 1-7). Oxford, UK: Wiley-Blackwell.

National Strategy for Equalization of Opportunities for Persons with Disabilities 2017-2020 (2017). Retrieved April 22, 2019, from https://mdomsp.gov.hr/UserDocsImages/Vijesti2018/National%20Strategy%20for%20Equalization%20of%20Opportunities%20for%20Persons%20with%20Disabilities%202017%20-%202020.pdf

Neumann Solow, S. (1981). Sign Language Interpreting: A Basic Resource. *Silver Spring, MD: National Association of the Deaf*.

Neumann Solow, S. (2000). Sign Language Interpreting: A Basic Resource. *Silver Spring, MD: National Association of the Deaf*.

Niebuhr, R. (1965). *Man's nature and his communities: Essays on the dynamics and enigmas of man's personal and social existence*. New York: Charles Scribner's Sons.

O'Brien, A., Terry, D. J., & Jimmieson, N. L. (2008). Negative affectivity and responses to work stressors: An experimental study. *Anxiety, stress, and coping*, 21(1), 55-83.

Ones, D. S., Dilchert, S., Viswesvaran, C., & Judge, T. A. (2007). In support of personality assessment in organizational settings. *Personnel psychology*, 60(4), 995-1027.

Papageorgiou, C., Rabavilas, A. D., Stachtea, X., Giannakakis, G. A., Kyprianou, M., Papadimitriou, G. N., & Stefanis, C. N. (2012). The Interference of Introversion–Extraversion and Depressive Symptomatology with Reasoning Performance: A Behavioural Study. *Journal of psycholinguistic research*, 41(2), 129-139.

Pöchhacker, F. (2016). *Introducing interpreting studies*. London and New York: Routledge.

Pollitt, K. (1997). The state we're in: Some thoughts on professionalisation, professionalism and practice among the UK's sign language interpreters. *Deaf worlds*, 13, 21-26.

Pronin, E. (2008). How we see ourselves and how we see others. *Science*, 320, 1177 – 1180.

Puhlman, B. (2017). *The role of emotional intelligence in signed language interpreting* (Master Dissertation). Western Oregon University, Monmouth, Oregon.

Rest, J. R. (1983). Morality. In P. Mussen (Ed.), Handbook of Child Psychology (pp. 556-629). New York: John Wiley and Sons.

Rest, J. R. (1984). Research on moral development: Implications for training counseling psychologists. *The Counseling Psychologist*, 12(3), 19-29.

Rest, J. R. (1986). *Moral development: Advances in research and theory.* New York: Preager.

Rest, J., Narvaez, D., Bebeau, M., & Thoma, S. (1999). A neo-Kohlbergian approach: The DIT and schema theory. *Educational Psychology Review*, 11(4), 291-324.

Rest's Neo-Kohlbergian Approach (2015). Retrieved April 22, 2019, from https://sites.duke.edu/responsibleengagement/files/2015/04/Rests-Moral-Development-Schema.pdf

Robson, C., & McCartan, K. (2016). *Real world research*. John Wiley & Sons.

Roy, C. (1992). A sociolinguistic analysis of the interpreter's role in simultaneous talk in a face-to-face interpreted dialogue. *Sign Language Studies*, 74, 21-61.

Roy, C. B. (1993). The problem with definitions, descriptions, and the role metaphors of interpreters. *Journal of Interpretation*, 6(1), 127-154.

Roy, C. B. (2000). *Interpreting as a discourse process*. New York, NY: Oxford University Press.

Roy, C. B., & Napier, J. (Eds.). (2015). *The sign language interpreting studies reader* (Vol. 117). John Benjamins Publishing Company.

Ross, W. D. (2002). The right and the good. Ed. Philip Stratton-Lake. New York: Oxford University Press.

Rudser, S. F., & Strong, M. (1986). An examination of some personal characteristics & abilities of sign language interpreters. *Sign Language Studies*, 315-331.

Russell, D., & Shaw, R. (2016). Power and privilege: An exploration of decision-making of interpreters. *Journal of Interpretation*, 25(1), 7.

Salgado, J. F. (1997). The five factor model of personality and job performance in the European community. *Journal of Applied psychology*, 82(1), 30-43.

Scott-Gibson, L. (1992). Sign language interpreting: An emerging profession. In S. Gregory, & G. Hartley (Eds.). *Constructing Deadness (pp. 253-258)*. Milton Keynes: Open University Press.

Seal, B. C. (2004). Psychological testing of sign language interpreters. *Journal of Deaf Studies and Deaf Education*, 9(1), 39-52.

SGINGZ (2019). Retrieved April 22, 2019, from http://sginzg.hr

Shaffer, B. (2013). The notion of meaning and its relationship to beliefs about interpreting role. In E. Winston, & C. Monikowski (Eds.). *Evolving paradigms in interpreter education: Impact of interpreting research on teaching interpreting* (pp. 128-150). Washington, DC: Gallaudet University Press.

Shaw, S. (2011). Cognitive and motivational contributors to aptitude: A study of spoken and signed language interpreting students. *Interpreting*, 13(1), 70-84.

Tate, G., & Turner, G. (2000). The code and the culture: sign language interpreting—in search of the new breed's ethics. In F.J. Harrington, & G. Turner (Eds.). *Interpreting interpreting: Studies and reflections on sign language interpreting* (pp. 53-66). Gloucestershire: Douglas McClean.

UNCRPD (2019). Retrieved March 18, 2019, from https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html

The resolution on sign languages and professional sign language interpreters (2016/2952 (RSP). Retrieved May, 30, 2019, from https://www.europarl.europa.eu/doceo/document/TA-8-2016-0442_EN.html

Tooby, J., & Cosmides, L. (1990). On the universality of human nature and the uniqueness of the individual: The role of genetics and adaptation. *Journal of personality,* 58(1), 17-67.

Trivers, R. L. (1971). The evolution of reciprocal altruism. *The Quarterly review of biology*, 46(1), 35-57.

Turner, G. H. (1995). Rights and Responsibilities: The Relationship between Deaf people and Interpreters. *Deafness*, 11(3), 4-8.

Turner, G. H. (2007). Professionalisation of interpreting *with* the community: Refining the model. *Benjamins Translation Library*, 70, 181.

Wadensjö, C. (1998). *Interpreting as interaction*. London, New York: Longman.

Wang, J., & Napier, J. (2013). Signed language working memory capacity of signed language interpreters and deaf signers. *Journal of deaf studies and deaf education*, 18(2), 271-286.

Winston, E.A. (2004). *Educational Interpreting. How It Can Succeed.* Washington, DC: Gallaudet University Press.

Wurm, S. (2010). *Translation across Modalities: The Practice of Translating Written Text into Recorded Signed Language: An Ethnographic Case Study* (Doctoral dissertation)*.* Heriot-Watt University.

Zakon o hrvatskom znakovnom jeziku i ostalim sustavima komunikacije gluhih i gluhoslijepih osoba u Republici Hrvatskoj (2015). Retrieved April 22, 2019, from https://www.zakon.hr/z/815/Zakon-o-hrvatskom-znakovnom-jeziku-i-ostalim-sustavima-komunikacije-gluhih-i-gluhoslijepih-osoba-u-Republici-Hrvatskoj

Zeigler-Hill, V., Noser, A. E., Roof, C., Vonk, J., & Marcus, D. K. (2015). Spitefulness and moral values. *Personality and Individual Differences*, 77, 86-90.

9. Appendices

Information Form

Osobnost prevoditelja i donošenje etičkih odluka

Ovim istraživačkim magistarskim radom pokušat ćemo dati uvid u etički diskurs te proces donošenja odluka u prevoditelja hrvatskog znakovnog jezika. Za vrijeme obavljanja posla prevoditelje čekaju različite odluke koje nisu isključivo vezane uz jezik, a upravo ovim istraživanjem pokušavamo saznati utječe li osobnost prevoditelja hrvatskog znakovnog jezika na donošenje etičkih odluka. Rezultati bi mogli pomoći kod budućeg određivanja mjesta rada prevoditelja i time doprinijeti većem zadovoljstvu, kako davateljima usluga, tako i korisnicima.

Od sudionika u ovom istraživanju očekuje se da ispune HEXACO test osobnosti, odgovore na upitnik koji sadrži nekoliko općih pitanja te četiri scenarija. Istraživanje iziskuje oko 35 minuta, 10-15 min za HEXACO test, i dodatnih 20 min za upitnik.
Ispitanici se ne izlažu nikakvom riziku, niti ikakoj neprilici. Sudjelovanje će, kao i odgovori, ostati anonimni.

Ovim istraživanjem se nadamo pozitivno utjecati na profesiju vezanu uz znakovni jezik jer će omogućiti da vidimo postoji li veza između osobnosti i donošenja etičkih odluka. Vjerujemo da bi otkrića ovog istraživanja mogla dovesti do većeg zadovoljstva na poslu za prevoditelje i za korisnike njihovih usluga.

Rezultati bi mogli biti objavljeni u odgovarajućim publikacijama vezanim za znakovni jezik, prevoditeljsku profesiju i sl. Također, mogu se prezentirati na konferencijama, kao i na javnim mjestima.

Istraživanje provodi Tina Vrbanić, prevoditeljica znakovnog jezika od 2009 godine. Počela je karijeru prevodeći na/sa hrvatskog znakovnog jezika, a trenutno radi kao prevoditeljica međunarodnog znakovnog uglavnom u Europskim institucijama. Iako već ima magisterij iz sociologije na Filozoskom fakultetu u Zagrebu, odlučila je upisati EUMASLI (European Masters of Sign Language Interpreting) kako bi se nastavila profesionalno razvijati. Tijekom studija pokazala je interes u području profesionalne etike, i trenutno istražuje kako prevoditelji znakovnog jezika opravdavaju donošenje svojih odluka.

Kontakt:

Tina Vrbanić
00385911985411
tina.vrbanic@gmail.com

Consent Form

Osobnost prevoditelja i donošenje etičkih odluka

Ja, _____ (ime), sam procitao/la priloženi dokument o općim informacijama o istraživanju i prihvaćam sudjelovati u gore spomenutom projektu.

Razumijem da je moje sudjelovanje dobrovoljno i da se mogu povući iz istraživanja u bilo koje vrijeme. Isto tako razumijem da će svi osobni podaci ostati anonimni.

Potpis: _____

Ime: _____

Datum: _____

HEXACO-PI-R

HEXACO-PI-R
(SELF REPORT FORM)

© Kibeom Lee, Ph.D., & Michael C. Ashton, Ph.D.

Prijevod: Iva Šverko, Ph.D. & Toni Babarović, Ph.D.

UPUTE

Na sljedećim stranicama naći ćete niz tvrdnji koje se odnose na vas. Molim vas pročitajte svaku tvrdnju i procijenite koliko se sa njom slažete ili ne slažete. Zatim upišite svoj odgovor u prostor pored tvrdnje koristeći ovu skalu

5 = u potpunosti se slažem
4 = slažem se
3 = niti se slažem, niti se ne slažem
2 = ne slažem se
1 = u potpunosti se ne slažem

Molim vas procijenite svaku tvrdnju, čak i ako niste u potpunosti sigurni u svoj odgovor.

Molimo, dajte ove podatke o sebi.

Spol (zaokruži):   Ženski   Muški

Dob: _____ godina

1 _____ Posjet umjetničkoj galeriji bio bi mi prilično dosadan.

2 _____ Vrlo često čistim svoj dom ili ured.

3 _____ Rijetko zamjeram drugima, čak i onima koji su mi nanijeli veliku nepravdu.

4 _____ Osjećam se prilično zadovoljno samim/om sobom.

5 _____ Bilo bi me strah putovati u lošim vremenskim uvjetima.

6 _____ Ako želim nešto od osobe koja mi se ne sviđa, postupat ću vrlo lijepo prema njoj kako bih to i dobio.

7 _____ Zanimljivo mi je učiti o povijesti i politici drugih država.

8 _____ Dok radim, često si postavljam visoke ciljeve.

9 _____ Ljudi mi ponekad kažu da sam prekritičan/a prema drugima.

10 _____ Rijetko izražavam svoje mišljenje na grupnim okupljanjima.

11 _____ Ponekad se ne mogu prestati brinuti o sitnicama.

12 _____ Kada bih znao/la da me nikada ne će uhvatiti, bio/la bih spreman/a ukrasti milijun eura.

13 _____ Više bi mi se svidao rutinski posao, nego onaj koji zahtijeva kreativnost.

14 _____ Često u više navrata provjeravam rezultate svog rada kako bih provjerio/la jesam li negdje pogriješio/la.

15 _____ Ljudi mi ponekad kažu da sam previše tvrdoglav/a.

16 _____ Izbjegavam čavrljanje s ljudima.

17 _____ Kada prolazim kroz bolno iskustvo, trebam nekoga tko će me utješiti.

18 _____ Nije mi posebno važno imati puno novaca.

19 _____ Pridavanje pažnje neuobičajenim idejama smatram gubitkom vremena.

20 _____ Radije donosim odluke u skladu s trenutnim osjećajima, nego na temelju promišljanja.

21 _____ Ljudi smatraju da sam osoba koja brzo plane.

22 _____ Gotovo uvijek sam pun/ a energije.

23 _____ Dođe mi da zaplačem kada vidim druge ljude kako plaču.

24 _____ Ja sam obična osoba, koja nije ništa bolja od drugih.

25 _____ Ne bih provodio/la vrijeme čitajući poeziju.

26 _____ Planiram i organiziram unaprijed, kako bih izbjegao/la gužvu u zadnji čas.

27 _____ Moj stav prema ljudima, koji su se prema meni loše ponijeli, je "oprosti i zaboravi".

28 _____ Mislim da se većini ljudi sviđaju neke moje osobine.

29 _____ Ne smeta mi obavljati poslove koji uključuju opasan rad.

30 _____ Ne bih se koristio laskanjem, čak i da vjerujem da ću time dobiti povišicu ili napredovanje na radnom mjestu.

Nastavite…

1

1 = u potpunosti se ne slažem   2 = ne slažem se   3 = niti se slažem, niti se ne slažem   4 = slažem se   5 = u potpunosti se slažem

31 ____ Uživam proučavati karte različitih mjesta.

32 ____ Kada pokušavam postići neki cilj, dajem sve od sebe.

33 ____ Uglavnom prihvaćam tuđe mane bez prigovaranja.

34 ____ U društvenim situacijama, obično ja napravim prvi korak.

35 ____ Brinem se puno manje nego većina ljudi.

36 ____ Da sam u financijskoj oskudici, bio/la bih u iskušenju kupiti ukradenu robu.

37 ____ Uživao/la bih stvarajući umjetničko djelo, poput priče, pjesme ili slike.

38 ____ Kad se bavim nečim, ne obraćam pažnju na sitne detalje.

39 ____ Obično sam prilagodljivog mišljenja kada se ljudi ne slažu sa mnom.

40 ____ Uživam kada sam okružen/a s ljudima s kojima mogu razgovarati.

41 ____ Mogu se nositi s teškim situacijama bez ičije emocionalne potpore.

42 ____ Volio/la bih živjeti u vrlo bogatom, elitnom susjedstvu.

43 ____ Sviđaju mi se osobe koje imaju neuobičajene poglede na svijet.

44 ____ Često griješim jer ne razmislim prije nego nešto napravim.

45 ____ Rijetko se razljutim, čak i kada se drugi odnose prilično loše prema meni.

46 ____ Većinu vremena osjećam se veselo i optimistično.

47 ____ Kada je netko koga dobro poznajem nesretan, gotovo mogu osjetiti patnju te osobe.

48 ____ Ne bih želio/la da se ljudi odnose prema meni kao da sam bolji/a od njih.

49 ____ Da mi se pruži prilika, volio/la bih otići na koncert klasične glazbe.

50 ____ Često se šale na moj račun zbog neurednosti moje sobe ili radnog stola.

51 ____ Uvijek ću biti sumnjičav prema osobi koja me jednom prevarila.

52 ____ Osjećam da nisam omiljena osoba.

53 ____ Jako se bojim kada dođem u fizičku opasnost.

54 ____ Ako od nekoga nešto želim, smijat ću se i najgorim šalama te osobe.

55 ____ Dosadno mi je čitati knjige o razvoju znanosti i tehnologije.

56 ____ Kada si postavim cilj, često odustajem prije nego što ga postignem.

57 ____ Nastojim biti blag u prosudbi drugih ljudi.

58 ____ Kada sam u grupi ljudi obično ja govorim u ime grupe.

59 ____ Gotovo nikad, ili rijetko, imam problema sa spavanjem zbog stresa ili tjeskobe.

60 ____ Nikada ne bih prihvatio/la mito, čak i da je vrlo velike vrijednosti.

2

61 _____ Ljudi su mi često govorili da sam jako maštovit/a.

62 _____ Uvijek pokušavam biti točan/a u svome radu, bez obzira koliko mi to oduzimalo vremena.

63 _____ Kada mi ljudi kažu da sam u krivu, moja prva reakcija je da im proturječim.

64 _____ Više volim poslove u kojima sam u kontaktu s drugima nego one koje obavljam sam/a.

65 _____ Kad god sam zabrinut/a oko nečega, želim podijeliti svoju brigu s drugom osobom.

66 _____ Želio/la bih biti viđen/la kako se vozim uokolo u skupom autu.

67 _____ Smatram se pomalo neobičnom osobom.

68 _____ Ne dopuštam trenutnim nagonima da upravljaju mojim ponašanjem.

69 _____ Većina ljudi se razljuti brže od mene.

70 _____ Ljudi mi često govore da bih se trebao/la oraspoložiti.

71 _____ Kada netko tko mi je blizak odlazi na dulje vrijeme, preplave me osjećaji.

72 _____ Mislim da zaslužujem više poštovanja nego prosječna osoba.

73 _____ Ponekad uživam samo gledati kako vjetar njiše krošnje stabala.

74 _____ Ponekad imam poteškoća zbog neorganiziranosti u radu.

75 _____ Teško mi je u potpunosti oprostiti nekome tko mi je učinio nešto podlo.

76 _____ Ponekad osjećam da sam bezvrijedna osoba.

77 _____ Čak ni u izvanrednim situacijama nisam sklon/a paničarenju.

78 _____ Ne bih se pretvarao/la da mi se netko sviđa samo kako bih pridobio/la tu osobu da mi učini uslugu.

79 _____ Nikad nisam stvarno uživao/la proučavajući enciklopedije.

80 _____ Radim samo onoliko koliko je potrebno.

81 _____ Čak i kada ljudi čine brojne pogreške, rijetko kažem nešto negativno.

82 _____ Osjećam se nelagodno dok govorim pred grupom ljudi.

83 _____ Postajem vrlo tjeskoban/a kada iščekujem vijesti o važnoj odluci.

84 _____ Bio/la bih u iskušenju koristiti krivotvoren novac, kada bih bio/la siguran/a da ću proći nekažnjeno.

85 _____ Ne smatram se umjetničkim ili kreativnim tipom osobe.

86 _____ Često me nazivaju perfekcionistom.

87 _____ Teško dolazim do kompromisa kada stvarno mislim da sam u pravu.

88 _____ U novoj sredini uvijek se prvo pokušavam sprijateljiti s ljudima.

89 _____ Rijetko raspravljam o svojim problemima s drugim ljudima.

90 _____ Bio bih jako zadovoljan/a kada bih posjedovao/la skupe i luksuzne stvari.

3

91 _____ Rasprave o filozofskim temama su mi dosadne.

92 _____ Više volim raditi ono što mi trenutno padne na pamet nego se držati plana.

93 _____ Teško mi je ostati smiren/a kad me drugi vrijeđaju.

94 _____ Većina ljudi je vedrija i poletnija od mene.

95 _____ Čak i u situacijama u kojima većina ljudi postane jako osjećajna, ja ostajem ravnodušan/a.

96 _____ Želim da me ljudi vide kao važnu osobu visokog statusa.

97 _____ Suosjećam s ljudima koji su u života imali manje sreće od mene.

98 _____ Trudim se velikodušno pomagati onima kojima je to potrebno.

99 _____ Ne bi me smetalo povrijediti nekoga tko mi se ne sviđa.

100 _____ Ljudi me doživljavaju kao osobu tvrda srca.

Hvala!

4

Scenarios

Dragi sudioniku,

Ovaj je upitnik dio istraživanja o osobnosti prevoditelja i etičkim odlukama koje isti donose. Upitnik je u potpunosti anoniman, a rezultati će se koristiti isključivo u znanstvene svrhe.

Ovdje se nalaze četiri scenarija i nekoliko općih pitanja. Svaki od scenarija predstavlja hipotetsku situaciju u kojoj bi se prevoditelj mogao naći. Od vas se očekuje da odgovorite na sva četiri scenarija i objasnite što bi napravili da prevodite u toj situaciji. Ako zbog nekog razloga ne možete odgovoriti i donijeti odluku što bi napravili, molim vas da objasnite zašto niste u mogućnosti odlučiti. Na zadnjoj stranici se nalaze šest pitanja o vašem iskustvu (ukupno 6 stranica).

Molim vas da imate na umu kako ne postoje točni i krivi odgovori te da iskreno iskreno odgovorite na sva postavljena pitanja. Ispunjavanje upitnika traje otprilike 20 minuta.

Zahvaljujemo na suradnji!

Scenarij #1:

Prevodiš za vrijeme psihijatrijske procjene izmedu pacijenta i psihijatra. Na kraju njihovog razgovora, kad je gluhi korisnik već otišao, psihijatar te povuče na stranu i pita: "Mislim da je pacijent mentalno nestabilan i depresivan. Što ti mislis?"

Molim te opiši što bi učinila/o u ovoj situaciji. Zašto?

Scenarij #2:

Pozvan/a si da prevodiš terminalno bolesnom pacijentu i njegovim članovima obitelji na "obiteljskom sastanku" kojem prisustvuje i medicinski tim koji se brinu za pacijenta. Neki članovi obitelji te povuku sa strane prije nego udeš u sobu, i zamole te da ne spomeneš riječ "rak" u svom prijevodu, nego radije da koristiš neku riječ koja je nije toliko izravna, kao sto je npr "bolest".

Molim te da opišeš sto bi napravila/o u ovoj situaciji. Zašto?

Scenarij #3:

Učiteljica te zamoli da kontaktiraš gluhe roditelje i potakneš ih da dodu na roditeljski sastanak. Učiteljica te isto tako zamoli da odneseš tim roditeljima izvješće o uspjehu djeteta i objasniš im što piše u izvješću.

Molim te opiši što bi napravila/o u datoj situaciji? Zašto?

Scenarij #4:

Prevodiš u bolnici za mentalno zdravlje izmedu psihologa i gluhe osobe. Cilj psihologa je da procijeni i da izvjšće sudu o mentalnom zdravlju gluhe osobe, kako bi sud znao kako postupiti s gluhom osobom. Jedno od prvih pitanja psihologa je: "Kako se zove tvoje otac?". Gluhi korisnik klimne potvrdno glavom i da ime na znakovnom jeziku. Ti pitas gluhog korisnika da odslovka ime, a on ti odgovori: "D… Ne znam kako odslovkati". Ti prevedeš. Psiholog na to počne nesto pisati i promrmlja: Hm, ne zna ime svog oca, zanimljivo."

Opiši što bi napravila/o u ovoj situaciji. Zašto?

1. Koliko dugo radite kao prevoditelj/ica znakovnog jezika?
2. U kojem gradu uglavnom radite?
3. Gdje najčešće prevodite (npr. u školi, kod doktora, socijalnog radnika, konferencijama, na sudu. Navedite samo mjesta na kojima najčešće radite)?
4. Jeste li imali neki drugi posao/karijeru prije nego ste počeli raditi kao prevoditelj/ica znakovnog jezika? Ako da, koji?
5. Planirate li se baviti nečim drugim (imati drugu poslovnu karijeru)?
6. Što vas je nagnalo da postanete prevoditelj/ica znakovnog jezika (netko u obitelji je gluh, učenje znakovnog jezika u kasnijoj dobi)?