

**The Current Situation of Community Interpreting in Algeria:
Analytical Investigation in Health Care Centers, Administration,
Court and Police Station**

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Abstract:

Community interpreting, also known as public service translation and interpretation in other countries; is a new type of translation studies that emerged as an inevitable result of the post-World War II era, particularly with the growing phenomenon of immigration and refugees, and which aims to provide minorities and foreigners who do not speak the dominant language in the host country with easy access to public services. This research paper investigates the situation of Community Interpreting in Algeria through a survey that sheds light, first and foremost, on the concept of community interpreting, then presents, via a questionnaire - posted online and offline - foreigners' perspectives relevant to comprehension, communication, and interpreting quality in public settings, in addition to evaluating translation and communication processes between service providers and users in hospitals, clinics, courts, police centers, and administration, in order to highlight the degree of significance of this type of interpreting service in Algeria.

Keywords: Administration; Court; Healthcare Centers; Foreigners; Public Service Translation in Algeria.

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1. Introduction

Algeria's efforts to create a favorable environment for foreign investment have prompted many foreign countries to enter into partnership agreements and bilateral investments with Algeria. Many foreign workers and tourists from various countries who do not speak Arabic have arrived. As a result; Algeria is compelled to provide all the facilities required to organize the lives of these foreigners, whether African, European, or Asian. And to assist them in many aspects of common social life, particularly in the so-called "Public Settings", translation, therefore, is primarily required in this perspective, whether in medical, legal, administrative, educational, or cultural settings. Such a field of translation and interpreting that takes place in the context of public services is called community interpretation.

Accordingly, the following epistemological inquiries can be conducted: what is community interpreting? What is the current status of community interpreting in Algeria? Is it easy to find community interpreters in public settings? Is community interpreter's work efficient and professional, particularly in sensitive areas like hospitals, courts, and police stations? So, in such cases, community interpreter is supposed to inherently create a connection and break down any barriers that may arise due to language and cultural differences between the user and the provider. Moreover, since Algeria is a multilingual country, the number of interpreters in this field is supposed to be sufficient in all areas of private life and therefore community interpreting could have a special place in the country. It should be noted that previous studies in Algeria have focused on perspective, aspects, methodology and theoretical situation of translation, whereas, this topic on community interpreting has not yet been discussed in the country since it is a new discipline that has recently been recognized as a subfield in translation studies. On the contrast, many studies on this topic have been conducted around the world, such as Carmen Valero-Graces' article on "training public service interpreters and translators in the legal context in Spain" wherein she investigated the Masters in Intercultural Communication, Interpreting, and Translation in Public Services (MICIT) at the University of Alcalá (UAH), Madrid, Spain, based on a case study, in

order to integrate training and practice, and market needs in the legal domain. As well as, Mehana Sultan's article "Translation and interpretation in GCC public services" searched into the communication process and cultural aspects of the Spanish community living in the Arab countries of the Gulf Cooperation Council (GCC), as well as the interactions between public service providers in government and private health centers and hospitals.

This paper aims to fill a knowledge and practice gap regarding the current situation of community interpreting in Algeria. For this purpose, descriptive and analytical approaches were applied to describe the respondents' characteristics, such as age, gender, linguistic and cognitive background, and then Excel and SPSS were used to analyze various qualitative data.

This data focuses on various linguistic issues related to the quality of comprehension, communication, and interpretation in public services, as well as evaluating the community interpreter's performance in public settings such as : hospitals, health clinics, police centers, courts, and local administration. This survey aims to highlight the status of this new sub-field and emphasize its importance in facilitating foreigners' access to public services in Algeria.

According to the findings, Community interpreting is still unrecognized in Algeria. In conversely to the pioneering countries in community Interpreting, Algeria, unfortunately, does not place a high value on the need for Public Service Translation and Interpreting, and as a result, the number of Translators and Interpreters recruited in Public Services is very low and limited, if not non-existent, in certain prominent services such as health care, courts, and police centers. Furthermore, the majority of respondents revealed using their company's interpreter and, in some other cases, a volunteer bilingual or multilingual employee.

2. Development

The development includes an analysis of the problematic, beginning with highlighting different researchers' interpretations of the concept of

community interpreting, and then presenting an analysis of Algerian society's linguistic structure as a prelude and bridge to understanding the languages used in Algeria as a multilingual country, and finally determining the current status of community interpreting and its role in Algeria.

2.1 What is community interpreting?

Community Interpreting is considered a subset of translation and interpreting which is closely related to the public services and typically associated with the migrant or refugee. A number of authors have defined community interpreting, as a conversion process from one language to another that occurs in the public sittings. To be more specific, according to Hale's words, Community Interpreting places the interpreter in the most private parts of people's lives. It takes place in settings where the most intimate and significant issues of everyday individuals are discussed: a doctor's surgery, a social worker's or a lawyer's office, a gaol, a police station, or a courtroom (Hale, 2007, p. 25).

Valero-Garcés (2014:26) defined community interpreting as a type of communication that occurs in any multicultural society where different language speakers must directly communicate with one another and those who know both languages must act as intermediaries.

Wadensjo (1998: 33) stated that PSIT or community interpreting is a type of interpreting that takes place in public services to improve communication between staff and those who use the interpreting service. Moreover, Harold M. Lesch said:

Community translation is a means to an end, namely to equip the community with the necessary information and other means to develop skills for themselves. It is an attempt to balance the power relationship between the sender and the receiver by prioritizing the needs of the community. Effective, empowering communication between the author and the reader via the translated text implies that the translator needs to be on the side of the powerless that is the reader. (Qtd in Valero-Garces, 2014:28)

Community interpreting can, thus, be defined as a type of translation that occurs between members of the community in public services where the users do not speak the common language of the country. This type of translation is associated with social interpreting, which occurs in everyday life. In the contrast, Gentile (Gentile et al., 1996: 17) used the terms 'Liaison' to refer to community interpreting and define it in relation to the language directionality of the activity.

As for, Pöchhacker, Community Interpreting can be defined in terms of context by placing it in the sphere of institutional and public service settings. So, other types of interpreting performed by community interpreters that do not belong to this category, such as damages cases, private doctor's consultations, and interviews with bank managers, are not covered by this specificity. He emphasizes the significance of the term "community" in relating to both mainstream and minority communities, which can include ethno cultural, aboriginal, and hearing-impaired communities, as he stated:

In the most general sense, community interpreting refers to interpreting in institutional settings of a given society in which public service providers and individual clients do not speak the same language community interpreting facilitates communication within a social entity (society) that includes culturally different sub-groups. Hence, the qualifier 'community' refers to both the (mainstream) society as such as its constituent sub-community (ethnic or indigenous community, linguistic minority etc.) (Pöchhacker, 1999: 126-7).

For the forgoing grounds, it can be concluded that despite the controversy over its label, most researchers concur that this activity cannot be separated into its most important characteristics and satisfied with some advantages at the expense of others, since this activity can only exist by meeting the following equation: a foreign minority (whether refugees or immigrants) + public settings. Even though, this type of translation concerns a specific category that does not speak the dominant language of a specific

society. Its purpose is to make their lives easier and to integrate them into a society where they do not speak their native language.

2.2 The Linguistic Structure of the Algerian Society

Algeria is a multilingual country that is distinguished by the use of three major languages:

Arabic is the official language of the State, Tamazight, the indigenous language of North African peoples spoken by 40% of Algeria's total population, was recognized as an official language in 2002, and French language, which is not an official language but is still widely used in departments and higher education, particularly in universities and scientific disciplines. In this regard, Louis Jean Calvet stated:

On the other hand, French -a language inherited from colonialism, along time the only official language which has regained the status of a foreign language since the policy of Arabization- remains the prerogative of the bourgeois classes, a language of cultural reference, an important asset for social success in the face of the national language, Arabic.[†] (Calvet, 1999, p. 53)

The country's native languages are Arabic and Berber. However, 60% of the population speaks dialectal Arabic "Darija," a fusion of Arabic, Berber, French, and even Turkish, Italian, and Maltese words as a result of Algeria's colonial history. On the other hand, more than 14 million Berber speakers, or approximately a quarter of the population, speak the Tamazight language, spoken by the Kabyles in Kabylie, the Mozabites in the M'zab Valley (in the Center), the Chaouia in the Aurès (East), and the Tuareg (South). After independence, Algeria attempted to bring Algerians under one language and revive the Arabic language and pushing it forward. Hence, a set of measures in the fields of education and administration were

[†] *Le français d'une part, langue héritée du colonialisme, longtemps seule langue officielle, et qui a été ramenée au statut de langue étrangère depuis la politique d'arabisation, reste l'apanage des classes bourgeoises, une langue de référence culturelle, un atout important pour la réussite sociale, face à la langue nationale, l'arabe.*

implemented such as; the foundation of schools, institutions, and educational centers, For instance, in Algiers, the Higher Institute of Translation aimed to train and graduate highly skilled translators and interpreters that Algeria needed for its Arabization policy.

Algeria, like other Berber-speaking communities such as Morocco (Taibi M., 2014), has no interest in translation -to and from- Tamazight, notwithstanding the Algeria's efforts to promote and generalize it in in order to fulfill the linguistic needs of its speakers and provide access to public facilities for the Berber-speaking community, particularly older monolinguals who speak only the Berber language (whether Chaoui also called Tachawit-, Kabyle, Chenoua, Mozabite, or Tamahaq)[‡], and till now, they still face numerous difficulties to communicate, particularly in public settings such as hospitals, courts, police centers, and administration, where contact -in such services-is common ground by one of their children who learned Arabic in school, and occasionally by another bilingual person.

Despite Algeria's significant efforts to promote and generalize the Tamazight language, there is still a severe shortage of Tamazight translators, necessitating the presence of a translator for this category in Algeria, particularly in public places.

3. Survey analysis

In this practical section, the researcher conducts a survey via an online and offline (face to face) questionnaire directed to foreigners, whether workers or tourists, in order to shed light on the situation of community interpreting different public settings such as: hospitals and clinics, police centers, administration and courts.

3.1 Methodology

Qualitative data was collected via an online and offline (face-to-face) questionnaire and analyzed using a descriptive and analytical approach by describing respondent characteristics such as age, gender, linguistic and

[‡] The different dialects of Berber languages spoken in Algeria.

cognitive background, as well as various foreigners' opinions on the provision of interpreting services and the evaluation of communications between the translator, service providers, and users in health care centers, hospitals, courts, police centers and administration. The responses were processed in Excel and then in SPSS software in order to acquire more reliable and efficient results and to highlight the current status of community interpreting in Algeria.

3.2 Questionnaire

This questionnaire comprises multiple-choice and text-type questions and consists of nine questions related to gender, age, country, mother tongue and commonly used public services (whether police center, hospitals and clinics, courts or administration), the presence or absence of a translator, the mode of communicating in public setting in the absence of an interpreter, the main language used, the interpretation score, translation and communication performance. This questionnaire had firstly been shared online on Facebook in a closed group for foreigners, including my Korean and Filipino colleagues with whom I previously worked as an interpreter at Samsung company, and 51 foreigners responded. Secondly, it was distributed at the headquarters of "CHEC," a Chinese company operating at Skikda Dry Port, where 50 foreign workers responded. As a result, this study contains more than 100 questionnaires. The questionnaire can be accessed via the link below[§]

3.3 Participants

As previously stated, participants were invited to complete the required number of responses by answering the questionnaire via a link shared on Facebook and distributed to all employees of a Chinese company called "CHEC." The respondents' nationalities varied: Chinese, Korean, British, Filipino, Italian, American, Spanish, Turkish, German, Portuguese, Polish, Mexican, Canadian, Australian, Belgian, and Croats (see the figure1)

[§] https://docs.google.com/forms/d/17_GvMTEYudiIEVNpqq4sE1viQDg6kja2ItowtsWrlWU/edit

3.4 Results and Discussion

• Gender, Age Range and Country

As shown in the Table (1), men account for 75.2% of questionnaire respondents, compared to only 24.8% of women, owing to the nature of the work, especially since the majority of respondents aged 40 to 50 accounted for 39.6% of the total. The remaining percentages are apportioned to the various age groups. It should be noted that, the majority of respondents (38.6%) are Chinese who work for a Chinese company called « CHEC », followed by Koreans (9.9%), who are also workers, and then British (7.9%). The remainder divided among other nationalities including Filipinos, Italians, Americans, Spaniards, Turks, Germans, Poles, Portuguese, and Mexicans, Canadians, Australians, Belgians, and Croats. According to some respondents, 76.2% of respondents came to Algeria for work, while only 23.8% came for tourism or marriage, as stated some European participants.

What is your gender?			
		Frequency	Percent
Valid	Man	76	75.2
	Women	25	24.8
	Total	101	100.0
Where are you from?			
		Frequency	Percent
Valid	Australia	2	2.0
	Belgium	2	2.0
	Canada	2	2.0
	China	39	38.6
	Croatia	2	2.0
	Finland	2	2.0
	France	2	2.0
	Germany	2	2.0
	India	2	2.0
	Italia	6	5.9
	Mexico	2	2.0
	Philippi	4	4.0

	Poland	2	2.0
	Portugal	2	2.0
	Russia	2	2.0
	South Korea	10	9.9
	Spain	2	2.0
	Sweden	2	2.0
	Turkey	4	4.0
	UK	8	7.9
	USA.	2	2.0
	Total	101	100.0
How old are you?			
		Frequency	Percent
Valid	20-30	10	9.9
	30-40	31	30.7
	40-50	40	39.6
	50-60	20	19.8
	Total	101	100.0
Why did you come to Algeria?			
		Frequency	Percent
Valid	For work	77	76.2
	For tourism	24	23.8
	Total	101	100.0

Table1. Gender, Age Range, Country and the Reason of the visit

• **Linguistic and Cognitive Background**

In order to investigate their language skills, respondents were asked about their mother tongue, 84.2% overwhelmingly answered that their mother tongue is not Arabic, but other languages like Chinese, Korean, Indo, Turkish, French, and Spanish etc. In terms of proficiency in foreign languages regardless to the mother tongue, 24.8% answered for English, 28.7% for other languages and only 23.8% for French, The results also indicated that 46.5% of the respondents speak good English, 29.7% are excellent, 21.8% are medium, while only 2% are bad, Moreover, the survey showed that only 2% who can speak Arabic, while 98% do not speak Arabic at all.

What is your native language?		Frequency	Percent
Valid	English	12	11.9
	French	4	4.0
	Other	85	84.2
	Total	101	100.0
How is your English?		Frequency	Percent
Valid	Bad	2	2.0
	Average	22	21.8
	Good	47	46.5
	Excellent	30	29.7
	Total	101	100.0
Do you speak Arabic language?		Frequency	Percent
Valid	Yes	2	2.0
	No	99	98.0
	Total	101	100.0
What languages do you speak as well?		Frequency	Percent
Valid	English	25	24.8
	French	24	23.8
	English & Arabic	2	2.0
	English & other	21	20.8
	other	29	28.7
	Total	101	100.0

Table2. Language proficiency

According to Table (2), it can be concluded that that participants from Southeast Asian countries, China, Korea, the Philippines, and India understand and speak English at a higher rate, despite the fact that their countries have long suffered from bitter language wars and struggled for the concept of a monolingual nation, and they still are countries that do not

encourage much learning foreign languages except English, which is an international language and the first language of interaction in the world, hence, English has been imposed in school curricula in response to the global labor market imposed by globalization, primarily since their countries export labor to other countries. On the other hand, respondents from European and American countries chose French as a second language after English as it is a language of prestige and tourism, and also because their countries are open to all languages of the world and are strongly encouraged to be taught in institutes and educational centers, particularly English, French, and even minority languages, that further explains their competence and proficiency in French language. As for the Arabic-speaking minority is likely to be Turkish because they are Muslim people

Have you ever used public services in Algeria?			
		Frequency	Percent
Valid	Yes	97	96.0
	No	4	4.0
	Total	101	100.0
What kind of public service have you visited in Algeria?			
		Frequency	Percent
Valid	Hospital	16	15.8
	Court	4	4.0
	Administration	6	5.9
	Police Center	8	7.9
	Administration & Police Center	10	9.9
	Police Center & Other	16	15.8
	Hospital & Police Center	4	4.0
	Hospital & Administration & police center	11	10.9

	Hospital & Police Center & other	2	2.0
	other	20	19.8
	Total	97	96.0
Missing	System	4	4.0

Table3. Scale of Public Services Usage

According to the finding, it can be said that the largest percentage brought back to the use of other services such as banks and insurance, as most of them mentioned in the questionnaire and were asked about the reason for not being included among the available options, indicating that financial transactions are necessary in the life of foreign nationals who are on foreign lands, whether to transfer their money, save it, or even send some of it to their families in the home country in addition to the salary they receive at the end of each month. As shown in the table, many respondents selected more than one option, indicating the importance of these two sectors in people's lives. The first is about citizen health and disease prevention and treatment, especially since the time of this questionnaire coincided with the global spread of the Corona virus. In this regard, Algeria has taken strict measures to confront and limit its spread, beginning by imposing medical control measures on all foreign arrivals, hence all of them had to submit a negative PCR test in order to pass control Limits, but if a foreigner does not have a negative PCR test, he will be tested immediately. If the test results are positive, the foreigner is subjected to a 14-day quarantine in his home or in hospitals and health care facilities until he is treated and cured. This is why hospitals and health centers are frequently used by the majority of participants. Regarding their frequent visits to the police, one of the police's responsibilities is to monitor citizens' security, so all foreigners were required to go through the police for monitoring and security procedures, such as verifying identity and recording information and personal data, such as identifying hard currencies as well as other security measures. It should also be noted that those who did not use the services in Algeria did not likely leave the company's walls and did not interact with the community and its various services.

As for the availability of interpreters in public places, 84.2% indicated the total absence of public service translators and interpreters, while 11.9% indicated their presence. Moreover, 60.4% of respondents reported that communication between users and service providers was successful, while 35.6% reported that it was not. When asked to rate a public service translator's performance during the communication process, 63.4% said it was acceptable, 21.8% said it was poor, and 10.9% said it was excellent. It should be noted that 4% of the data is missing because some respondents did not use public services in Algeria, as shown in the preceding table.

This percentage, from my standpoint, is very low or almost non-existent, especially in such critical areas.

Have you found any Public Service Interpreter?			
		Frequency	Percent
Valid	Yes	12	11.9
	No	85	84.2
	Total	97	96.0
Missing	System	4	4.0
Total		101	100.0
Was communication easily established with the service providers?			
		Frequency	Percent
Valid	Yes	61	60.4
	No	36	35.6
	Total	97	96.0
Missing	System	4	4.0
Total+		101	100.0
How do you rate translation performance in the public services?			
		Frequency	Percent
Valid	Bad	22	21.8
	Acceptable	64	63.4
	Excellent	11	10.9
	Total	97	96.0
Missing	System	4	4.0
Total		101	100.0

Table4. Communication Success Rate in public services

As a result, these findings emphasize the importance of providing translators in public setting, as they play a critical role in the lives of

individuals and societies, particularly given that the majority of respondents did not find translators in the Algerian service, despite the fact that the majority of respondents positively rated the communication process in public services, which may be due to considerations that will be detailed later in this study.

Further questions were asked in order to acquire detailed information in health care centers and hospitals, administration, police centers and courtrooms.

According to table (5), 50.5% used hospitals and clinics, while 49.5% did not. Among those who used it, 44.6% said French was the language used with foreign patients inside hospitals and clinics, 15.8% said English, 4% said Arabic, and only 2% said both Arabic and French. It should be noted that 85% of respondents' native language is neither French nor English but other languages as mentioned above. In relation to interpreting in clinics and hospital, 60.4% reported a complete lack of health care interpreters, which caused communication difficulties, while 7.9% mentioned having a healthy interpreter, and in another question about how to communicate in the total absence of a health interpreter, 44% reported finding a volunteer healthy interpreter, while 56% reported no interpreter. When asked to rate the service's interpretation performance, 39.6% said it was acceptable, 20.8% said it was poor, 4 % said it was good, and 2% said it was excellent.

Have you ever used health services?			
		Frequency	Percent
Valid	Yes	51	50.5
	No	50	49.5
	Total	101	100.0
What is the language used to communicate with health services providers?			
		Frequency	Percent
Valid	English	16	15.8

	French	45	44.6
	Arabic	4	4.0
	Arabic & French	2	2.0
	Total	67	66.3
	Missing		
System	Total	34	33.7
	Total	101	100.0
Have you found a health services interpreter?			
		Frequency	Percent
Valid	Yes	8	7.9
	No	61	60.4
	Total	69	68.3
Missing	System	32	31.7
	Total	101	100.0
How do you rate translation performance in health services?			
		Frequency	Percent
Valid	Bad	21	20.8
	Acceptable	40	39.6
	Good	4	4.0
	Excellent	2	2.0
	Total	67	66.3
Missing	System	34	33.7
	Total	101	100.0
Have you got a volunteer translator to facilitate communication?			
		Frequency	Percent
Valid	Yes	32	31.7
	No	37	36.6
	Total	69	68.3

Missing	System	32	31.7
Total		101	100.0

Table5. Statistics of using health care centers

This data show the difficulties encountered by foreigners in Algerian health care centers and hospitals as a result of doctors' inability to understand and diagnose their illness, as well as the failure of the communication process between them, which would be highly probable to have exposed them to the risks of the harmful effects of the prescribed drugs, especially for those who do not speak English or French. Also, it could be noted that the communication process in hospitals in most cases was largely unsuccessful and was not at the required level. Only 4 percent said that the translation was good, while 39 said that the translation was accepted, and what made matters worse was the testimony of the respondents. They used a bilingual volunteer employee to fill this translation gap and solutions In the place of a professional translator; it is not possible in any way to hire a bilingual employee to carry out the translation task in the place of the health translator, as here is a risk to the patient's life. Health translation requires intensive and rigorous training in order to master the language and master its folds, and then carry out the duty of translation with the required professionalism and efficiency. This need for accuracy and clarity is a common feature with the healthcare sector and other professions, where error often takes lives.

In order to respond to the many health challenges posed by the presence of Asian expatriates in Algeria for work, Algeria must work to identify translation needs in this important sector and meet them because it is not related to biological needs, but to a lofty humanitarian mission. A service translator, just like a doctor who needs accuracy and clarity in order to diagnose a disease, also a health service translator needs accuracy and clarity in order to simplify medical terminology that is often complex. It also contributes greatly to enhancing patients' sense of satisfaction and confidence in the health services they receive.

To canvass interpretation in courts, the table (6) shows that only 19.8% of those surveyed used the courts compared to 80.2% who did not. 47.5% of those who attended said there was no interpreter in the court, 2% said there was, and 50 people did not respond. Given that the majority of foreigners who responded to this questionnaire were employees, the proportion of court communication via the company translator was estimated at 23%, while 52.5% did not respond. Furthermore, the interpretation performance assessment results were as follows: 16.8% acceptable, 7.9% bad, 2% good, and 4% excellent.

Have you ever been called to the Algerian Court?			
		Frequency	Percent
Valid	Yes	20	19.8
	No	81	80.2
	Total	101	100.0
Have you found any Court Interpreter?			
		Frequency	Percent
Valid	Yes	2	2.0
	No	48	47.5
	Total	50	49.5
Missing	System	51	50.5
Total		101	100.0
How do you rate translation performance in the court?			
		Frequency	Percent
Valid	Bad	8	7.9
	Acceptable	17	16.8
	Good	2	2.0
	Excellent	4	4.0
	Total	31	30.7
Missing	System	70	69.3
Total		101	100.0
If no, how did you communicate in the Algerian Court?			
		Frequency	Percent

Valid	Court employee	24	23.8
	Company interpreter	24	23.8
Missing	Total	48	47.5
	System	53	52.5
	Total	101	100.0

Table6. Statistics of using court rooms

According to the findings, it can be concluded that despite the fact that courts are one of the public settings for which Algeria is more interested in providing translators than other public places, the results show the opposite. 80.2% reported the absence of court interpreter, This is a significant proportion, indicating the enormous language problems that foreigners faced when appearing in court, that is why some used their company's translator and others used volunteer employees, and therein lies the greatest risk, that using an unsworn translator or a novice to practice translating in court may not only result in misinterpretation and misunderstanding of certain legal terms, but it may also go beyond changing legal statements made by the accused or witness that they did not make. In this regard, the interest in this sector should be reconsidered, and a special law for legal translators should be enacted to ensure a sufficient number of court interpreters, as well as subjecting them to perpetual testing to ensure their eligibility and expertise.

In terms of using Algerian administration, 44.6% indicated using it while 55.4% did not as shown in the table (7). Among those who responded positively, 60.4% reported the complete absence of the public service interpreter, while only 5.9% indicated his presence. In regards to interacting with administrative providers in the absence of a public service interpreter, 31.7% of respondents said they used a company interpreter, while 28.7% said they used an administrative employee or the so-called (Volunteer Interpreter). As for the language used to communicate with them within the administration, 40% of respondents said French, 25.7% said English, 15.8% said both French and Arabic, 5.9% said Arabic, and only 2% said both French and English. Moreover, respondents reported that the performance of

the public service interpreter in the Algerian administration was 40.6% acceptable, 13.9% bad, and only 8.9% good. This table below recorded some missing values, due to the fact that some respondents did not use the Algerian administration. As a result, answers to some of the related ramifications were avoided.

Have you ever dealt with the Algerian administration?			
		Frequency	Percent
Valid	Yes	45	44.6
	No	56	55.4
	Total	101	100.0
What is the language used to communicate with administrative service providers?			
		Frequency	Percent
Valid	English	16	15.8
	French	26	25.7
	Arabic	6	5.9
	Arabic & French	16	15.8
	French & English	2	2.0
	Total	66	65.3
Missing	System	35	34.7
Total		101	100.0
How do you rate translation performance in the administrative services?			
		Frequency	Percent
Valid	Bad	14	13.9
	Acceptable	41	40.6
	Good	9	8.9
	Total	64	63.4
Missing	System	37	36.6
Total		101	100.0
Have you ever found any administrative services interpreter?			
		Frequency	Percent
Valid	Yes	6	5.9
	No	61	60.4

Missing	Total	67	66.3
	System	34	33.7
	Total	101	100.0
If no, how did you communicate with the administrative providers?			
		Frequency	Percent
Valid	Through an administrative employee	29	28.7
	Through a company interpreter	32	31.7
	Total	61	60.4
Missing	System	40	39.6
	Total	101	100.0

Table7. Statistics of using administration

The findings show that French is the most commonly used language in management and administration, with a rate of more than 25%, despite the fact that the majority of respondents were Asian workers (from China and Korea) who do not speak French, as shown in the previous data.

This demonstrates the linguistic and cultural difficulties encountered by foreigners in administration, particularly since the translator's absence exceeded 60%, a significant number that forces foreigners to rely on their company's interpreters or even volunteers to settle their administrative affairs and purposes.

Based on the table (8), in respect of using police centers, 72.3% of respondents indicated that they used police stations, while 27.7% did not. In order to investigate the existence of a public service interpreter, 71.3% stated that they did not find any public service interpreter in the police center while 11.9% confirmed the presence of an interpreter. Among those who reported the absence of an interpreter in the police station, 43.6% said they communicated through a company interpreter, while 27.7% said they communicated through a police employee (Volunteer Interpreter). Regarding the language used with foreigners inside the police center, 29.7% said French, 27.7% said both Arabic and French, and 13.9% said English, 9.9% Arabic, and 2% said other languages. To get acquainted with the

assessment of communication and interpretation process within police centers, the respondents set forth the following results: 56.4% acceptable, 13.9% bad, 12.9% good, and 2% excellent.

Have you ever been in the police center?			
		Frequency	Percent
Valid	Yes	73	72.3
	No	28	27.7
	Total	101	100.0
What is the language used to communicate in the police center?			
		Frequency	Percent
Valid	English	14	13.9
	French	30	29.7
	Arabic	10	9.9
	Arabic & French	28	27.7
	Other	2	2.0
	Total	84	83.2
Missing	System	17	16.8
Total		101	100.0
Have you found any police interpreter?			
		Frequency	Percent
Valid	Yes	12	11.9
	No	72	71.3
	Total	84	83.2
Missing	System	17	16.8
Total		101	100.0
How do you rate translation performance in the police center?			
		Frequency	Percent
Valid	Bad	14	13.9
	Acceptable	57	56.4
	good	13	12.9
	excellent	2	2.0
	Total	86	85.1

Missing	System	15	14.9
Total		101	100.0
If not, how did you communicate at the police center?			
		Frequency	Percent
Valid	Through a police employee	28	27.7
	Through a company interpreter	44	43.6
	Total	72	71.3
Missing	System	29	28.7
Total		101	100.0

Table8. Statistics of using police centers

The results show that interpreting in police station in Algeria is almost non-existent, with more than 70% admitting to not having an interpreter. This lack of an interpreters means that there were a lot of misunderstandings and language barriers between the police and these foreigners, especially since that the language used to communicate between them in police center was French, with more than 29 percent, followed by Arabic, while most of the respondents of Asian nationalities do not master either French or Arabic .For this reason, 44 people had to use the company’s interpreter, while 28 people were obliged to use a volunteer employee.

It is worth noting that the police language is predominantly legal, procedural, and regular, and not a mere standard language that any volunteer can easily translate, but rather there must be a highly qualified professional interpreter, so that the foreigner would not be exposed to any unfair situation, such as such as being unjustly suspected or imprisoned due to a lack of translation and misunderstanding.

As a result, Algeria should prioritize the provision of qualified translators to act as intermediaries between foreigners and police officers. In my perspective, providing an interpreter is not only a public service that everyone should have access to, but it is also a foreigner's right. In the same way that the accused has the right to have his lawyer present during an interrogation, a foreigner has also the right to have a trained professional interpreter present during an interrogation in a police station.

Conclusion

The concept of the Public Service Interpretation and Translation is related to another type of translation that is carried out in the public services in order to ensure easy communication and full access of a particular group to public services and thus achieve the public interest. This survey has highlighted the situation of the public service translation and interpretation in Algeria throughout a questionnaire addressed to foreigners who have been in Algeria. Indeed, the results of this study revealed that Algeria does not attach importance to the need for public service interpretation and translation. Thus, the number of translators and interpreters recruited in the public services is very low and limited or almost nonexistent in some services, such as; health care service, which is very worrying. Consequently, majority of respondents reported using the services of their company's interpreter - since most of them are foreign workers - or, in some cases, they asked for a bilingual or polyglot volunteer employee to translate, given that Algerians are bilingual or multilingual.

The study also found that, despite the fact that the majority of respondents stated that their mother tongue was a language other than French, the language most commonly used in public services to communicate with foreigners is French rather than English, while this latter ranked second after their mother tongue.

However, the lack of interpreters in public services is a major disaster, especially in vital services such as hospitals, clinics, courts, police and administration where translation is extremely important and closely linked to life or to the death of the user, thus, the use of a non-professional person as a volunteer interpreter - in my opinion - is absolutely not acceptable because any error in translation and interpretation, whether in the police centers, courts, hospitals and clinics, can lead to critical issues that not only affect misunderstanding or inability to get the message across, but it also affects the fate of the user.

Accordingly, the researcher proposes a number of solutions in order to promote public service translation and interpretation to the ranks of the

leading countries, since Algeria is preparing to be the preferred destination to attracting foreign investment and tourism in the world during the coming years:

- Raising awareness of the importance of the need for translation in public places by organizing national seminars, international colloquies, study days and scientific courses about this new stand-alone science.
- Providing translation service in public services, starting with the language pair: English-Arabic, English-French and Arabic-Chinese.
- Establishing academic and research centers and workshops to refine the skills of translators.
- Signing partnership agreements between the University and the public settings in order to facilitate intensification and training in translation in vital public services such as hospitals, courts, police, banks ...etc.
- Motivating the teaching and learning of minority languages, especially Asian languages such as Chinese-Korean and Hindi, and establishing centers to automatically incentivize and onboard translators to learn and master them.

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