Simultaneous Conference Interpreting and Mediation: An Application of a Cognitive-linguistics Approach to Professional Interpreting from English into Arabic

الترجمة الفورية للمؤتمرات والوساطة:
تطبيق منهج لغوي إدراكي للترجمة الفورية للمحترفين من الإنجليزية إلى العربية

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Abstract

Generally speaking, the literature on simultaneous interpreting and professionals within the field tend to take norms like the interpreter's faithfulness to the speaker and accuracy for granted, without making scrupulous research descriptions or investigations. The simultaneous interpreters' 'mediation' is one of those norms. They often than not describe it as being unprofessional. In a globalized world where the need for such an activity increases, it becomes necessary and even inevitable to account empirically for the norms and principles of this practice. Therefore, the present paper studies and evaluates mediation in the context of professional conferences. It attempts to determine whether there is mediation on the part of the simultaneous interpreter, and if so, to what degree this can be acceptable.

The paper applies a multidisciplinary approach to English speeches given at real conferences and their simultaneous interpretations into Arabic. The Interpretive Theory, a pragmatic model, and some political theories formed the theoretical basis of analysis. Content analysis and comparative study constituted a perfect methodology to this end. It comes to the conclusion that there is a mediation on the part of interpreters and there are cases where it is acceptable and others where it becomes unacceptable(very few due to the high degree of professionalism presented).

Keywords: simultaneous conference interpreting, mediation, accuracy, faithfulness, Interpretive Theory.

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Introduction

Generally speaking, the literature on simultaneous interpreting (SI) and professionals within the field take principles like faithfulness and accuracy for granted, without making scrupulous research descriptions or investigations to attest their validity and practicality. The simultaneous interpreters' 'mediation' is one of those norms. Scholars and professionals often than not describe it as being unprofessional. Therefore, the present paper studies and evaluates the notion of mediation in the context of professional conferences. It attempts to determine whether there is mediation on his part, and if so, to what degree this can be acceptable.

These principles are characterized by being misunderstood, ambiguous or overlapping when used within the field of SI. For instance one of the professional ethics of the AIIC (1999) is fidelity, 'it is the interpreter's duty to communicate the speaker's meaning as accurately, faithfully, and completely as possible, whatever the speaker's position or point of view'. Most writings on interpreters' mediation do not even consider it a phenomenon to study. Mediation, Wadensjö assumes, is:

> not necessarily presented as a phenomenon to be explored
> and described, but more often as something that must be
> prohibited; as 'unprofessional' behavior; as the individual
> interpreter's willful distortion or amateurish shortcomings.
> (1998:61)

Hence, it becomes necessary to account empirically for the norms of this practice. For its tremendous implications for simultaneous conference interpreting (SCI), mediation is studied in this paper through the application of a multi-disciplinary approach to professional English/Arabic SI.

Importance of the research. At the topic level, it provides insights into the task of SI, hence its important implications for the profession; it can change our look at the profession ethics, and it fills in

the gap in the literature on mediation in SI. At the theoretical level, using a multi-disciplinary would enhance our understanding of the nature of SI, contributes to the studies of translation and interpreting, and furthers SI teaching and training. Wadensjö says 'To achieve more than interpreters' paying lip service to official Codes of Conduct, a thorough understanding of professional rules and recommendations is needed; of what they imply in theory and in actual interpreter-mediated interaction' (1998:286).

The objectives of the research are to: review the literature on mediation in SI in order to identify the gap in the knowledge of such a concept and attempt to fill it in; apply an appropriate theoretical framework to achieve the aims and answer the questions of the study; collect sample speeches and use a methodology of content analysis and comparative study to this end; present the limitations of the study; analyse and discuss sample English speeches and their Arabic simultaneous interpretations in real conference contexts; and reach a conclusion and make realistic recommendations and suggestions on how to enhance the SI profession.

Operational Definitions:

Translation and Interpreting. The most obvious differences between translation and interpreting, Gile (1998: 40-5) argues, arise from the fact that the translators work with written texts and have time to 'polish' their translations, meanwhile interpreters work with oral texts and have severe time constraints, so there is no time to 'polish' their interpretations. Translators need to be familiar with the rules of written language and be competent writers in the target language (TL). Interpreters need to master the features of oral language and be good speakers, including the use of their voice effectively and the 'microphone personality'. Any supplementary knowledge, like terminological or world knowledge, can be acquired during written translation, but has to be acquired prior to SI. Interpreters have to make decisions much faster than translators.

Simultaneous Interpreting (SI): Simultaneous interpretation or interpreting (SI) is an oral translation of an oral speech done simultaneously at the time of speaking with a time lapse of few seconds.

It is defined by DS-Interpretation Inc. as 'a process which allows people to communicate directly across language and cultural boundaries using specialized technology and professional interpreters who are trained to listen to one language while speaking simultaneously in another' (2013). It is a kind of service practiced in professional conditions, where interpreters sit in a sound-proof booth with headsets, control consoles and microphones and deliver versions of the speech in different languages 'on line' with a lag of a few seconds, alternating every 15 minutes or as speakers take turns (Setton 1999:1). This is simultaneous conference interpreting (SCI).

Mediation. To 'mediate' is to 'act as go between' (Hornby 1986: 528), to go between two parties and transmit something. Interpreting is commonly an act 'enabling communication between persons or groups who do not speak the same language' (Pöchhacker 2008: 12). And 'inter-pres' has been associated with 'inter-parties' referring to the interpreter as a mediator between two parties trying to make possible the communication between them (Hermann 1956/2002:18).

Faithfulness and accuracy. The term 'faithful' translation dates back to the debate word-for-word or sense-for-sense translation, since the time of Cicero, 2000 years ago. The term is mostly used in the field of SI nowadays to imply literal translation. The AIIC says 'as accurately, faithfully, and completely as possible' to refer to the ethics under which the interpreter works: his 'primary loyalty' is 'always' to the speaker. 'Accuracy', more or less, has been used in this sense.

Review of Literature

Investigating mediation, faithfulness and accuracy accounts properly for the process of SI, as it actually occurs. Wadensjö argues that the long-standing rule of thumb to 'Just translate and translate everything' is of no real use to SI profession:

> 'Just translate and translate everything' is probably the most useful shorthand explanation of the interpreter's task to primary interlocutors and to newcomers to the profession, but how useful is it for the defining and the development of

interpreters' professionalism? Or how is it useful for the defining of interpreters' professionalism? (1998:285)

The exclusion of the role of the interpreter as a human being, not as a machine, as an intermediary, helps little develop SI; it serves as a justification for acting as non-person (1998:285-6). The focus on the interpreter, as a mediator, resulted in attaching many labels to him: intermediary, mediator, gatekeeper, non-person, go-between, middleman, and broker (Wadensjö1998:61-3) and agent, facilitator, advocate, conciliator (Roberts 1997:13-4),etc.

In Germany, 'language mediation' refers commonly to the professional domain of both translating and interpreting. Pöchhacker (2008:17) points out that the term sprachmittler (language mediator) was coined in 1940 by the Head of the Translators and Interpreters Association in Germany referring to professional linguists, then it spread fast. Wirl (1958; cited in Pöchhacker 2008:17), used it in his 'Fundamental issues of translation and interpreting'. Kade (1968; cited in Pöchhacker 2008;17) mentions that any activity involving mediation between languages as such is mediation. He used the term 'sprachmittler' for professional translation and interpreting. The East German Journal for Language Professionals has deemed itself as a journal of 'sprachmittlung' since the 1980s. However, Knapp-Potthoff and Knapp (1986:152-3) claim that language mediation contradicts the role of the interpreter because he should be invisible and function as a machine for accuracy, yet in some situations interpreters have a larger degree of deviation from the 'near-literal' translation.

Interpreting, is 'an oral linguistic mediation' (Garzone 2002: 19). Some of the scholars go far to consider mediation from an extreme perspective. Gullivers, for instance, suggests that the mediator, a third party, intervenes between two parties and always influences the negotiation process to a varying degree according to his own interests (1979:217). This extreme point of view is unacceptable, because the interpreter is not a negotiator with certain interests; instead, he plays the communicator role between two negotiating parties. On the other hand, Hatim and Mason move one step further and speak about cognition. They

see the translator and the interpreter at the centre of the dynamic process of communication (translation) as a 'mediator' between text-producer and text-receivers: 'The translator is first and foremost a mediator between two parties.. just as much as it is of the simultaneous interpreter' (1990:223). They differentiate between two kinds of mediation in translation (1990:223-4): mediation between two cultures (including ideologies, moral systems and socio-political structures) to overcome any incompatibilities in the transfer of meaning, and mediation through the processing the translator does, i.e. reading, decoding, and re-encoding. The processing is deliberate and differs from what actually happens in the case of SI, where the processing of the incoming speech is immediate and mirrors more closely the target language receivers. If the ordinary reader, they argue, involves his own background, ideologies and beliefs in his understanding of the text, the translator should be more guarded. Here arises some vagueness because they admit mediation, and ask the translator to relay 'ideological nuances, cultural predispositions and so on in the source text untainted' through his own vision of reality.

Interpreting is considered a hyponym of translation in the wider generic sense of the word. Therefore, if theorists define translation as a linguistic and cultural mediation, then it goes without controversy that interpreting would be similarly looked at (Pöchhacker 2008:13), although the issue of intercultural mediation does not manifest itself in interpreting as much as it does in translation studies (Kondo et al. 1997:158). According to Anderson since the interpreter is the man in the middle of two clients, his loyalty should be directed towards both (1976;1978). But, sometimes, the clients' views contradict or overlap, therefore he should be loyal to his first client, the speaker, a matter which can lead to confusion (1976;1978).

Kurz stresses the idea that interpreters should have a broad cultural and linguistic knowledge if they want to become 'first-rate mediators between people and cultures' (1988:425). Katan deems the interpreter's ideal position in cultural mediation (1999:1). The 'interpreter's role is, of course, to facilitate communication between participants across linguistic and cultural barriers' (Altman 1990:23). The dilemma of identifying this role can be summed up in Kopczyński's

(1994) two contradictory concepts: 'a ghost of the speaker' (i.e. invisible) or 'an intruder' (imposing his own ideas). Neither of the poles satisfies a true understanding of the reality of this role.

In dynamic equivalence as presented by Nida, the translator should achieve in the target text an equivalent effect on his receivers similar to the effect of the source text on its receivers (Munday 2008:42). Functional theories of translation look at translation from a social and cultural framework, e.g. Reiss' text-type model in the early 1970s (1977/1989; 1981/2004), Holz-Mänttari's translatorial model (1984; as cited in Munday 2012), Vermeer's skopos theory (1989/2004; cited in Munday 2008:81), and Venuti's visibility and invisibility of the translator (1998:241-2).

This review of the literature on mediation reveals the gap, vagueness and duality in the definitions of the term (Pöchhacker 2008:19). The issue of mediation, generally, and intercultural mediation, particularly, 'does not feature prominently' in the literature on interpreting 'in the same way it does on translation studies (Kondo et al. 1997:158). Moreover, Al-Zahran argues that most of the definitions of the interpreter's role as a mediator are 'inappropriate' (2007:3). He also talks about 'cultural' mediation in terms of consecutive interpreting.

Henceforth, the present paper assumes that if a multidisciplinary approach is used to account for mediation in real-life contexts, then much can be contributed to a theory of SI explaining mediation not versus, but as a part of, faithfulness and accuracy. The linguistic and cultural dimensions of the term, as suggested by Pöchhacker (2008), can be adapted to this end. From the previous literature review, the researcher was able to state the research problem statement and the hypotheses (see the methodology section below).

Theoretical Framework

This paper is based on a multi-disciplinary approach, cognitive, pragmatic, and political, looking at SI as an interaction and communication. Cultural and ideological translation studies and the political theory of Realism are employed.

Seleskovitch and Lederer, who headed the Paris School of interpretation, discuss interpreting from a cognitive perspective. They reject the notion of interpreting as a mechanical process of decoding and encoding words (Petrescu 2002:65). Seleskovitch insists that it is a complex activity which necessarily 'uncovers a meaning and makes it explicit for others' (1989:8). Taking up concepts from pragmatics, she defines interpreting as communication whereby the interpreter analyses the speaker's message in one language (A) and makes it accessible to the audience in another (B). Her theory of sense, called 'The Interpretive Theory of Translation' (1999), or 'The Interpretive Model' by Lederer (2003) regards interpreting as a mental process taking place at three stages (Petrescu 2002:66): apprehension and comprehension of a linguistic utterance, carrying a meaning, through analysis and exegesis; immediate discarding of the wording or the form of the message and retention of its mental representation instead, or 'deverbalised meaning'; and production or re-expression of a target speech which 'entirely' conveys the meaning of the original message and suits the understanding and expectations of the receivers.

Thus, meaning goes beyond the idea of words and extends to the mental representation that remains in the interpreter's mind after discarding 'deliberately' the wording of the message once heard (Seleskovitch 1989:8). It is dependent 'not only on us but also on the person we are addressing and on the context in which we both find ourselves' (1989:12). Two types of memories exist: a 'substantive memory' responsible for retaining meaning as a mental representation and a 'verbatim memory' retaining words themselves (1989:36).

Lederer suggests eight sequential or concurrent operations which occur in the SI situation: hearing; understanding the language; conceptualizing (building a cognitive reminiscence by integrating sequences of connected speech into pre-existing knowledge); enunciating (what has been stored in the substantive memory); being aware of the interpreting situation; checking audio-equipment; transferring; and recalling of particular signifier (Petrescu 2002:67). For conceptualization or comprehension to take place, an interpreter must possess a pre-existing knowledge (about the topic, the situation, the speaker, etc.), to which he

relates any new information received; but if he cannot relate it, it is ignored (Seleskovitch 1989:49). Scholars generally draw our attention to the importance of preparation for the conference and anticipation of meaning.

Seleskovitch (1968/1978:112) deems the interpreter an 'intermediary' who helps 'participants understand each other's cultural differences rather than pretend that they do not exist', i.e. the interpreter is present and visible, and hence comes his role as a mediator. But this should not prejudice his relaying of the message in such a neutral way where the transmission of the 'sense' of the message occurs without distortion, avoiding 'anything that would run counter to his role or over-involve him in the dialogue to the point where he would color the message with his own ideas' (1968/1978:113). This means that the interpreter does not play the role of a 'delegate' or negotiator during the process of interpreting (p.114). Instead, his mediation is necessary only for understanding and communication reasons. Although message deverbalisation is questioned by many theorists, the theory is still the most comprehensive and coherent model of interpreting (Petrescu 2002:66).

Pragmatics describes meaning communicatively. Beaugrande and Dressler postulate that communication takes place principally in texts, which must have texture realized only if the standards of textuality (cohesion, coherence, situationality, text sender intentionality, acceptability, informativity, and intertextuality) are met (1981:91). The standards are necessary to understand and deverbalise a speech, and to interpret it simultaneously.

In pragmatics, 'meaning in interaction' becomes a dynamic process involving the negotiation of meaning between the speaker and the hearer, the linguistic and extralinguistic context of utterance and meaning potential (Thomas 1995:23). 'When looking at the work done under the interdisciplinary labels, actual research practice indeed shows a serious degree of thematic as well as methodological overlap', Verschueren concludes (1999:7). She presents a model based on four axes from which language should be analysed: context, structure, the dynamics of

interaction and salience (mind in society); pragmatics is identified as 'a general cognitive, social and cultural perspective on linguistic phenomenon in relation to their usage in forms of behavior' (1999:7). Therefore a pragmatic approach as such absolutely suits the purposes of the present research. Yet, Pöchhaker (2008:97) criticizes a cognitive-pragmatic approach as an 'incomprehensive translational model' focussing mainly on the two processes of understanding and transfer, and does not extend to consider other processes like production. This research, by analysing actual interpretations would hopefully overcome this limitation. Moreover, it included the concept 'text genres' which refers to global linguistic patterns developed historically in a linguistic community for fulfilling certain specific communicative tasks in specific situations (Chilton and Schäffner 2002:20).

Since the samples were mainly political in nature, the researcher borrowed some notions from political theories to help reveal the true sense of the speaker's message. The Realism theory in international relations has been one of the most dominant theories in the field since the conception of the discipline after WWII. The grievances of WWII proved to realists the futility of the idealist political thinking. The Theory is based on statism, survival and self-help. It, Mearsheimer (1994) proposes, rests on four assumptions. First, survival is the main goal of every State (Waltz 1979). Foreign invasion and occupation can threaten any state. No matter what good values or ideals it has, the most important thing in this anarchical international system is to have sufficient power necessary to defend itself (Morgenthau and Thompson 1985:166). Second, states are supposed to be rational actors. To survive, they will act in a way that maximizes their likelihood of continuing to exist. Third, because the world is dangerous and uncertain, states should possess some military capabilities to stop a possibly aggressive neighbour country. Lastly, the Great Powers, only, have the upper hand in this international system. In this view, international relations is essentially a story of Great Power politics (Slaughter 2011). Like the other international relations theories, the Realism Theory is internally and externally contested. Yet, in such a complex phenomenon, nothing is absolutely right or wrong, and it still stands among the three most famous theories in the field.

Methodology

From the very beginning, the researcher made it clear that mediation has great potentials for SCI. She hypothesized that there is an interpreter mediation in SCI, and that if it is studied in real conference contexts, traditional norms like faithfulness and accuracy and the role of the interpreter should be reconsidered .

Hypotheses of the research. There is an interpreter mediation in SCI. If mediation is studied in real conference contexts, traditional norms (e.g. accuracy and faithfulness) would be contested. Understanding the nature of mediation will enhance our knowledge of the SI process.

Research questions. The research was designed to answer the following questions: Is there a mediation on the simultaneous interpreter's part? When can mediation be acceptable or unacceptable? Does it contradict the interpreter's accuracy and faithfulness? Do we need to reconsider such long-standing concepts? Do we need to reconsider rewriting the ethics of SCI? Do we need to reconsider SI teaching and training?

To this end, the researcher designed a methodology of content analysis and a comparative study of English speeches and their Arabic simultaneous interpretations in real conferences. The selection was based on the researcher's interest in politics and international relations. Recent topics like terrorism and ISIL represented the mainstream of samples. They constitute a very fertile soil for the Arab simultaneous interpreter to mediate ideologically in the transference of messages.

She used on-line speeches delivered in real conferences and wrote down the simultaneous interpretations given by professionals as broadcast on TV channels. She analysed their content and compared the originals with their interpretations to identify possible shifts, i.e. the changes in interpretation.

Russo (2010:333) argues that both professional and didactic experts (like Setton 2008, among others) and neurolinguistic theorists of SI (like Paradis 1994) assume that an interpreter has two available translation strategies when going from the utterance in source language

(SL) to its translation in target language (TL): 'a conceptually-mediated strategy' and a 'structural or lexical-equivalence strategy'. She explains:

> The former relies on the mental representation evocation route by quickly discarding the SL phonological form from short-term memory, while the latter implies the application of rules from one linguistic element in SL to its equivalent in TL at the phonological, morphological, syntactic and lexical level. (Paradis 1994:328-9, as cited in Russo 2010:334)

This general categorization framed the analysis and discussion of samples, and was adapted to suit the purposes of the study. Also the researcher borrowed Vinay and Darbelnet's (1995/2004:128-37; cited in Munday 2012:86-9) concept of direct translation (Munday 2012:87-88) to sub-categorize the SI procedures of the first axis: borrowing and calque, and literal translation. Pöchhacker thinks 'to reduce differences and promote understanding, the interpreter can mediate through, but not restricted to' the following procedures: choosing which utterance to interpret and how, additions, omissions and persuasive elaboration (2008:13). The four points lie under the second axis, yet to these the researcher added substitution, paraphrase, combination, and cultural and ideological intervention. Hence, came the design of the topics covered here.

Limitations of the study: The researcher, however, is well-aware of the limitations of the methodology used in the present paper. First, the size of the sample speeches could have been enlarged. Second, some features of the performance of the interpreter were not taken into account, e.g. power relations, intonation, etc. Third, the samples used are of a political nature where mediation is very tempting to an interpreter from an Arab background, a matter which may raise questions about the applicability of the findings to other text types.

Data Analysis and Discussion

As said earlier, meaning goes beyond the idea of words to refer to the mental representation that remains in the interpreter's mind after discarding 'deliberately' the wording of the message once heard (Seleskovitch 1989:8). Such a vision implies inevitable mediation, since

the wording itself vanishes once uttered, and what remains in mind is the mental representation of the sense of the message. This accounts, in the researcher's opinion, for the possible different interpretations made by different interpreters.

A-<u>Structural or lexical-equivalence strategy</u>
1-<u>Borrowing and Calque</u>

According to Vinay and Darbelnet (2004:129; cited in Munday 2012:86) borrowing means that the word in the SL is transferred directly into the TL to fill in a semantic gap in the TL or give a local colour to the translation. It is more evident in the scientific fields. Calque is a special kind of borrowing (2004:132-3; cited in Munday 2012:87) where the translator transfers the SL expression or structure literally. They give examples of borrowed words like the 'internet', 'glasnost', 'perestroika', the 'web', etc. into the TL. These foreign words have become common in our culture. The interpreter does not have a green light to use borrowing wherever he wants. Two restrictions, says Ivir (1987:39), can be identified. The borrowed expression must be mentioned repeatedly over time, not once, to ensure that the audience gets acquainted with it. It should fit into the phonology and sound system of the TL, so it does not sound strange.

Indeed the researcher did not seek to adopt borrowed words in the samples. But she noticed that professional interpreters, in most samples, managed to use Arabic equivalents for similar words. For instance, the interpreter translates 'ideology' as (ايديولوجية), NPT as (هذه المعاهدة), NGOs as (المنظمات غير الحكومية). Moreover, the SL expressions were generally not interpreted literally. For instance 'under the mantle' in 'we work with other nations under the mantle of international norms and principles' as (وفقا ل), an interpretation which attributes to the deverbalised sense of meaning. However, this should not imply that qalque is inapplicable to SI. A 'resurgent Russia' (reviving), for example, is interpreted into (روسيا المنبعثة) with no clear sense of meaning.

Borrowing the structure of the SL is common in SI, due to the constraints of time under which the interpreter works, i.e. he does not have the time to polish his work as in written translation, which is an

acceptable procedure if the interpreter conveys the sense of the SL correctly. For instance, Obama talks about the importance of eradicating ISIL:

[1] We're also taking out **ISIL leaders, commanders and killers**

وكذلك قمنا باستهداف **قادة ومقاتلى تنظيم الدولة**

In Arabic, one shouldn't add two or more nouns as possessives to the one who possesses, that's to say one should say ISIL leaders and its commanders in Arabic as (قادة ومقاتلى) rather than ((قادة تنظيم الدولة ومقاتليها تنظيم الدولة). The ideological translation of 'killers' will be discussed later. Such a linguistic structural dislocation does not affect the message in this case. The idea in SI is if the interpreter conveys the same sense of the original, then the interpretation is acceptable, and vice versa.

2-literal translation

Newmark (1981:39) distinguishes between two types of translation, semantic and communicative. Semantic translation, to him, tries to 'render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original', while communicative translation seeks 'to produce on its readers an effect as close as possible to that obtained on the readers of the original'. He considers literal translation 'the best, it is the only valid method of translation' provided that the target text achieves the 'equivalent effect'.

Vinay and Darbelnet favour literal translation, but it becomes unacceptable when it gives a different meaning or no meaning, when it becomes impossible, for structural reasons, or does not have a corresponding expression in the TL context and culture or if it corresponds to something at a different level of language (2004:34-5; cited in Munday 2008:57). Also Schleiemacher talks about two translation strategies, alienating making a literal translation (his preference), and naturalizing adapting it to the TL language and culture (Munday 2008:29).

Most of the simultaneous interpreters resort to literal translation procedure as a safe side for accuracy. But they should understand the original message in the context of an interaction and communication

within the linguistic and extralinguistic features of the speech, or the sense will be misinterpreted. Look at example [2] and its literal translation:

[2] This fall, even before the revolting attacks in. I ordered new actions to intensify our war against ISIL.

هذا الخريف وحتى قبل الهجمات التي طالت.. دعوت لاجراءات جديدة لاجل تكثيف حربنا ضد تنظيم الدولة.

Ensuring that he translates almost everything, this procedure may present a safe zone for the interpreter, but interpreting will soon become laborious and harder. The theory of sense rejects literal translation, for it is based on message deverbalisation, a meaning rather than a form-based process (Setton 2003:150).

B-Conceptually-mediated strategy
1-Choose which utterance to interpret and how

Which utterance does the interpreter choose to interpret and how? This question jumps to mind when we realize that the interpreter is a mediator, and, for time constraint, he has to select some words, phrases or perhaps sentences to interpret and others to ignore. This brings us again to the nature of mediation from a cognitive and political point of view. Power can explain the speaker' choices of specific words and expressions, and the meaning of his utterances in the examples:

[3] I **just** had a chance to meet with **my** National Security Council **as part of our regular effort to review and constantly** strengthen our efforts. التقيت بأعضاء فريق الأمن القومي وذلك لتعزيز جهودنا

[4] we've removed Abu Sayyaf..; **Haji Mutazz, ISIL's second-in-command**; Junaid Hussein, a top **online** recruiterقمنا بالقضاء على ابو سياف احد اكبر قادة التنظيم، وكذلك جنيد حسين وهو المكلف بتجنيد الشباب

This procedure might be risky, because what the interpreter decides to translate is conveyed to the audience, and what not remains a hidden idea for them. Whether this is done deliberately or not, is not the point. Hiding is a political manoeuvering tactic. Hopefully, both what is

chosen for interpretation and the empty spaces do not change the sense of the source. Here are some instances for whole sentences the interpreter decided not to translate.

[5] And we're going to keep on hammering those. (no translation)

2-<u>Additions</u>

Sometimes the interpreter adds words or information which do not exist in the original message. The aim of interpreting is communicating the original message. The least deviation is a mistake and may lead to misinterpretation, e.g.

[6].. is leading the world in this fight

تتولون ريادة المجتمع الدولي في الحرب **ضد هذا التنظيم**

Not all additions are acceptable, e.g. the interpreter changes reference in [7] adding the word 'agreement' to 'Vienna process':

في اطار **اتفاقية وعملية** فييناprocess.. as part of the Vienna [7]

The addition here is unsuccessful, because there is a difference between Vienna process and Vienna agreement.

3-<u>Omissions</u>

For reasons related to time constraints in SI, the interpreter sometimes has to omit words from the source speech to catch up with a speedy speaker. Omission is acceptable if it is 'marginal' to the text (Newmark 1981:77; cited in Al-Zahan 2007:175), 'redundant or not acceptable', or does not have an equivalent in the target culture (Kohn and Kalina 1996:128). In the following examples some omissions are acceptable, others are not.

[8] I **just** had a chance to meet with **my** National Security Council **as part of our regular effort to review and constantly** strengthen our efforts. التقيت بأعضاء فريق الأمن القومي وذلك لتعزيز جهودنا

[9] I thank **.. Chairman Dunford, and Vice Chairman** Selva أود ان اشكر الجنرال سلفا

[9] is an example for wrong omission. The omission here reflects the idea that names and numbers will continue to constitute a challenge in SI. Interpreting politics presents a challenge to the interpreter, who must be aware of the speaker's intention in choosing his words. In most cases omission can be attributed to time constraints. Obama is doing power politics and tries to protect his state's interests by threatening others using political, economic, or military aggression. This knowledge enables us to understand intentions.

4-Persuasive elaboration/paraphrase

Paraphrasing is a technique to convey what is said using different words, i.e. 'a restatement of a text, passage, or work giving the meaning in another form' (Merriam-Webster Dictionary 2015). Since the interpreter relies on a deverbalised sense of the SL message, he will need to paraphrase what he hears and comprehends. And elaboration means adding details 'to explain something at greater length or in greater detail' (The Free Dictionary, 2015). Both are common procedures in SI.

Defined as the process during which words start to lose their shape in three to four seconds of receiving the utterance (Seleskovitch 1977:30), deverbalisation implies the message in the interpreter's mind that turns into a state similar to that of the speaker's when delivered. He seeks to convey not the linguistic meaning but the deverbalised sense; this is what makes it possible for the interpreter to use different translation strategies and procedures to make a fluent and spontaneous rendition of the SL speech within time constraints and the other challenges of SI (Seleskovitch 1978:98). Successful renditions depend on linguistic SL and TL competence, sufficient knowledge of the topic, and enough interpreting and intellectual skills (Seleskovitch, 1989:65). However, there are words interpreted immediately before being deverbalised such as figures, proper nouns, dates, titles, terms in specialized fields (Seleskovitch 1976:111; as cited in Al-Zahran 2007:118).

Paraphrasing is a successful tool for conveying the sense of the SL message in an intelligible form. In example [13] Obama threatens to root out ISIL leaders and assures they cannot hide. A whole sentence is not

interpreted literally, rather paraphrased cleverly into 'We will run after them wherever they go'.

[10] The point is, ISIL leaders cannot hide. **And our next message to them is simple: You are next.**

والنقطة التي اود ان اوصلها بان القادة لا يمكن ان يختبأوا **وسوف نلاحقهم أينما كانوا**

And the whole next phrase:

[11] **I had just the chance to meet with**.. **التقيت ب**

is summed up in 'I met' conveying the same sense too. One the paraphrasing techniques is replacing a pronoun with a noun, for instance, 'their' is (the organization) in:

[12] ..one of **their** (ISIL) top leaders **التنظيم** احد كبار قادة

The interpreter uses elaboration to make the target message more accessible and communicative to the audience. 'There' in [13] refers to (Libya), and 'core' is not only (the heart) but also the 'essence' in [14].

[13] We're going after.. to Libya, where we took out Abu Nabil, the ISIL leader **there**

ونحن نستهدف.. في ليبيا حيث قمنا بالقضاء على ابو نبيل قائد تنظيم الدولة **في ليبيا**

[14] ..our progress against the ISIL **core** in Syria and Iraq.

التقدم المحرز في **قلب وجوهر** تنظيم الدولة في العراق وسورية

Generally, paraphrasing was employed successfully in the samples. And although interpreters may use elaboration unnecessarily at times, it can be crucial in making messages more accessible to the audience.

5-<u>Substitition</u>

A 'substitute' (noun), is 'a person or thing taking the place of, acting for or serving for another' (Hornby 1986:863). In interpreting, substitution refers to replacing a word or a group of words with another or others. According to the theory of sense, once the interpreter realizes the sense of the message, he starts automatically producing this sense in the TL. He becomes conscious of the sense, and of his desire to re-express it in the other language. Al-Zahran states that his choice of the form of

expression is unconscious in that the unconscious knowledge of the TL words, grammatical rules, etc. is automatically geared towards achieving the goal of expressing the sense in the TL (2007:120). Therefore, relying on the deverbalised sense of the message instead of the words will enable him to pick up right substitutions. For example, talking about his meeting with the National Security Council of the United States, Obama refers to:

[15].. my National Security **Council** الأمن القومي **بأعضاء فريق**

The 'Council' is substituted for 'the team members' (أعضاء فريق). He then mentions the successes of the alliance forces in rooting out ISIL in some areas; the interpreter substitutes the areas mentioned in the original for others (towns, cities and villages), and fails in stressing the idea of 'every and each'. The speaker used deliberately one 'by' one structure. Yet, he conveyed the sense of the original.

[16] our partner on the ground are rooting ISIL out, **town by town, neighborhood by neighborhood, block by block**
شركاؤنا يقومون بتحرير **البلدات والمدن والقرى**

In [17] the exact number of airstrikes is substituted with just 'thousands'. This reflects one of the challenges to simultaneous interpreters, figures.

[17] .. have been increasing the pace of airstrikes- **nearly 9000** زادت كثافة الطلعات الجوية التي وصلت الى الالاف

Substitution can be risky when it changes the reference, e.g. Obama talks about the number of bombs dropped by USA and the alliance forces saying that it outnumbers any bombs dropped in 'a month' since the campaign 'started', not 'ever'.

[18] We dropped more bombs on ISIL targets than **any other month since this campaign started**
اسقطنا قنابل على مواقع تنظيم الدولة اكثر من **اي وقت مضى**

6-Combination

Pre-existing knowledge, preparation and anticipation play an important role in SI. They help interpreters perform a procedure like combination easily, though it needs high processing. Combination is

joining sentences, phrases, or words together. Deverbalisation gives them an opportunity to be 'faithful' to both meaning and form, using an intelligible TL which the audience understands easily without exerting an extra effort to understand a 'bastardized' TL form (Selekovitch and Lederer 1995:220,25).

Example [19] is a clever combination of four source sentences into a translated one, where Obama makes the losses of ISIL in Iraq clear. He intentionally uses these four complete sentences with repetitions of the subject (ISIL) and the verb (lost) to stress ISIL losses and maximize the successes of the allied forces. This process requires high attention.

[19] ISIL also continues to lose territory in Iraq**. ISIL** had already lost across Kirkuk province and at Tikrit**.** More recently, **ISIL lost** at Sinjar, **losing** a strategic highway**. ISIL lost** at Baiji, with its oil refinery. وأيضا تنظيم الدولة يخسر الاراضي في العراق وفقد الى الان مناطق تكريت والرمادي ومؤخرا سنجار وكذلك الطريق   السريع وبيجي ومصافيها

In SI, combination spares few seconds for the interpreter so that he feels at ease instead of being stressed under time constraints.

7- <u>Cultural and ideological intervention</u>

Translation is seen as a communicative action within a socio-cultural context. According to Holtz-Mäntari (1984:13-40, cited in Munday 2008:77-9), a translation should be functionally communicative for the receiver. The translator chooses what is functionally suitable in the TT culture and social context, instead of merely copying the ST profile. It aims to recreate, reproduce or represent the function the original has in its linguacultural framework (House 1997: 114).

Intercultural mediation in interpreting, Al-Zahran says, means 'using one's knowledge of and expertise in both the source and target cultures whenever.. while continuing to abide by the indispensable rules of neutrality, accuracy and faithfulness to the sense of the original discourse'(2007:255). In [24], the interpreter added some cultural elaboration to the speaker's message to make his rendition more accessible to the audience.

[20] **Secretary Kerry** will be in Russia وزيرالخارجية سوف يذهب الى روسيا

But if mediation changes the reference or sense, then it becomes unacceptable. Look at interpreting 'killers' into (مقاتلي) in:

[21] We're also taking ISIL leaders, commanders and **killers**, one by one

وكذلك قمنا باستهداف قادة و**مقاتلي** تنظيم الدولة فردا فردا

A 'killer' is different from a 'fighter', associated with a just cause he is fighting for. A matter which raises doubts about his ideology is his use of such an ideological interpretation on purpose. This understanding of the speech as a communicative interaction cannot be reached without a pragmatic analysis which allows us to comprehend the speaker' intentionality of referring to ISIL members as 'killers' to fix a mental or cognitive image of them as terrorists. The acceptability of the source speech receivers is as such.

Generally, according to the analysed samples, no ideological intervention was noticed in professional SI, which had it happened, would have broken the principle of accuracy because it changes the original sense. Let's suppose that an interpreter who thinks of Muslim Brotherhood as a terrorist organization interprets 'Muslim Brotherhood' as 'the terrorist Muslim Brotherhood' (جماعة الاخوان الارهابية) instead of just 'Muslim Brotherhood'; such intervention would be unacceptable. Interpreters do not deal with speakers' intentions, rather what they intend to say (Seleskovitch and Lederer1995:227-31).

Mediation can help communication between the speaker and the audience. Therefore, it is relative depending on the type and situationality of the speech. The interpreter should mediate without sacrificing the accuracy of or faithfulness to the SL sense. Seleskovitch (1978:54) limits the scope of the translator's intervention in such a way that he must not 'replace something the speaker said with his own ideas or thoughts on the subject', otherwise he becomes 'over-involved' (1994:98)

The research questions are thus answered. There is mediation in SCI. Interpreters used two main SI strategies, direct and mediated. They

sometimes resorted to the direct strategy to be on the safe side. Meanwhile, the other procedures are good evidences for mediation. Omission was the most common. Mediation is relative and dependent on a number of factors like the context of the speech, how the interpreter understands the sense of the message and then deverbalizes and re-expresses it, the audience, his linguistic competence and extralinguistic or world knowledge, preparation for and anticipation of the conference topic, evaluation of what is socially and culturally acceptable and what the speaker intends to say rather than his intentions. If the interpreter manages to convey about 85% of the original message sense, then he is faithful and accurate. It does not contradict the principles of accuracy or faithfulness. Translation differs from SI, and so do accuracy and faithfulness in both. We need to reconsider and redefine such concepts in a way which reflects the real practices of professional interpreters and the SCI ethics. This new perspective can guide us to design our teaching and training courses.

Conclusion

As a principal tenet of this paper, mediation, for its potential implications for SCI, is a vital topic to investigate. The researcher hypothesized that there is an interpreter mediation, and that if this mediation is studied in real conference contexts, traditional norms (like faithfulness and accuracy) and the simultaneous interpreter role should be reconsidered. Mediation was evident in the various strategies and procedures interpreters used. She found that mediation can be done without sacrificing the principles of accuracy or faithfulness. Contrary to most literatures, acceptable mediation does not contradict these principles. But, if it changes the sense of the original message, then it would not be acceptable.

Finally, the researcher hopes this paper would help further future research on the topic and similar ones. She recommends incorporating the concept of mediation in professional SCI teaching and training programmes as a part of a normal interpreting process. Such long-standing norms should be reconsidered in the literature.

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