Standards of Simultaneous Interpreting in Live Satellite Broadcasts
Arabic Case Study

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ABSTRACT

ABSTRACT: As Arabic[*] satellite television gains ever-increasing prominence in the Arab region and internationally, its role as a catalyst in the process of democratization and agent of social, cultural and political change in the region becomes all the more important in a rapidly changing world of democracy, globalization and shifting allegiances. As a corollary, the role of interpreter-mediated, real-time, cross-cultural and multilingual communication becomes even more crucial in live debates, talk shows and newscasts that seek to effect regional change through international interaction with officials, political observers, analysts and commentators. Soon enough, in a fledgling industry that is growing at an amazing pace, house style modes of delivery are beginning to evolve through a refining development process.

This paper examines the emerging styles of delivery of simultaneous interpreting in Arabic satellite television and highlights aspects of two distinct modes of operation, expository and Rhetorical, that seem to vary in salience of specific functional qualities.

INTRODUCTION

Simultaneous interpreting (SI) today is an important aspect of live international satellite broadcasts since it facilitates ad hoc cross-lingual communication and brings to the viewers arguments and counterarguments by foreign experts, analysts and observers about domestic and international issues in a time-critical manner.

For Arabic satellite television stations eager to portray themselves as standard bearers of western-style democratisation, political and cultural change, and to engage "the other" in the debate, simultaneous interpreting has become the bread and butter of live current affairs programs and news broadcasts. It is a recent phenomenon that has rapidly gained prominence. At the same time, it has

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[*] In reference to Arabic language broadcasting as opposed to Arab owned stations broadcasting in other languages.

highlighted major operational and performance shortcomings relating to the competency standards of interpreters hired for this crucial task and inconsistent broadcasting policies pertaining to telecast simultaneous interpreting (TSI).

The overnight success of Arabic media outlets such as Aljazeera, al-Arabiyah and LBC (Lebanese Broadcasting Corporation) has been partly attributed to their ability to bring to the Arab viewers ad hoc views and opinions through simultaneous interpreting as the program unfolds. None of these outfits however seems to have been prepared for this kind of delivery or has anticipated the pivotal importance of simultaneous interpreting. This can be gleaned externally from the quality of interpreting and linguistic and paralinguistic skills of the interpreters hired for these roles, and the high levels of interpreting staff turnover.

This paper focuses only on the modes of delivery of simultaneous interpreting at these satellite television stations monitored over a period of two years. Regular talk shows, newscasts, ad hoc conferences and international events have been recorded, analysed, compared across stations, and against English language stations, such as CNN and BBC, broadcasting the same events, transcripts and other documentary evidence.

IMPACT OF LIVE TELEVISION ON SIMULTANEOUS INTERPRETING

Live simultaneous interpreting for television broadcasts is a form of interpreting that requires skills and modes of delivery that are quite different from other forms of simultaneous interpreting, such as conference interpreting. While conference interpreting has a long developmental history that goes back all the way to 1945 when the first United Nations conference on international organization was held[1], live television interpreting is somewhat younger. In Europe for example, simultaneous interpreting for television had an early beginning at the height of the cold war in the early 1960s. More recently, simultaneous interpreting has gained global significance with the dramatic changes on world stage. Embedded reporting, live broadcasts from war zones, on-the-go interviews with local figures, analysts and observers, and on the scene press conferences, on CNN, BBC and other international cable television stations, have given impetus to simultaneous interpreting into English (and other languages).

In the Arab world, live simultaneous interpreting is quite a recent phenomenon dating back to the early 1990s. The erosion of power of central government in Lebanon during the 1974-2000 civil war gave rise to the first privately owned Arabic television broadcaster, the Lebanese Broadcasting Corporation (LBC), later to be known as the LBCI (I for international). The discovered popularity of the Cable News Network (CNN) among the Arabs, particularly during the first gulf war and invasion of Kuwait, "triggered [a] series of developments that led to the establishment of private television in Arab countries, inaugurated with the

1991 launching in London of the Middle East Broadcasting Corporation (MBC) by Saudi business interests with the support of the royal family" (Kraidy, 2002).

According to Alterman (2002), the rise of these Arabic satellite-broadcast television stations in the last decade has caused a revolution in the Arab world. These stations have challenged traditional state monopolies over television broadcasting, and "have played a significant role in breaking down censorship barriers in the region. They have encouraged open debates on previously taboo subjects like secularism and religion, provided fora for opposition political leaders from a number of countries, and given a voice to perspectives that were previously absent from the Arab media" (Alterman, 2002).

As previously noted, "[u]ndoubtedly, the advent of these Arabic satellite television stations in the Arab world has dramatically changed the way news and current affairs programs are presented in Arabic today. The supposedly fortuitous rise to fame of Aljazeera in the aftermath of the September 11 events and US-led war on the Taliban regime in Afghanistan, has placed a great deal of demand on Arabic satellite television stations to vie for first place as an international Arab media player and as a regional democratization and normalization agent in the Arab world" (Darwish, 2006:62). Consequently, these television stations have experienced a marked increase in news and current affairs programs that rely on juxtaposing different and contrastive views of East and West. This in turn has created a critical demand for professional, qualified simultaneous interpreters.

The obvious lack of experience on the part of these satellite stations in simultaneous interpreting on the one hand, and the scarcity of adequately trained competent Arabic interpreters on the other, have created a problem that presents itself to the viewers, as symptoms of a more serious problem, since no comprehensive academic field study has been carried out to date. These symptoms range from (1) a high level of staff turnover (discerned from the sudden absence of interpreters and change of interpreting voices and garnered through analysis of informal communication), (2) inconsistency of delivery modes, to (3) instances of on-the-spot corrective instructions by frustrated program presenters to these unfortunate interpreters (for example, it is not uncommon for a program presenter to chide the on-duty interpreter for supposedly making a mistake), and emergence of "mutual admiration societies" so to speak between interpreters and more sympathetic program presenters (who in some instances try indirectly to aid the interpreter by explicating their Arabic utterances with English translations). In some respect, these symptoms give us a glimpse of the kind of pressure simultaneous interpreters find themselves working under at these television stations.

A MODEL FOR ANALYSIS

Attempts to compare and analyze live broadcasts of major world events on CNN, BBC and Arabic satellite television reveal major flaws, discrepancies and distortions in the messages conveyed. While it is not the intention here to focus

on these aspects of telecast simultaneous interpreting (TSI), it is worth noting that TSI suffers from poor standards relating to language, comprehension and information transfer competence. Standard Arabic, the high variety of the language, which is the medium of delivery for telecast simultaneous interpreting, presents serious difficulties for some of these simultaneous interpreters: idiom, grammatical inflections[2], syntax, enunciation, pronunciation, and suchlike.[3]

Comprehension problems have also been detected. A case in point is the live rendition of the controversial term "crusade" uttered by the US president George W Bush straight after the September 11 events, as a "Christian holy war"[4]. It should be noted here that Arabic translation and interpreting work in general is characteristically literal. It is not surprising to hear English idiomatic expressions ridiculously rendered verbatim in Arabic. Today, examples of clumsy and nonsensical literal renditions of idiomatic expressions—such as "in cold blood", "fat chance", "money laundering", "throw a spanner in the works", and "carrot-and-stick" to name a few—abound in Arabic translations.

Literal translation is an old legacy in Arabic literature and translation that has been perpetuated in both directions by both Arab and Arabist translators, and continues to make a serious dent in the lexis, idiom and structure of the Arabic language. In certain instances, this approach has been responsible for the evolution of new ideologies and cultural *mismemes* based on erroneous translations from other languages and cultures (Darwish, 2004). The approach is partly due to the foreign language teaching methods employed in Arab education institutions generally and the absence of professional development of translators and interpreters. Anyone with a smattering of another language and the right connections can become an interpreter overnight. Adequate formal interpreting and translation training remains out of reach of would-be interpreters and confined to a handful of universities and institutes.

Furthermore, despite repeated calls and recommendations[5] (Darwish, 1988; Baker, 1998) dating back to 1979 and 1987, and major efforts to develop a pan-Arab program for translation by various organizations (Baker, 1998), no serious attempts have been made to set up a professional Arab organization for interpreters and translators. The recommendations by the Conference on Arab Cooperation in Terminology held in Tunis in 1986 called for "setting up national translator associations or unions at state level under the aegis of a Pan-national Translators Federation" (reported in Darwish, 1988). To date, endeavours of this nature have remained confined to virtual reality or have soon faltered. A report by the National Council on Interpreting in Health Care (Bancroft, 2004) was "unable to locate a *professional* [emphasis added] association of interpreters in the Middle East with the exception of Israel" and "no codes of ethics and standards of practice have been developed to date in Arab countries or Israel. However, paradoxically, a number of universities in the region offer four-year degrees in interpreting and translation, perhaps a signal that both are emerging professional fields. Arab[ic]-speaking countries in North Africa appear to be at a similar stage of development" (Bancroft, 2004: 36-37).

More importantly however, literal translation is caused by the lack of a structured translation-mediated knowledge transfer methodology, and the misguided and antiquated notion of fidelity and meaning in translation. Such persistent views, which ignore the fact that translation is first and foremost an act of communication, may have their strong roots in the tradition of translating the Holy Qur'an— a tradition that has strongly affected other forms of translation. According to Mustapha (1998), "Most translations of the Qur'an are source-oriented; accommodating the target audience is not generally favoured given the Qur'an is the Word of God, revealed in Arabic to the Prophet Muhammad. This may explain the extensive use of notes in many translations, and the lengthy introductions that tend to precede them" (in Baker, 1998: 203). This phenomenon can be illustrated within a three-tier model of translation consisting of primary, operative and interpretive levels and four modes of orientation: source, target, reader and author (with their combinations) (Darwish, 2001, 2003), where the primary level refers to the closest point possible between the source and target languages, the operative level refers to the functional properties of rendition, and the interpretive level refers to the informative intention of the source text and the function of the translation in the target language. Most translators tend to work at the primary level of rendition, largely ignoring the dynamics of both languages in expressing the same notions with different rhetorical techniques, even in the presence of constraints that prevent the realization of both the communicative and informative intentions of the source. The tendency is to violate rather than satisfy the constraint, and to produce literal translations that basically compromise the integrity of information in terms of what is carried across to the other language and how it is perceived by the target language. Consider the following example.

Source text	وعد الحر دَين
Transliteration	wa'dā al-hurri dyn.
Verbatim Translation	Promise [genitive] the free [unmarked] [implied copula] [zero article] debt.
Literal translation	The promise of the free is debt.
Primary level	A free man's promise is a debt.
Operative level	A promise made is a debt unpaid.
Interpretive level	A promise made by a free man out of free will is like a debt that is unpaid.

While the Arabic nominal sentence rendered as a copula sentence in English at the primary level makes sense to the Arabic translator because it mirrors the Arabic construction and because of access to the source text, it forces native speakers of English to submit the sentence to further cognitive processing and analysis to arrive at the intended meaning. Primary renditions are valid only in

the absence of constraints that prevent the realization of source meaning in the translation. Otherwise, the translator (or interpreter) tries to satisfy the constraint by moving to the operative level, and if the translation still does not convey the source meaning, a shift to the interpretive level is necessary. In the above example, the operative, target-oriented rendition is adequate to convey the intentions of the source message. Let us examine a more serious example[6] within this three-tier model.

Source text	اليد العليا خير من اليد السفلى.
Transliteration	alyadū al-'ulya khayrun min al-yadi as-sufla.
Verbatim Translation	The hand the upper [post modifier] [implied copula] better from the hand the lower [post modifier].
Literal translation	The upper hand is better than the lower hand.
Primary level	The upper hand is better than the lower hand.
Operative level	It is better to give than to receive.
Interpretive level	It is better to give charity than to ask for alms.

Most Arabic interpreters (and translators) would automatically render this example at the primary level, which clearly shows how they can inadvertently convey the wrong message through "metaphor creep" in this instance. In other words, by adhering to the literal form of the source, the interpreter has introduced an English idiomatic expression "the upper hand", which means "superiority or advantage" rather than being "charitable", thus seriously distorting the intentions of the source. Again, the operative level here should capture the essence of the Arabic metaphor.

On the interpreter's side, the number of cognitive processing operations depends on two factors: the distance between the languages coupled in the translation process and the inventory of matched patterns. Efficiency in retrieving data will depend on the interpreter's linguistic pattern recognition ability within larger patterns and his or her ability to match and align these patterns at appropriate levels of approximation. If the interpreter has confined such patterns to the rudimentary level in the developmental process, errors of the nature described above are bound to occur during performance. In time-critical decision-making, the path of least resistance is always taken. This is bound to be the shortest route between the two languages or routes routinized through pattern recognition and pre-alignment of these patterns. Prefabricated language makes up a large portion of the linguistic stock, and it is often said that we all speak in clichés — nothing is really invented. As such, the success of interpreting is governed by the interpreter's ability to pre-align prefabricated linguistic data and bridge the distance that exists between the two languages, cultures and various communicative situations through such alignment.

MODEL RATIONALE AND RULES

The rationale for this three-tier model is based on the notion that translation is a process of approximation driven by constraints and that "the ultimate goal of any translation strategy is to solve the underlying problem of translation-mediated communication and to remove the external and internal constraints imposed on the translation process in order to unlock potential alternatives" (Darwish, 2003, 117-118) and "…to achieve optimal approximation between the source and target versions of text in terms of utility and appeal" (Darwish, 2003, 112).

The model enables us to address the question of accuracy, precision and appropriateness of TSI rendition and to determine whether the rendition is optimally approximated to the source in terms of its informative and communicative intents.

The model is anchored in optimality theory and regards translation as a temporary system of conflicting forces that are embodied by constraints. Following Kager (1999:4) each translation constraint makes a requirement about some aspect of equivalent output. "Constraints are typically conflicting, in the sense that to satisfy one constraint implies the violation of another" (4). Empirical and anecdotal evidence has shown that no translation form can satisfy all constraints simultaneously. Therefore, there must be a mechanism of selecting [translation] forms that incur 'lesser' constraint violations from others that incur 'more serious' ones (after Kager, 1999:4). To manage these conflicting constraints, the model provides explicit rules for translation production and analysis. These rules include the following.

1. The point of departure is the closest point between source and target languages. This means the most direct translation is the primary option.
2. IF this fails to preserve the informative and communicative intentions of the source, THEN a shift to the operative level is warranted.
3. IF the operative level fails to preserve the informative intention of the source, THEN a shift to the interpretive level is required.
4. To make explicit in the translation what is implicit in the source so long as what is implicit in the source is readily accessible to the intended reader of the source.

The fourth rule is critical in determining whether the translator/interpreter should intervene to recover in the translation the shared knowledge (or intersubjectivity, as Hewes and Planalp, 1987 call it) between the writer and the reader of the source text. Consider the following example from a news headline in an Australian newspaper (example cited in Darwish, 2003).

Mrs Howard has undergone a major operation.

For an Australian reader, *Mrs Howard* is immediately recognized as the Australian Prime Minister's wife. This is shared knowledge between writer and

reader. "Intersubjectivity is established through knowledge shared by participants in social interaction based on common experience and communication" (Gurwitsch, 1974, cited in Hewes and Planalp, 1987: 148).

For a reader outside Australia, or where intersubjectivity is not established—that is the reader does not know that *Mrs Howard* is the Australian Prime Minister's wife, Mrs Howard in the above example would only mean the following.

> A[n important] married woman who is the wife of someone [important] whose surname is Howard.

Here, it is necessary if not mandatory, to make explicit in the translation that piece of information that is readily retrievable by the Australian reader (See Darwish, 2003).

In certain translation/interpreting situations, where pre-align prefabricated linguistic data does not exist, and where a wide gap exists between the source and the target, the interpretive mode is the only mode of operation available to the translator/interpreter to produce a sound translation. Let us examine one more example.

> The paradox of our time in history is that we have taller buildings, but shorter tempers; wider freeways, but narrower viewpoints; we spend more, but have less; we buy more, but enjoy it less.[7]

The power of this English text derives from the rhetorical technique of contrast between *taller* buildings and *shorter* tempers; *wider* freeways and *narrower* viewpoints, and so on, and from the collocations of adjectives. However, this technique does not work in the same way in other languages (for example, Arabic), mainly because of the condition of collocations. In English, a building is normally described as tall rather than high (tall and building collocate), while in Arabic a building is high rather than tall (high and building collocate, tall and building do not).[8]

Also in English both *short* and *quick* collocate with temper, while in Arabic *sharp* and *temper* collocate— hence the compounded problem of translating the above example in the primary or operative mode. To maintain the contrast without violating the norms of the target language, certain adjustments will have to be made at the operative level.

In his remarkable work, the late scholar James S. Holmes (1994:86) proposed a system of hierarchy of correspondences between the source and target languages, where the translator may assign priority to close matching of the semantic content depending on the type of text, or to establishing correspondences of appeal "even at the cost of having to overhaul the semantic message completely" (86). The three-tier model described in this paper is informed by the constraints and limitations imposed on the translation process rather than the translator's choice, where failure to satisfy the constraints results in a skewed translation that falls outside the acceptable range of approximation and the parameters of the original message.

SIMULTANEOUS INTERPRETING MODELS

For obvious reasons, simultaneous interpreting is often associated with conference interpreting. The image of a diplomat addressing the United Nations General Assembly or Security Council through an interpreter is conjured up whenever simultaneous interpreting is generally discussed. However, as Gentile (1988) contends, "conference interpreting as an umbrella term does not do justice to the varieties of interpreting which are carried out in *Australia* even though these can be considered varieties of simultaneous and consecutive interpreting" (480). The term also fails to account for other forms of interpreting that have nothing to do with conference settings. For example, there is a fundamental difference between conference interpreting and telecast simultaneous interpreting in terms of modes of delivery, environment, physical presence of the interlocutors, and so on. It is therefore important for the purposes of this study to make a clear distinction between telecast simultaneous interpreting and conference interpreting.

Research into Simultaneous Interpreting

Research in interpreting began in earnest in the period that followed the Bay of Pigs Crisis in 1961. The crisis and the flurry of diplomatic activities that accompanied this major political event highlighted shortfalls in our understanding of the interpreting phenomenon. Initial research focused on intuitive accounts of the interpreting process, and by mid-1970s interest had shifted to theoretical analysis and empirical research culminating in a multistage view of interpreting by the late 1970s (Moser-Mercer, 1997).

Within this developmental framework, two types of simultaneous interpreting models developed by various researchers have been identified: full process and partial process. These information processing-oriented models offered formal representations of the interpreting phenomenon that did not correspond to real-life (Moser-Mercer, 1997). Moser-Mercer concludes that "a powerful model of the interpreting process must be broad enough to include aspects that reflect the complex, time-constrained multitasking environment of simultaneous interpreting that involves a high degree of cognitive processing" (in Danks et al, 1997: 194).

MacWhinney (1997) propounds a competition model for sentence processing in simultaneous interpreting based on psycholinguistic theory. Taking into account the fact that simultaneous interpreting is bound by processing limitations of lexical or phonological capacity, since simultaneous interpreting occurs "on-line in limited time with limited resources" (218), the competition model tends to focus more on the role of underlying conceptual interpretation in determining processing capacity. The model is based on the concept of *cue validity* and the capacity of the interpreter to reach optimal decisions about the meanings of sentences in the presence of competing cues. The model is designed to provide a useful framework for investigating simultaneous interpreting problems arising from capacity demands "because it emphasizes the role of underlying conceptual

structures as the basis of interpretation, and because it deals directly with the issues of cue usage, transfer, and capacity use that are so important in understanding simultaneous interpreting" (in Danks et al, 1997: 232). Taken in association with pattern recognition, the concept of cue validity is important in developing the simultaneous interpreter's ability to devise effective search, locate, retrieve and match strategies. For example, linguistic cues marking specific thought patterns in the source language will automatically activate matching sentence patterns in the target language.
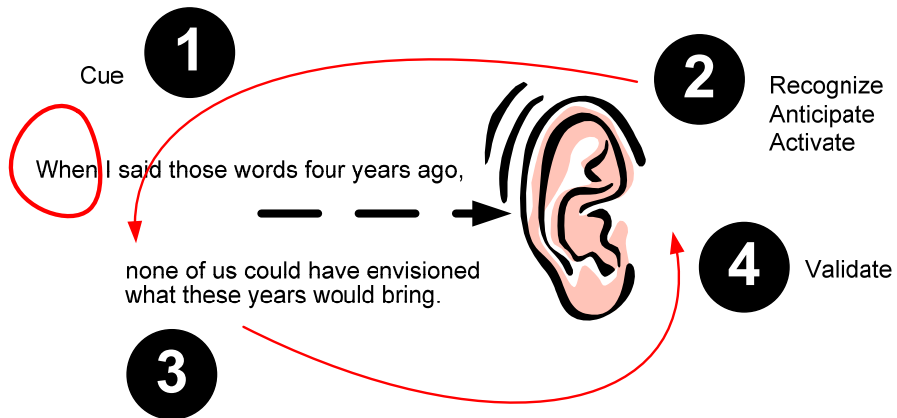

Figure 1 – Author's Representation of Cue Validity and Pattern Recognition

One crucial constraint on cue validity is the Ear-Voice Span (EVS). EVS, which is the necessary time-lag between reception of source text and production of target text, may according to Hatim and Mason (1997)[9] vary from two to ten seconds, depending on a host of factors, including "individual style, syntactic complexity of input and on language combination" (62), and consequently the degree of convergence and divergence between source and target languages. In this regard, Hatim and Mason (1997) argue that the shorter the EVS, the closer will the translation adhere to the form of the source text. They confirm that EVS imposes strain on short-term memory. Longer Ear-Voice Spans may result in processing and delivery breakdown. As such, managing EVS becomes a crucial aspect of the mode of delivery chosen by the simultaneous interpreter.

Looking at conference interpreting as a cognitive management problem, Gile (1997) argues for the effort model he propounded in 1995. This model is based on the notion that simultaneous interpreting is a process that consists of three major "efforts": (1) listening and analysis effort, (2) production effort, and (3) memory effort. Gile explains that at any one point in the simultaneous interpreting process, these three basic efforts are simultaneously active, processing different source language speech segments. When interpreting a speech consisting of a succession of segments, processing may occur successively and in three simultaneous movements: forward (production), backward (memory), and forward (listening).

Speech segment A   As changes come to the Middle Eastern region,

Production

Speech segment B   those with power should ask themselves

Memory

Speech segment C   Will they be remembered for resisting reform, or for leading it?
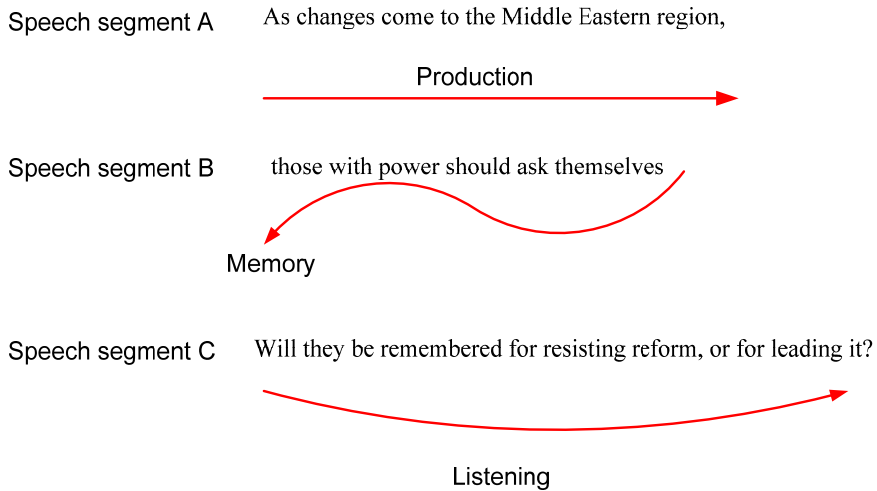
Listening

Figure 2 - Author's Representation of Gile's Effort Model

Gile presents various complex combinations of these three efforts confirming the complexity of simultaneous interpreting and the fact that "interpreters do indeed listen and speak simultaneously during most of their interpreting time" (Gile, 1997: 199). This evidence highlights a vital aspect of the interpreter's physical aptitude and environmental acoustics. Not only must simultaneous interpreters possess listening skills; they should also have appropriate hearing acuity to enable them to pick up peaks, dips, phase shift, imbalance, etc in the speaker's voice.

Conference Interpreting

Conference interpreting (CI) is a dyadic, one-way bilingual (or multilingual) communication that takes place between a speaker (dyad 1) and an audience (dyad 2) via an interpreter or several interpreters (in multilingual settings and relay interpreting, where the interpreter who does not know the speaker's language piggybacks another interpreter who does)[10]. The speaker is usually visible and audible to the audience. His or her speech is air-transmitted via loudspeakers to the audience and via a one-way closed circuit communication system to the simultaneous interpreter who usually sits in a special sound-proof booth. In ideal conference conditions, the interpreter can see both the speaker and the audience. However, this is not always possible and sometimes "blind" booths are used that block the interpreter's visual contact with the speaker and audience. During performance, the interpreter translates the speaker's *source discourse* into the target language as it is received and transmits the *target rendition* simultaneously to the target language audience via a one-way closed circuit communication system.
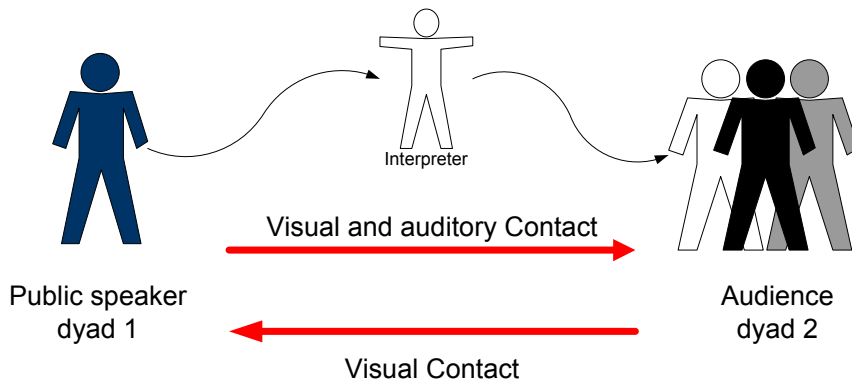
Interpreter

Visual and auditory Contact

Public speaker
dyad 1

Audience
dyad 2

Visual Contact

Figure 3 - Dyadic Simultaneous Interpreting-Driven Communication in Conference settings

As Gile (1995) confirms, scripted simultaneous interpreting occurs frequently, especially in conference interpreting settings such as the United Nations. "Simultaneous interpretation with text occurs frequently, when speakers read [out] a text which has also been given to interpreters [beforehand]" (184). Gile observes that while this mode of simultaneous interpreting, which combines sight translation of the speech, offers the interpreter "visual presence of information, which reduces memory problems", it presents new problems relating to the density and peculiar linguistic construction of written texts, as opposed to oral discourse, and the risk of linguistic interference (185). However, observation of simultaneous interpreters working from scripted speeches in settings of this kind shows that seasoned interpreters, being aware of the speaker's potential departure from the scripted speech, would anticipatorily use the script as prerecorded notes, and would pre-highlight key ideas in the speech to help them cope with any deviation from the written text. To this end, Gile concedes that scripted simultaneous interpreting "does seem to make interpretation possible under acoustic and delivery conditions which would be prohibitory without the text" (185). The following figure shows a basic model of conference interpreting where *in situ* simultaneous interpreting takes place and where both speaker and audience are physically present in one location.
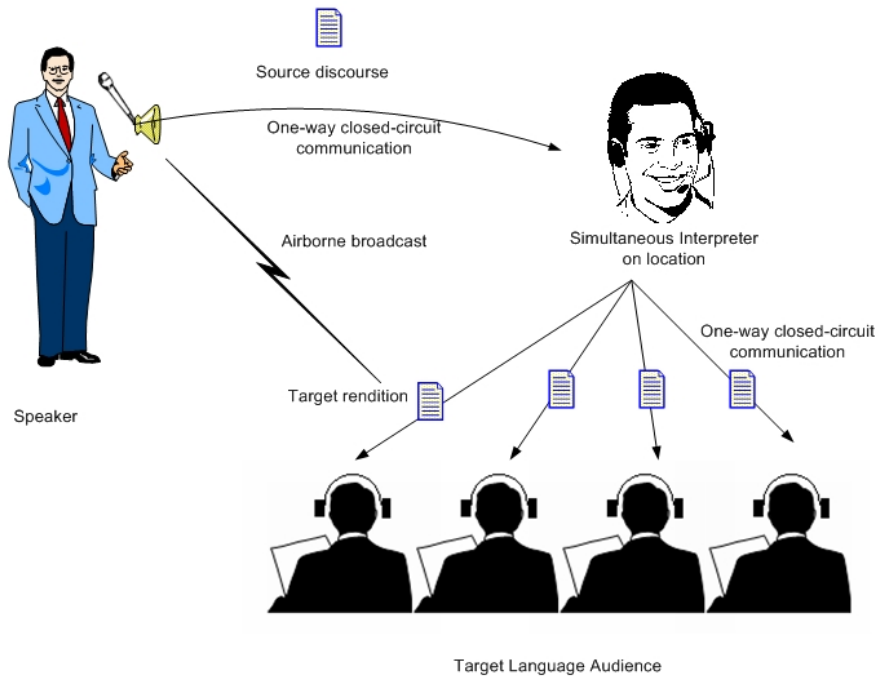
Figure 4- A Basic Model of Conference Interpreting Environment

Telecast Simultaneous Interpreting

Pöchhacker (1995) observes that simultaneous interpreting in live broadcasts is one of the more specialized forms of language transfer in the audiovisual media. It has a narrower scope of application than dubbing, subtitling and other translation-mediated techniques since it is confined to live unscripted interviews, discussions and talk shows. In recent years, simultaneous interpreting has increasingly covered live ad hoc and scheduled press conferences and speeches by statesmen and women and politicians as well as news broadcasts utilizing sign language.[11] Yet as Pöchhacker (1995) confirms, as a rule, interpreting into the target language is "broadcast as a voice-over, with the original speaker still audible in the background" (207). However, as we shall see later in this paper, this is not necessarily the case in the study under investigation.

Generally, Telecast Simultaneous Interpreting (TSI) is a triadic, two-way bilingual communication process that takes place between a foreign language speaker (dyad 1), who may be in the same studio as the program presenter and sometimes other guests, or at a remote location, and the talk show presenter (dyad 2), and occasionally the other guests[12], via a simultaneous interpreter, who may be at the same location where the talk show is being produced or at a remote location, for the benefit of a television audience (viewers) (dyad 3) that act as passive receivers in as far as interacting directly with the other dyads is not possible. The foreign speaker is visible and audible to all parties in the

studio, and to the audience through controlled camera shots. The talk show presenter and the onsite and offsite guests may or may not know the language of the foreign speaker. This triadic process may be represented graphically as follows.
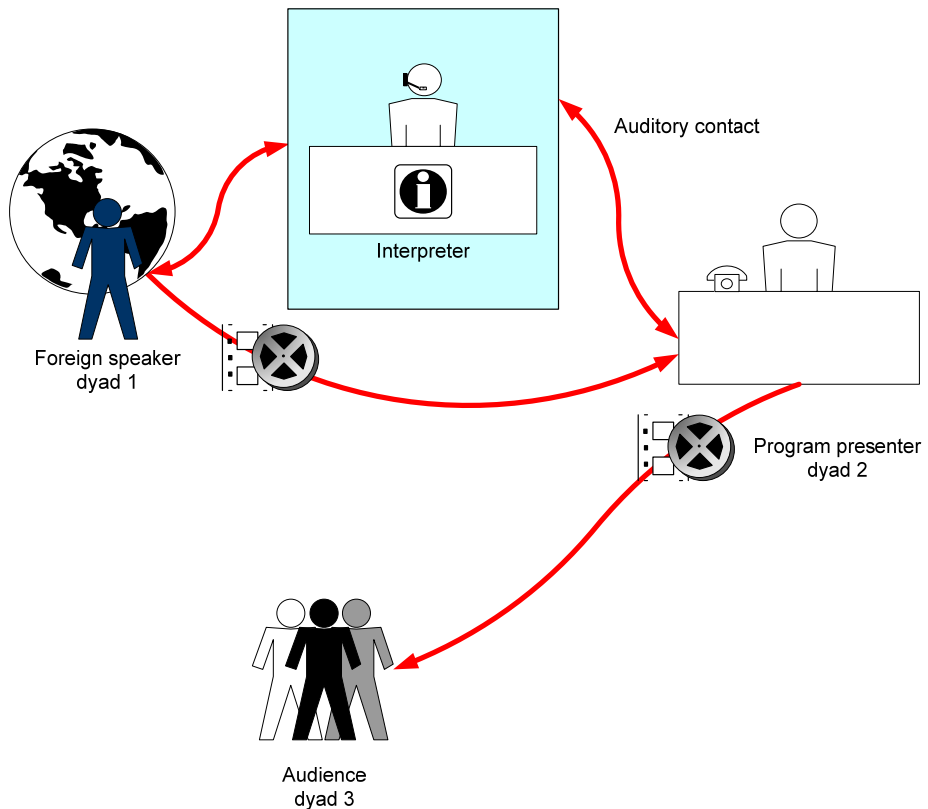

Figure 5 - Triadic Telecast Simultaneous Interpreting-Driven Communication

During performance, the interpreter translates the foreign speaker's source discourse into the target language of the audience as it is received and transmits the rendition to the target language audience via a television broadcasting system. The interpreter also communicates the utterances of the program presenter (and the guests, as it may), via a closed circuit communication system. This is not audible to the viewers. The situation can increase in complexity when there is more than one foreign speaker at different locations and or in the studio where the talk show is being conducted. It is also not uncommon to have at least two interpreters; a primary interpreter and a relief interpreter assigned to the TSI task.
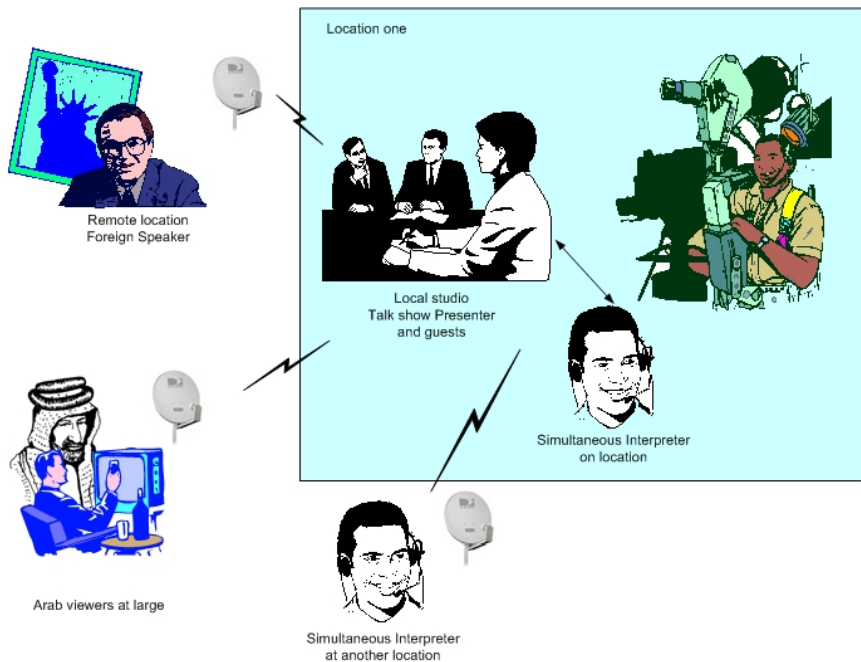
Figure 6 - A Multi-Location, Multi-Interpreter Model of Telecast Simultaneous Interpreting

Unlike other forms of simultaneous interpreting, such as conference interpreting, Telecast Simultaneous Interpreting is seldom scripted. Given the ad hoc nature of most programs, TSI interpreters are increasingly under pressure to respond to live adlibbed discourse. This increases the potential for errors and other performance anomalies and reduces the quality of output to unacceptable levels, especially when "in some respects the level of output expected in media interpreting is even considerably higher" (Pöchhacker, 1995:207) than conference interpreting. Consequently, attentive listening skills and synchronicity of receiving source discourse, processing, and transmitting target discourse become more vital for effective performance. Many TSI interpreters fail to perform effectively because they tend to listen to the speaker preemptively without defining the various levels of communication in the source discourse and recognizing the different levels of abstraction at which they can work within the parameters of the original discourse. The advice frequently given to interpreters to concentrate on ideas rather than on words has been so often misused and misunderstood. As noted in previous work, "moving from words to ideas does not mean to have a free rein to change, add or omit utterances at will. It is rather moving from one level of abstraction to another where the interpreter can separate the utterance from the words and content from form" (Darwish, 2003:170). In this regard, MacWhinney's cue validity concept discussed earlier can be put to practice with effective results. Furthermore, the balance between listening and speaking may become affected by inappropriate

acoustics, fatigue and too much concentration on rendition to the extent that the speaker's voice may be drowned by the interpreter's own voice at certain critical segments of the speaker's utterances causing major distortions or omissions.

In other TSI settings[13], the public speaker addresses an immediate audience, physically or virtually present (in television broadcasts) in a monolingual environment. The public speaker's address is broadcast to a global television audience through a simultaneous interpreter who may be physically located onsite or remotely at the television station.

Relay Telecast Simultaneous Interpreting

In certain situations, relay interpreting is employed where the station's primary interpreter is not qualified to work from the language of the foreign speaker (primary passive language) and piggybacks another interpreter at the same or another station who is competent to work into the primary interpreter's passive language (from which the interpreter is competent to interpret professionally into his or active language). For example, a Japanese foreign minister's speech is interpreted into English by a CNN Japanese-English interpreter and relayed from English into Arabic by the Arabic satellite station's English-Arabic interpreter. This scenario adds to the complexity of TSI, in these specific instances, since the station's primary interpreter relies solely on the interpreter of source station. Speed, coherence and precision of delivery depend on the source interpreter's quality of rendition and mode of delivery.

TIME-CRITICAL, REAL-TIME COMMUNICATION

Much of the literature dealing with the types and modes of interpreting has focused primarily on three main types: simultaneous, consecutive and liaison. With the exception of liaison interpreting, which has attracted a great deal of attention in the last decade particularly in Australia, the literature at hand does not sufficiently examine the modes of delivery of each of these types. For example, paralanguage as a feature of interpreting mode of delivery has been discussed in forensic linguistics within the context of court interpreting, which is primarily consecutive or quasi-simultaneous. However, Poyatos (2002) contends that despite twenty-five years of research or rather recycling of poorly understood fundamental ideas about paralanguage, it has not been fully exploited as "the nonverabal long-term qualities of the voice, the many modifiers of it which result in marked formal and semantic changes, and the many independent word-like sound constructs, which we use consciously or unconsciously supporting, contradicting, accompanying or replacing the linguistic and kinesic message…either simultaneously to or alternating with them" (in Pöchhacker and Shlesinger, 2002: 240).

Pöchhacker (2004) also confirms that the interpreter's spatial position and the co-construction of interactive spoken discourse, which involves the full range of communicative devices, including paralinguistic, kinesic and proxemic behaviours, has been the subject of few corpus-based studies on nonverbal

communication in dialogue interpreting (150). However, the differences in modes and styles of delivery remain under-researched.

More specifically, a significant aspect of simultaneous interpreting seems to have received little attention, or at least has not been articulated explicitly. Simultaneous interpreting is live communication that takes place in real time. It is a time-critical performance that requires a heightened level of awareness and cognitive priming to enable the interpreter to make accurate time-critical decisions (Darwish, 2003). This crucial SI factor adds to the complexity of action as it affects the quality of performance, the rate of delivery, the Search, Locate, Retrieve and Match (SLRM) mechanisms, recovery strategies and synchronicity of performance. Moser-Mercer (1997) confirms that in time-constrained tasks, such as simultaneous interpreting, how and when to apply a particular strategy is of crucial importance leading to the conclusion that "the emphasis shifts from knowledge structures to the dynamic nature of their use" (194), as the organization of knowledge is more crucial for the retrieval and response times than possessing the appropriate knowledge structures. In respect, the question of accuracy of rendition in simultaneous interpreting has been raised.

Live satellite television "simultaneous" interpreting however is not quite simultaneous. Live broadcasts usually utilize time-delayed, multi-track asynchronous, resynchronized transmission. This technique sometimes enables the interpreter to gain a few seconds (the delay is usually three to five seconds long) to formulate his or her utterances in advance of the actual broadcast. Despite this inconspicuous advantage, simultaneous interpreting remains a high-powered, stressful real-time task.

As already noted, the unprecedented rapid success of Arabic satellite television stations has taken them by surprise. With the sudden demand for simultaneous interpreters, the stations seem to have recruited interpreters drawn primarily from the United Nations pool of interpreters and retired interpreters as well as from regional countries such as Iraq, Jordan, Lebanon, Egypt and Algeria. Those interpreters were not initially equipped to perform "live, simultaneous" interpreting proper probably because simultaneous interpreting as practised at the United Nations is for the main part pre-scripted, as already noted. In this regard, al-Ashmawi (1983) asserts "…hardly anyone [at the United Nations] listens to simultaneous interpreting except those who are utterly ignorant of the other language. Consequently, they accept whatever they hear with no argument. UN meeting rooms have seen a great deal of argumentation, disagreement and paroxysms of anger because of errors, misunderstanding or inaccuracies on the part of the simultaneous interpreter, or because the interpreter has skipped a sentence or two while trying to catch up to the speaker."[14]

Twenty years on, the situation does not seem to have considerably improved, and pre-scripted translated speeches are routinely distributed to participants beforehand. With English having become the predominant language of

communication globally, it is quite rare and indeed surprising to find a UN delegate who could not speak or comprehend English. Delivering lengthy speeches in the UN official languages other than English is just another formality that the United Nations is still unable to get rid of. Simultaneous interpreting has reportedly become more of a cushy "mimesis" job. Having said that and in light of the new mode of performance required by live television broadcasts, and the obvious lack of a consistent simultaneous interpreting policy, a general mediocre competency standard seems to prevail. Notwithstanding the various serious to trivial interpreting errors that are detected from time to time, two major styles of delivery are observed.

THE PRESENT STUDY

Initial informal observation of Arabic satellite television indicated major discrepancies and variations of styles and modes of delivery of Telecast Simultaneous Interpreting (TSI). To further explore the different styles of TSI delivery, Aljazeera and LBC were chosen for the case study. Empirical evidence was gathered from live and repeated broadcasts over a period of two years (2003, 2004) with the majority of programs recorded in the second year due to a marked increase in international and regional activities requiring live TSI.

The major focus of this study was to examine the delivery modes of TSI at Aljazeera, with LBC occasionally utilized where possible for comparison purposes only, to define these modes and provide an analysis of identified styles of delivery in order to determine their salient features, idiosyncrasies and communicative effectiveness in live television broadcasting.

Research Design, Data and Methods

The modes of delivery of simultaneous interpreting at these satellite television stations were monitored over a period of two years. First regular talk shows, newscasts, ad hoc conferences and international events were recorded, analysed, compared across stations, and against English language stations, such as CNN and BBC, broadcasting the same events, transcripts and other documentary evidence. These programs were later grouped into two major categories: ad hoc live events, and live talk shows and current affairs programs, and were further analysed within the three-tier model outlined earlier in this paper.

Scope and Limitations

Ad hoc live events included unscheduled, on-the-scene press conferences and statements by US and British political leaders. These events provided good data for analysis. However, due to the ad hoc nature of these events live recordings had their limitations in terms of completeness and coherence. Nonetheless, it was possible, albeit in a very limited fashion, to compare chunks of recorded statements and speeches to source discourse aired by English language television stations such as CNN and BBC and more so to scripts available from other sources on the Internet.

In contrast, scheduled live talk shows and current affairs programs, including the news, offered more reliable recordings, providing a better platform for gathering information. However, due to Aljazeera's muting of the voice of the source language speaker, recourse to the original discourse was not feasible and analysis of data focused solely on the production of discourse in the target language in terms of what is natural and conventional elocution. Consequently, any elocutionary features perceived to be similar to English elocution relied on what is known to be the accepted mode of delivery at CNN and the BBC.

The programs in the latter category included the following talk shows: *al-ittijah al-mu'akis* (opposite direction), *hiwar maftuh* (open dialogue), *min washinton* (from Washington) and *ar-ra'y wa ar-ra'y al-akhar* (view and counter view).

For comparison of styles and modes of TSI delivery at Aljazeera to those employed by interpreters at LBC, one LBC current affairs program that occasionally hosted American and European guests was primarily used, namely *al-hadath* (the event). It is worth noting that Aljazeera and LBC do not necessarily broadcast the same programs to enable a comparison of content and performance levels across the two stations.

Technical and Operational Features and Problems

The technical management of simultaneous interpreting at these satellite stations has been inconsistent. Without a close examination of the internal operations and work conditions in which simultaneous interpreting takes place, analysis of technical operations is currently restricted to the product itself and its on-air delivery. The following technical and operational features have been observed over a period of two years.

- In initial broadcasts, the foreign speaker's voice is muted and dubbed over with the interpreter's voice. In recent broadcasts, the policy seems to have shifted to allow the speaker's voice to be slightly audible with the interpreter's overlapping voice dubbed over.

- The interpreter is never on camera. Only the voice is heard. Generally, the voice quality of the interpreters was not suitable for broadcasting. Unnatural nasal pronunciation has been a distinct feature of certain deliveries.

- While a two-way simultaneous interpreting is taking place, only the Arabic rendition of the foreign speaker's utterances is heard. The English translation is always inaudible (except on rare occasions where there is cross-talk due to technical fault or signal interference).

- It seems that at times two interpreters perform different language directions. One for Arabic-bound rendition (which is always audible) and one for English-bound rendition (which is always inaudible).

- On occasion, where more than one foreign speaker is present, two separate interpreters have assumed the alternate roles in a dramatization of the

communication transaction, sometimes with the original voices muted or slightly audible. Contrastive modes of delivery have been detected.

- Certain interpreters have employed a rhetorical simultaneous interpreting (RSI) approach to interpreting, incorporating paralinguistic properties and theatrics into their performance. This will be discussed later.

- Because of the time-delayed synchronicity[15], the interpreter is often getting ahead of the speaker. Given that the speaker's voice is audible, such out of step performance sometimes produces comic relief effect.

- Linguistic standards have varied in terms of grammatical correctness, enunciation, elocution, and public speaking skills from good to very poor, with semiliterate renditions occasionally detected. Faulty parsing and word grouping have contributed to distortion of original discourse. Furthermore, regional accents were easily discernable despite the neutralizing nature of standard Arabic elocution, thus reflecting the educational levels of interpreters and presenters alike.

- Generally, Aljazeera seems to have adopted the BBC recommendations set out in The BBC News Style Guide, which warn against "singsong" and staccato sentences. Most Aljazeera news readers (including interpreters and translators who are expected to do voiceovers) [16] are reportedly BBC-trained. They seem to have adopted English language rules of elocution, presentation style and news-reading mechanics most-suited to English broadcasting. Moreover, there seems to be confusion among the ranks of presenters regarding the interpretation of end of sentence word stresses and pauses normally recommended for English language broadcasting.

ANALYSIS AND DISCUSSION

Analysis of simultaneous interpreting has to be carried out within a clearly demarcated framework that ensures the following aspects of simultaneous interpreting performance are examined and assessed.

- Information integrity: completeness, precision and accuracy of information content.

- Communicative integrity: elocution, articulation, enunciation, fluency, comprehension.

- Linguistic integrity: sound, error-free grammar, syntax, lexis, idiom and so on.

- Propositional integrity: original thesis, line of argument, sequencing and thought patterns.

- Performance: confidence, effective and efficient delivery, attitude, recall, recovery strategies.

- Modes of delivery: rhetorical and expository.

Assessment of these features has been rated in translation metrics as minor, major and critical defects within the three-tier model of translation described earlier. Minor defects are localized self-contained errors. Major defects are generalized errors causing major distortions, and critical defects are serious errors and discrepancies causing serious communication breakdown. The shift of mode from primary to operative or interpretive has been assessed in terms of constraint satisfaction or violation.

While these features have been analyzed and assessed within the three-tier model, part of a larger scope of study, the main focus of analysis for the purposes of this paper has been the modes of delivery utilized to carry across the message in terms of deviation from the norm within the model rules.

Information Integrity

Based on a previous definition (Darwish, 1995), linguistic integrity refers to the ability to render the text in a sound language in terms of grammar, structure (both micro and macro levels), coherence and cohesion. Information integrity refers to the state of being whole. In interpreting, information integrity refers to the ability to retain the same information in terms of accuracy, correctness, completeness and original intentions (both informative and communicative).

Information integrity has been examined in as much as it has been possible to compare recorded performances to original speeches and statement broadcast by English-only media outfits such as CNN, BBC, Sky News and other local television and radio stations. Validating content is not possible in current affairs and talk shows since the original speaker's voice is either muted or hardly audible to make enough sense of the information content of source discourse. The same applies to validating the communicative integrity of English source discourse.

Where it has been possible to compare target rendition to source discourse, analysis has shown major discrepancies. Omissions, distortions and inaccuracies ranging from minor to major to critical.

Linguistic Integrity

Linguistic integrity refers to the ability to render the text in a sound language in terms of grammar, structure (both micro and macro levels) and coherence and cohesion by conforming to the lexical and syntactic norms and conventions of the target languages. Linguistic errors that compromise the meaning of the source text are of serious nature (Darwish, forthcoming). Analysis of the linguistic standards of delivery has revealed serious problems of basic grammar, lexical transfer, and syntactic conventions.

Communicative Integrity

Communicative integrity refers to the ability to preserve the communicative intentions of the source discourse in terms of elocution, articulation, enunciation,

fluency, comprehension. Again, communicative integrity has been examined in as much as it has possible to compare target rendition to source discourse and vis-à-vis known conventions, standards and norms in both source and target languages. The analysis has revealed discrepancies and defects in elocution, articulation and comprehension of source discourse. These have also been rated minor, major and critical.

Arabic is a stress-timed language, with word stress predictable and regular. Phrase and sentence rhythms are similar in Arabic and English. While intonation patterns in Arabic are similar to those of English in contour and meaning, especially with primary stresses, suprasegmental features, that is intonation and vocal stresses, of Aljazeera's Arabic interpreters are noticeably non-Arabic. Boyd (1997) points out that "a common failing of untrained newsreaders is to imagine that due stress and emphasis means banging out every fifth word of a story and ramming the point home by pounding the last word of each sentence." (159). Both Arabic newsreaders and interpreters at Aljazeera have exhibited the tendency to pound the last word of each sentence in an unnatural rising pitch (for example, al-i↘ra↺A↗Q^q = al-Iraq). In the absence of clear standard training for interpreters in the Arab world and for TSI interpreters in particular, one assumption is that TSI interpreters have been given the same guidelines as the newsreaders.

To illustrate the significance of these features to the overall integrity of the rendition, let us now examine the following excerpt from statements by US President George W. Bush at his press conference with the interim Iraqi Prime Minister Allawi press conference in Washington on 23 September 2004, together with simultaneous interpreting as carried by Aljazeera.

Transcript of original utterances

> "And I believe that if we wilt [beat] or leave, America's security will be much [beat] worse [beat] off [beat]. I believe that if we fail in Iraq, it's the beginning of a [elongated voice] loooong struggle; we will not have done our duty to our children and our grandchildren. And so that's why I'm consistently telling the Iraqi citizens that we will not be intimidated. That's why my message to Mr. Zarqawi is, you cannot drive us out of Iraq [beat] by your brutality.

> "It's tough work, everybody knows that. It's hard work. But we must not allow [beat] the actions of a few [pause] - and I emphasize that. I say that because there are 25 million Iraqis, by far the vast majority of whom want to live in a free society. [beat] And we cannot allow [beat] the actions of a few to determine the fate [beat] of these good people [beat] as well as the fate of the security of the United States.[stop]"

Arabic simultaneous interpreting

"وأعتقد أنه إذا ما قمنا [beat] بمغادرة [beat] العراق [beat] فإن الأمن الأميركي سيكون في وضع أسوأ. وأرى أن من صالح العراق أن نبدأ في هذه المعركة [elongated voice] الطويــــلة ضد الإرهاب ... ونحن ... [not audible] ... ولكن لأبنائنا ولأحفادنا

وللمواطنين. [pause] لن نُذِل ونخضع بهذه الأحـداث [rising pitch ending in a
pause]. ولا يمكن أن نخضع لما يقوم به [rising pitch with end pause] الزرقاوي
[pause]، وهذه الوحشية [rising pitch with end pause] وهذه القسوة [rising
pitch ending in a long pause].

نحن جميعاً نعلم أنه عمل قاس [beat] وعمل صعب [beat] ، ولكن لا يجب أن نسمح لمثل
هذه الأعمال من قبل القلة [rising pitch ending in a pause]. وأنا أؤكد ذلك [beat]
وقلت ذلك [beat]. ٢٥ مليون عراقي غالبيتهم يريدون أن يعيشوا في مجتمع حر [rising
pitch with end pause]. ولا يمكن أن نخضع لهذه الفئة القليلة [rising pitch with
end pause] لكي تغير من مستقبل هؤلاء[trailing falling pitch] أو هذه [elongated
voice] الملايــين من الشعب العراقي. وهذا أيضاً أمن من أميركا[pause]. "

Back translation

> "and I believe that if we get up [beat] and leave [beat] Iraq [beat], the
> American security will be in a worse situation. And I see that it is in
> the interest of Iraq that we begin this [elongated voice] looong battle
> against terrorism…and we [not audible], but for our children and
> grandchildren and the citizens. We will not be humiliated and
> subjugated by these [rising pitch] events. And we cannot yield to what
> [rising pitch with end pause] az-Zarqawi is doing and that brutality and
> that cruelty.

> "We all know that it is harsh work [beat] and hard work [beat], but we
> must not allow such acts by the few [rising pitch with end pause]. And I
> stress [beat] and I said that [beat]. Twenty five million Iraqis, the
> majority of whom want to live in a free society [rising pitch with end
> pause]. And we cannot submit to this small group [rising pitch with end
> pause] to change the future of those or these [elongated voice]
> milliiiiions of the Iraqi people. And this is also America's security.
> [pause]"

This back translation, which follows the formal contours of the Arabic text,
clearly shows a few major problems in the Arabic rendition relating to accuracy,
precision, informative and communicative intentions and completeness. The
following is a summary.

- The verb "wilt" was probably mistaken for "will" and was translated as such
  in the Arabic rendition.

- "America's security" became "American security". The intensifier "much"
  in "much worse off" was omitted.

- The addition of "it is in the interest of Iraq" changed the informative and
  communicative intentions of the utterance; it distorted the propositional
  integrity and rhetorical technique of the sentence.

- The conflation of "…our children and our grandchildren. And so that's why
  I'm consistently telling the Iraqi citizens" into "…our children and
  grandchildren and the citizens" produced a serious translation error.

- Breaking down the sentence "And so that's why I'm consistently telling the Iraqi citizens that we will not be intimidated" into two and changing the rhetorical technique of the sentence "That's why my message to Mr. Zarqawi is, 'you cannot drive us out of Iraq by your brutality'" from a direct quotative to an indirect quotative changed the evidential integrity of the sentence.

- Breaking down "brutality" into "brutality" and "cruelty" also changed the rhetorical technique. This may be seen as a recovery technique with the "elliptical rather", or a form of hendiadys [two words with overlapping meanings to express a single notion] often used in Arabic.

- Another significant mistranslation is the rendition of "fate" as "future".

- The modulation of the sentence "And we cannot allow the actions of a few to determine the fate of these good people as well as the fate of the security of the United States" into "And we cannot submit to this small group to change the future of those or these millions of the Iraqi people. And this is also America's security" is also a major distortion.

The Arabic rendition is said to be carried out in RSI mode, with the following distinctive contours:

1) Mimicking of source discourse beats, pauses and stops
2) Pitched up emphasis of words
3) Elongated words [long and million]
4) High rising pitch with end pauses
5) Fast-pace of strings of words mimicking source discourse

The following is a typical example of high rising pitch.

> "We will not be humiliated and subjugated by these [rising pitch] events. And we cannot yield to what [rising pitch with end pause] az-Zarqawi is doing and that brutality and that cruelty."
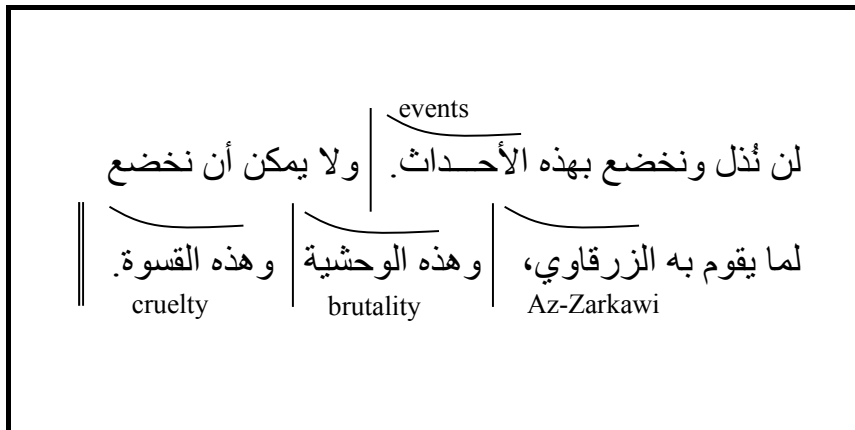

Figure 7 - A Typical Example of RSI Rendition

INTERPRETING AND THE RHETORICAL SITUATION

Interpreting-mediated communication is a response to a rhetorical situation. Bitzer (1968) defines the rhetorical situation as a complex of sociocultural features that include elements such "as persons, events, objects, and relations presenting an actual or potential exigence, which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence". Understanding how these elements apply to the simultaneous interpreting situation enables us to understand the significance of interpreting vis-à-vis the rhetorical discourse and the situationality of the interpreter in the rhetorical situation.

A rhetorical situation must exist as a necessary condition of rhetorical discourse whereby interlocutors engage in rhetorical exchanges to inform, influence and persuade one another. In live simultaneous interpreting, the rhetorical situation is extended to include the interpreter as a mediator. The nature of this mediation is both epistemic and rhetorical. It is epistemic because it carries knowledge about a specific topic that the interlocutors intend to exchange and rhetorical because it seeks to reproduce the rhetoric of the interlocutors that seek to persuade and influence. The question here is whether it is the function of the simultaneous interpreter to recreate the verbal rhetorical effects of rhetorical discourse or to provide a coded-switching interface between two distinct systems of communication that are temporarily coupled in a translation domain within the communication environment.
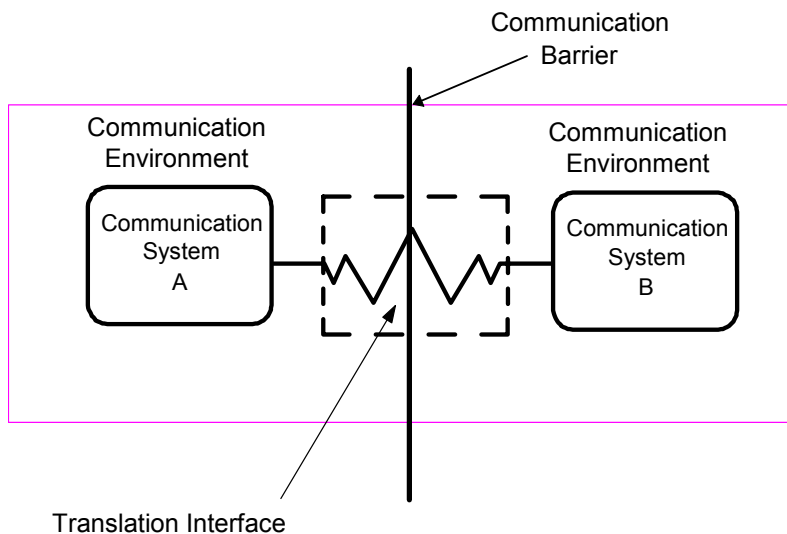

Figure 8 - Translation (Interpreting) Interface in Bilingual Communication

MODES OF OPERATION

The literature on Telecast Simultaneous Interpreting (TSI) rarely discusses the modes of delivery in terms of elocution and their effect on mediated communication, perhaps because the languages studied do not exhibit stark elocutionary differences as those that exist between say Arabic and English.

Pöchhacker (1995) discusses TSI in terms of accent and voice, fluency of delivery, cohesion, consistency, completeness and correctness. Since Arabic TSI interpreters use Standard Arabic (SA), the native accent is not an issue. While regional features are sometimes detected in the timbre, prosody, and vocabulary of interpreters, delivered properly, SA has the tendency to remove or level regional accents, and where regional variations are detected they are accepted as native variations. Moreover, while fluency of delivery, cohesion, consistency, completeness and correctness are critical factors in elocution so far as defects and poor performance are concerned, they are not a defining element of style of delivery. Similarly, segmentation of input and rate of input and output have been treated as part of cognitive management and elicitation of meaning. Russo (2005) describes a mode of delivery in simultaneous film interpreting where "sufficient emotional involvement", high register, and the interpreters being "to a certain extent part of the same communicative context" are features of delivery.

In the present study, an analysis of the modes of operation by the various interpreters across Arabic satellite television stations has revealed two major modes of simultaneous interpreting that have nothing to do with a clearly defined interpreting policy on the part of these stations. These modes, which are not documented or described in the reviewed literature, are here termed: expository simultaneous interpreting (ESI) and rhetorical simultaneous interpreting (RSI). The distinction is drawn from the definition of exposition as informative discourse and rhetorical as the persuasive effect of informative discourse realized by means additional to the informative content of discourse.

Expository Simultaneous Interpreting

The ESI mode carries the informative and communicative intentions of the speaker's utterances without the verbal paralinguistic features such as quality of voice, pitch, speed, interjections, fillers, and vocalizations, etc. This mode of delivery takes into account the communication medium used to deliver the message and the visual and auditory presence of the speaker. Expository simultaneous interpreting focuses primarily on the content and propositions of the speaker's utterances or discourse and seeks to convey these qualities by alignment of linguistic patterns. It does not focus on the speaker's actions or body language. Consider the following example of an English utterance rendered in Arabic.

Is that a joke? [laughing] huhhh! [angrily, with a rising pitch] I don't. [emphatically and punctuated] I [beat] honestly [beat] don't.[stop] Umm…[beat] I really respect everybody's opinion and [pause] umm…but that was sort of – umm… a tough decision.

هل هذه مزحة؟ أنا لا! بكل أمانة لا ! أنا حقاً أحترم آراء الجميع و ولكن كان
ذلك نوعاً ما … قراراً صعبا.

The speech fillers were not transferred into Arabic. Only the rhetorical techniques—orders and logical patterns—were aligned. Rhetorical techniques are "those elements that bind together the items of information in a piece of discourse" (Trimble, 1985:52). Orders include: time order, space order, causality and result.

Rhetorical Simultaneous Interpreting

In contrast, the RSI mode attempts to re-enact the speaker's utterances with full verbal (and sometimes nonverbal) paralinguistic features including auditive information such as intonation, emphasis, volume, pitch, speech patterns, interjections, fillers, false starts, tone of voice, vocalizations, and other rhetorical and illocutionary theatrics. RSI is usually employed in missionary stage-bound performances. Consider the previous example rendered into Arabic this time with the speech fillers, stops, and verbal paralinguistic features.

Is that a joke? [laughing] huhhh! [angrily, with a rising pitch] I don't. [emphatically and punctuated] I [beat] honestly [beat] don't.[stop] Umm…[beat] I really respect everybody's opinion and [pause] umm…but that was sort of – umm… a tough decision.

هل هذه مزحة؟ [laughing] ههه ! [angrily, with a rising pitch] أنا لا!
[emphatically and punctuated] أنا [beat] بكل أمانة [beat] لا [beat] ! ااااا
… [beat] أنا حقاً أحترم آراء الجميع و [pause] ااااا … ولكن كان ذلك نوعاً ما ااااا … ….
قراراً صعبا.

RSI has been used successfully in religious settings by Evangelist and other preachers for maximum illocutionary effect. It has also been used in the courtroom in certain countries and by interpreters who chose this form of delivery. Controversially, Gonzalez et al (1991), confirms that "the interpreter has an obligation to convey every aspect of the witness's testimony, not only words but also paralinguistic elements such as pauses, false starts, and tone of voice. The importance of these paralinguistic or non-verbal elements cannot be overemphasized" (480). However, for the reasons expounded in this paper, overemphasis of these features in TSI is a serious distracting factor.

In most situations RSI is scripted and rehearsed. Consequently, it ceases to be RSI proper, since an essential element of simultaneous interpreting is arguably the extemporaneity of delivery.

It is important to note that the term "rhetorical" in reference to this mode of delivery refers to the performative features of rhetorical artistry in a speech act which include: tone of voice dynamics, pacing, interaction with an audience, and kinaesthetic gestures. Bell (1991) defines rhetoric as "the theme system of grammar…concerned with the resources available to a communicator for distributing information in a text and focusing on selected parts of it…"(156). O'Sullivan et al (1994) define rhetoric as the "practice of using language to persuade or influence others and the language that results from this practice". (266).

The Interpreter's Role within the communication process

The interpreter's role within the communication process can be viewed within the following rhetorical communication model of interpreting. The model assumes that all interpreting is rhetorical communication, as defined by McCroskey (1978) since no interpreting is produced except with the intention of communicating the message of the original in another language.
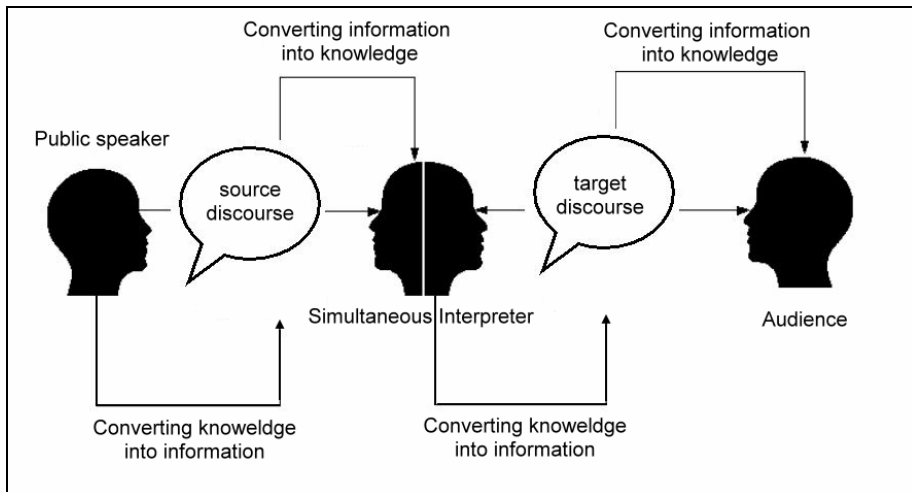
(Adapted from Darwish, 2001)

Figure 9 - Duality and Centrality of the Simultaneous Interpreter's Role

The interpreter plays a dual role of receiver and transmitter of the source discourse as target discourse for a target language audience.

Within the two modes of operation described above, the simultaneous interpreter plays two different roles in the cross-cultural communication process. These roles are fundamentally different.

In the ESI mode, the interpreter assumes a detached role acting as a conduit of source discourse to target language. This role enables the interpreter to remain neutral in as far as the paralinguistic and extra-linguistic properties of rendition

are concerned. It also enables the viewer to feel comfortable with a clearly demarcated division of roles within the communication process.

Contrastively, in the RSI mode, the interpreter assumes an engaged imitative role that transforms the triadic cross-cultural communication process into a tetradic communication process. In recreating the paralinguistic properties of source discourse, the simultaneous interpreter runs the risk of mimesis, role shift and becoming the fourth dyad.

Simultaneous interpreting is characterized by rapidity. Assuming a Rhetorical Simultaneous mode of delivery tends to lead to a high involvement style, which is an active, fast-paced, overlapping mode of delivery. An essential feature of interpreting is the ability to guard against becoming emotive towards the dyads in the communication. To remain empathetic without becoming sympathetic is of paramount importance ethically and operationally to ensure the interpreter does not become a passive yet influential dyad in a tetradic communication transaction. The high involvement imitative style tends to shift the role of the interpreter in this direction and leads to elocutionary errors and errors of meaning.

Given the emotive involvement of the interpreter in RSI, regional dialectal contours and extra linguistic features become more pronounced in Arabic. This observation is crucial in simultaneous interpreting for television broadcasters that aim to appeal to the full spectrum of Arab society spread over two continents. Regional dialectical idiosyncrasies and personal traits may distract viewers and undermine the credibility of content in a region where traditional national and tribal rivalries have weakened and divided the region along superimposed political borders.

Moreover, when the source speaker's voice is audible, RSI is bound to cause verbal dissonance between the source speaker's and the interpreter's paralinguistic features. Such dissonance occurs when these features are out of synchronization with one another in terms of voice qualities and rhetorical and illocutionary aspects. In live broadcasts, verbal dissonance may distract from or distort the speaker's message and lower the quality of delivery.

CONCLUSION AND RECOMMENDATIONS

As this study has shown, the claim that has Aljazeera has "set a new standard of *excellence* [emphasis added] in translation and is used as a benchmark by professional translators all over the world" (Miles, 2005: 335) is a dangerous assertion that is statistically and empirically unsupported. The examination in this study of the translation standards used at Aljazeera has revealed serious flaws with these standards, which are far from being excellent. In fact, as discussed earlier, the literalization style that has been adopted by Aljazeera (and other Arabic satellite television networks) is gravely contributing to serious mistranslations, misinterpretations and misrepresentations and the development

of a new style of *translationese* discourse that is alien to both language and culture.

Telecast simultaneous interpreting is certainly an important phenomenon that must be analysed in order to understand its implications for the Arabic satellite stations' credibility and relevance and for the interpreting profession in general.

It is important for the simultaneous interpreter to remain professionally detached from the interpreting setting. To maintain cognitive empathy with the subject-matter and broadcasting event is equally important. It is not the role of the simultaneous interpreter to mimic the speaker and theatrically reproduce the utterances of the speaker in the target language. Such behavioural mirroring is not acceptable as a mode of delivery for two main reasons: (1) it runs the risk of transiting the interpreter from empathy to sympathy, and (2) it is superfluous and distracting in a visual medium where all participants in the broadcasting event can see and hear the speaker. It is only reasonable to think that we are all human beings and our expressions of emotions, feelings and actions, while may have slightly different contours, are basically and essentially the same. An interpreter is not an actor who is seeking to win an Oscar or Amy award for his or her performance. For these reasons, the Expository Simultaneous Interpreting mode of delivery is recommended.

Furthermore, un-muting the original voice of the speaker in this communication medium also adds to the authenticity and realism of the source discourse and to the richness of the viewers' experience, especially in a culture that has a long history of subtitling experience. Certainly, hearing the original voice obviates the need for artificial and faulty mimicry of the paralinguistic features of voice.

Finally, Arabic satellite television stations have been quickly pressed into service to provide live world-class telecast simultaneous interpreting (TSI). Despite their initial state of unreadiness and apparent teething problems, these stations have made major inroads into professional telecast simultaneous interpreting within a very short developmental timeframe. The current study, conducted over a two year period, has yielded useful information that will contribute to our understanding of telecast simultaneous interpreting at Arabic satellite television in particular and broadcasting at large. New modes of delivery seem to have emerged over that period of study that will certainly undergo refinement and enhancement. Further research into these modes of delivery and other aspects of TSI at these stations is bound to reveal new data and consolidate these initial findings. ❧

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NOTES

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[1] The Story of the United Nations Conference on International Organizations, http://www.findarticles.com/p/articles/mi_m1309/is_v22/ai_3709367, 1945. UN Chronicle.

[2] Standard Arabic is a highly inflectional language. In some instances, basic inflections indicating the person of the speaker have been violated by interpreters. For example, the inflection of the suffix "t" in the verb "qul-t" (قلت) indicates whether it refers to the first or second person. "qul-tu" (قلتُ) means "I [have] said", with "tu" being the pronoun "I" and "qulta" (قلتَ) means "you [have] said", with "ta" being the pronoun "you" — a fundamental norm that has been repeatedly violated in interpreting renditions.

[3] Many interpreting courses focus primarily on the students' foreign language to the neglect of their "native" language needs. This approach largely stems from the naive and simplistic belief that a native speaker is capable of coping with his or her own language.

[4] It might be argued that this is not a comprehension problem as such, but rather a conditioned reflex caused by dictionary-based second language acquisition. It should also be noted that the Arabic rendition (حرب صليبية) "harb salibiyyah" does not contain a reference to "Christian", as most English translations have rendered it, rather a *cross-ade* war (a war pertaining to the cross) in reference to the Crusades.

[5] Proposed by the author to the Conference on Arab Cooperation in Terminology, Tunis, 1986 and adopted as a recommendation.

[6] Attributed to Prophet Muhammad.

[7] Attributed to Dr Bob Moorehead. From his 1995 collection of prayers, homilies, and monologues used in his sermons and radio broadcasts, titled "The Paradox of Our Age". http://www.markrichman.com/blog/2004/11/paradox-of-our-time.html.

[8] To express the notion of tall, Arabic usually uses the compound word tawīl (long) + al-qama (stature) (طويلُ القامة).

[9] Hatim and Mason (1997) cite two examples where EVS has been so called. These are Gerver (1976) and Goldman-Eiser (1980).

[10] Relay interpreting is used when more than one interpreter is required to complete the bilingual communication transaction.

[11] Most recently, Aljazeera has introduced sign language interpreted news broadcasts using a claimed "Universal Arabic Sign Language".

[12] These guests may act as dyad 1 or dyad 2 during interaction in a variety of combinations

[13] This is not a full inventory of TSI settings. Other TSI settings may vary.

[14] Original text in Arabic, my translation. This article underscores the problem of poor standards of interpreting and translating as practised at the United Nations and dispels some of the misconceptions about the superiority of United Nations interpreters and translators.

[15] The audio and video signals of a television program are transmitted simultaneously on separate high frequency radio waves and at different speeds causing a "lip sync" problem in television broadcasts. This is usually fixed by using audio-video synchronizers. With digital television systems and geosynchronous satellite transmissions, the video is delayed and the audio is received first. In this case, audio-video resynchronization is achieved by delaying the audio signal to match

the associated video signal. The same time delay synchronizers allow the TSI interpreters to listen to the audio stream.

[16] A condition of hiring translators and interpreters at these networks, including the BBC, is for applicants to have "a voice suitable for broadcasting". At LBC, newsreaders occasionally perform simultaneous interpreting.

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