

**THE CHALLENGE OF DEALING WITH SPEECH ACTS INVOLVING THREATS AND
CULTURAL INSENSITIVITY BY NOVICE INTERPRETERS**

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DECLARATION

This dissertation is my original work and has not been presented for a degree in any other University.



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To my loving parents John Ongalo Laku and Elizabeth A. Otieno.

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ABBREVIATIONS

EVS-Ear Voice Span

ITT - The Interpretive Theory of Translation

LSP – Language Service Providers

PAMCIT- Pan-African Masters Consortium in Interpretation and Translation

S.I – Simultaneous interpretation

SAT – Speech Acts Theory

SL-Source Language

SS – Source speech

TL- Target Language

TS- Target Speech

UNGA- United Nations General Assembly

ABSTRACT

This study discusses interpretation errors made by novice interpreters during simultaneous interpreting of threats and cultural insensitive statements from French into English. It highlights how these errors shift the original intention of a message from a speaker. Political speeches are used as a representative sample of the study as they are part of public discourse. The study also sought to find out the common errors in the interpretation of speech acts with threats and cultural insensitivity. The data is extracted from sample speeches interpreted by trainee interpreters. The study then uses Speech acts theory (SAT) to analyze the interpreted material in order to determine if they effectively communicate or deliver the intended message. The study categorizes the interpretation errors into three categories which are discussed and analyzed as depicted in the study data. These errors are categorized into lexical, syntactic and semantic errors. The causes of the errors in English are also discussed alongside the coping strategies employed by to ensure proper interpretation of the original speech. Similarly, the coping strategies are identified and analyzed to check if they were effective or not.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Public discourse plays a key role in the current times. It is important because of the impact it has on the political-economic and social spheres of life. Individuals, majorly public figures have been forced to reckon with taking accountability for their words. The conceptual meaning of public discourse may vary based on the discipline. In this context, I'll use the term "public discourse" to describe to the communication of public-interest issues that affect groups and individuals in a social context. Public discourse is in its essence, according to Jürgen Habermas (1984), “a collection of voices on top issues of politics, economy, law, education, and other areas of public interest and participation”. There are evident and systematic methods in which the interests of the top players — politicians, institutional leaders, public figures, are enacted linguistically in public discourse. (Cap, 2016, P.16).

As the world becomes more connected and people from different cultures continue to interact, our ‘shared visions’ are becoming more global. In this aspect language and communication plays a very important role. Translators and interpreters have become mediators in the debate and discussion of issues of global interest as many leaders and institutions seek to share their ideas on a global level. This is especially important whenever the issues being discussed are polarizing or that the public tends to have strong opinions. A significant part of today's public discourse is shaped by translation and interpretation. The interpreted/translated statements of politicians, public figures, and international bodies are frequently cited and analysed by the media and often even commented on by the public without considering the rendition process and how it may have affected the message. Pragmatics always studies the intention of the

speaker, and as interpreters, we seek to convey the message of source speech with the same meaning and intention. To do this, an interpreter employs pragmatic equivalence, led by conversational implicature and avoidance tactics during the interpretation process. Implicature is concerned with what is inferred rather than what is actually stated. As a result, an interpreter must recognize suggested meanings in translation in order to convey the source speech message. This objective frequently becomes even more elusive in particular styles of interpretation. The use of words in utterances to depict the planet is therefore crucial to political discourse, but so are difficulties with action and textual production. Political speeches are seldom independent linguistic situations; they act within historical contexts and are typically tied to other relevant utterances or texts (Bakhtin, 1981).

Professional interpreters are trained in institutions or by certain bodies where the training usually focuses on learning the techniques of interpreting such as note-taking, preparing terminology, etc. This means that the trainee is required to have adequate language skills beforehand to train to become an interpreter. Other skills and qualities essential for an interpreter should be self-cultivated. Despite this, there is a lot of research on how to improve training for language professionals and make wholesome curricula beyond the techniques. As Sawyer and Sawyer (1993) suggested, “integrative classroom approaches involve lengthy and varied discussions about literature, use readings that are meaningful to learners, and help students overtly examine their processes of thinking about language”. Engaging students in carefully examining how authors of their favourite books use language to construct text involves teachers facilitating classroom dialogue about the semantic, syntactic, and pragmatic components of the text. Furthermore, teachers who are aware of how authors pick words to alter the writer's intention and who share their thoughts of the power of words might stimulate

readers' semantic awareness. The type of classroom that can build syntactic awareness are those where the teachers and students examine how an author crafts sentences by creatively manipulating word order to enhance the rhythm of the text. Likewise, collaborative exploration of pragmatic characteristics of a text (i.e., function and purpose of text phrases or chapters) may be utilized to encourage deliberate group conversation regarding how authors construct meaningful text messages. (Pershey, 1997).

Interpreters must understand all three aspects of language: semantic, syntactic, and pragmatic awareness; especially interpreters who often mediate between politicians and people from distant cultures and face the challenge of whether they should remain close to the language of the speaker or make pragmatic changes. For interpreters, the former alternative is secure but the risk of misunderstandings is high. On the hand-making pragmatic changes allows for so the speaker's intentions to be passed across easily, but the interpreter is likely to be a scapegoat for their choices if the final discussion findings are unsatisfactory (Morin, 2011). It is for that reason an interpreter must have an adequate understanding of the three aspects of language to make an informed choice.

On such elevated levels of communication, the most widely used mode of interpretation is usually Simultaneous Interpretation (SI). Simultaneous interpreting is a kind of interpreting in which the presenter delivers a speech while the interpreter reformulates it into a language that his listeners understands in real - time basis. Interpreters operate in an interpreting booth or whisper (chuchotage). All of the techniques learned in CI may be used to SI. The three major acts are also substantially identical: actively listen (understand), analyse (structure the message), and reproduce (communicate). The distinction between SI and CI is that all of these

things must occur at the same time in simultaneous. In simultaneous interpreting, the interpreter must interpret the presenter's ideas and words while he or she is still speaking, with around 30 seconds delay after the presenter begins to speak to analyse what has been said.

Approaches to problematic speech acts such as threats or insensitive language remain a very big challenge for trainee interpreters who are learning how to work in SI. This is not only due to lack of extensive experience but also due to the huge pragmatic differences between cultures, poor language skills or even a lack of pragmatic awareness on certain issues dealt with as a subject of their practice or examination speeches. As Yates (2007, p.22) clarifies, "Because in different languages and cultures, equivalent words may have a different impact, there is a danger that we may innocently transfer a construction from our first language into the use of our second although it may not have the same effect." Thomas (1983, p.97) states it more directly: "While the grammatical error may reveal a speaker to be a less than proficient language user, pragmatic failure reflects badly on him/her as a person". As a result, the interpreter who is not adept in passing on the pragmatic message of a speaker may induce the speaker to infer something entirely different than what he or she intended. Furthermore, when the SI way of interpreting is used in such situations, a trainee interpreter may typically fail to attain message's integrity. This study investigates the existence of translational alterations in threats and culturally insensitive language in both the source and target language, as well as how these changes influence the message being conveyed.

1.1.1 Operational Definitions

There are various modes of interpretation. These include:

A language – The interpreter's native language (or its formal equivalent) into which they work in both consecutive and simultaneous interpretation from all of their working languages.

B language - This is a language that the interpreter is completely proficient in but does not speak as a first language. An interpreter works from one or more of their working languages into this language. It is also regarded as an active language for interpreters.

C language – This is a language that an interpreter completely knows but does not work in. They will translate this/these language(s) into their active languages. It is a passive language for an interpreter.

Threat- a remark in which you try to intimidate, to penalize or hurt someone if they do not do what you want.

Culturally insensitivity- comments are actions or ideas that favour one culture and evaluate other cultures in comparison to it.

1.2. Statement of the Problem

Interpreting cultural insensitivity and threats is a significant challenge in any two - way communication task with multiple languages. This is due to the difficulty of getting equivalents in the TL and the intention of the speaker. In the case of public discourse where there is a lot at stake interpreters are always towing a middle line to balance the challenges of SI and the needs of the listeners. As a result, interpreting becomes more tasking whenever interactionally risky speech acts such as threats and cultural insensitive statements come up.

In the age of globalization, language barrier can be a double-edged sword in the face of rising political tensions, and the danger of confrontations between people and nations. Language arbitration is essential, and the necessity for interpreters is unquestionable, particularly in the context of political and public debate. Interpreters especially those in political spaces influence public opinion indirectly as their audience includes a variety of people and institutions like the media. This is especially true as threatening language and cultural insensitivity can arise in these environments. In times of international crisis, interpreting for highly publicized individuals such as politicians is extremely delicate and has the potential to affect the lives of millions. As a result, numerous questions of public concern arise in interpreting, creating a dilemma. This raises the question of how much simultaneous Interpreting may affect public opinion and if it strengthens or dampens interactionally risky speech acts like those investigated in this study. interpreters still face a very big challenge in terms of dealing with speech acts of this nature as training is not focused on specific speech acts but rather the skills in general.

Trainee interpreters still face a very big challenge during their re-expression of speeches with stylistic language and culture-bound terms. In the case, threats and insensitive language, the challenge become more immense because of the fear of public backlash being directed to oneself as an interpreter or the speaker. In these contexts where people from different cultures and regions interact, encountering threats and cultural insensitivity is inevitable. Trainee interpreters need to understand how to interpret these two features of a language effectively thus aiding communication and avoiding errors that may skew the original messages before going out to the field.

This study, therefore, intends to identify some of the errors that trainee interpreters make when faced with these speech acts, and to what degree these errors alter the SS. It also intends to assess how effective the existing strategies are in achieving accurate equivalents.

1.3 Objectives

1. To identify mistakes and errors made by trainee interpreters when interpreting threats and culturally insensitive language from French to English
2. To describe how the errors and mistakes by trainees create pragmatic shifts in the source speech.
3. To assess how error mitigation or coping strategies manifests in SI.

1.4 Research Questions

This study sought to investigate errors made by trainee interpreters, and the strategies used when they are confronted with threats or culturally insensitive statements in a real-time interpreting task. Given this, the study seeks to answer the following questions:

1. What common errors do trainees make in their SI approach to threats and Cultural insensitive statements?
2. Do the errors create pragmatic shifts in the rendered message?
3. How does the choice of the strategies adopted while simultaneously interpreting affect the performance of the interpreters?

1.5 Significance of Research

Mona Baker's approach, which proposed the concept of "translation universals," has influenced translation studies for many decades. One of these universals (which are generally regarded trends rather than true typological universals like vowel/consonant contrast) is "levelling out",

or the tendency of translated texts to exhibit a narrower range of register qualities, more cautious options, to steer a middle course between any two extremes, converging towards the centre (Baker, 1996, p.184). One manifestation of levelling out is the caution of simultaneous interpreters, who, whether on purpose or accidentally, occasionally understate the speakers' extreme remarks. Interpretation data, such as the one utilized in this study, might provide a consistent basis for future cross-cultural research on variation in the vocabulary and linguistic presentation of speech acts. On the one hand, they supply an abundance of data from which to choose case studies in the usual qualitative approach. In contrast, interpretation alternatives include an in-built 'annotation' of the specific purpose of indirect speech acts in the source by a multilingual coder. Out of the bounds of the academic potential, in the face of globalization, many political bodies increasingly employ the services of LSPs, such as interpreters. It's essential in these situations where people from various cultures and regions communicate. Interpreters must be able to communicate effectively to interpret these two types of utterances of language in an effective manner. In the face of rising populism and heightened political tensions around the world, interpreters are often forced to deal with the controversial /offensive statements in such contexts.

Trainee interpreters must acquire practical and pragmatic ways of approaching risky speech acts and language. This is because they are common in political contexts which make up a good chunk of the tasks in the interpreting field. This research is a good rubric for identifying best practices of SI when faced with problematic speech acts.

1.6 Scope and Limitations

The study is limited to English and French with source SS being in either language however, its findings apply to other languages. The speeches were drawn from speakers in the political world. The choice in speeches was guided by the frequency of the statements containing threats or cultural insensitive things. To standardize the data sources, one of the speeches was interpreted by two interpreters who are yet to graduate with an MA Interpretation degree, from the PAMCIT Universities. In addition, they were only be asked to interpret into their ‘A’ language. The speeches chosen are limited to a global political context of between 2001-2021.

1.7 Literature Review

This study will explore the concept of equivalence in interpreting but more specifically pragmatic equivalence and how pragmatic awareness of trainee interpreters affects their performance when they encounter threats and Cultural insensitive language. Although the concept of pragmatic equivalence can be applied to both translation and Interpretation, this study only concentrated on interpreting, seeking to explore the active participation of the interpreter in the communication process.

1.7.1 Review of theoretical Literature

Unlike translations, interpretation deals with oral discourse in place of written texts aim the words of Lederer (1994) “Interpreters deal with oral discourse, the communication channel through which discourse takes place is perfect since, unlike for written texts, discourse parameters are fully operational and make understanding easier: the addressees are present and actively participate in the act of communication;”. The idea of equivalency serves as a unifying feature in both interpretation and translation. Nida distinguishes between two sorts of

equivalent: formal equivalence and dynamic equivalence, the latter of which might impact the style of translation. The form and substance of the communication are both important in formal equivalence. This kind of translation is centred on the source text. As for dynamic equivalence, it aims to express in the best viable way naturalness of the message by considering the culture of the recipient of the message. It seeks to produce in the recipient of the target text an effect equivalent to the one produced at the recipient's site:

Dynamic is, therefore, to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. This response can never be identical, for the cultural and historical settings are too different, but there should be a high degree of equivalence response, or the translation will have failed to accomplish its purpose (Nida, 1969, p.24). Equivalence remains a difficult concept to define because of how subjective it is in many aspects but it remains a key factor in the translation/interpretation process. This is significant because, in order to fully communicate a message in a target language, one must first understand the cultural elements and context of the source language speech. And it is at this point that the concept of pragmatics is introduced.

This study explores interpreting as just more than a linguistic phenomenon of human communication. It seeks to underline the importance of pragmatic awareness in communication and how it put words into a context. The setting of SI is a hybrid communication cycle that requires heightened pragmatic awareness for success, Christoffel and De Groot (2005, p. 454) describe simultaneous interpretation as one of the most complex tasks imaginable because many processes take place at the same time. Yates (2007) states, "Because in different languages and

cultures, equivalent words may have a different impact, there is a danger that we may innocently transfer a construction from our first language into the use of our second although it may not have the same effect” (p. 22). Thomas (1983) states it more directly: “While the grammatical error may reveal a speaker to be a less than proficient language user, pragmatic failure reflects badly on him/her as a person” (p. 97). “Therefore, it follows that the interpreter—in his or her incorrectly interpreting a message—who is not proficient in passing on the pragmatic message of a speaker may cause the speaker to infer something quite different from that which he or she intended”.

Additionally, in her study of Spanish courtroom interpreters in the US, Berk Seligson discovered that little interest or cognizance was given to the practical factors of language, which led to changes in the intended meaning of the source message. Problems within the scope of syntax and pragmatics are given little attention. However, the renditions of the interpreters demonstrated that carelessness with the pragmatic awareness of the target or source language results in a distortion of the speaker’s intended meaning: the interpreter’s testimony and query tone sounding extra harsh and extra adversarial than the original. The vice versa also happens where the interpreter’s rendition sound softer, and collaborative. (Berk- Seligson, 1990, p.2).

1.7.2 Review of Literature on Mistakes and Errors

In language, Crystal (2008, p.173) defines errors as “mistakes in spontaneous speaking or writing”. According to Corder (1973, p.259), an error is “a breach of the language’s code, resulting in an unacceptable utterance; with L2 learners this might occur because ‘the learners have not yet internalized the formation rules of the code’, and mistake stands for “the result of some failure of performance” (Corder, 1971, p.152).

Ellis (1994, p.51) distinguishes between error and mistake, and defines error as “lack of competence” and mistake as “performance phenomena”. Ellis then states that students usually make an error (Ibid). Based on Ellis’s definition, the term “error” is used in this paper as a reference to any incorrect utterance made by trainee interpreters.

1.7.3 Review of Literature on Coping Strategies and Pragmatic Equivalence in SI

Interpreters must allocate attention to different activities that they have to manage at the same time, especially when working in the simultaneous mode. In the framework of his EFFORT MODELS, Gile (1995a) assumes that simultaneous interpreters usually work close to the limit of their processing capacity and that source-text features triggering a sudden increase in capacity requirements may disrupt the smooth functioning of the process. Offensive/controversial language is a good example of such text features. To cope with such ‘problem triggers’, Gile notes that interpreters tend to use several ‘tactics. These include comprehension tactics, such as ‘stalling’ or ‘delaying a response’, ‘reconstructing a segment from context’ (i.e. inferencing), relying on help from the booth mate, and consulting documents; preventive tactics (noting down figures or names, adjusting EVS, segmenting, changing the order of elements); and reformulation tactics (replacing an element by a more general one, paraphrasing, calque, transcoding). In extreme situations, omitting segments or even switching off the microphone are tactics of last resort. Most scholars agree that interpreters may have to use coping or emergency tactics, as well as compensating strategies (Al-Khanji et al. 2000), which are needed when they fail to render all dimensions of a source text and simply strive to maintain some degree of communication that enables their listeners to respond. Such textual production strategies are the compression (when it serves to render the main points), paraphrasing, deletion, generalization, and mitigation (toning down when in doubt) or

simplification of linguistic structure or content. If the most appropriate term or expression cannot be retrieved immediately, the closest available equivalent is chosen by approximation, sometimes in several steps (e.g. Kalina 1998; Al-Khanji et al. 2000; Bartłomiejczyk 2006).

1.7.3.1 Pragmatic Equivalence

Language is generally conceived of as a hierarchy, with words at the bottom level, sentences at the centre, and discourse at the top. When interpreting, one must first grasp the message at the discourse level before proceeding down to the word level, to explain what was expressed in the discourse. This is known as a top-down strategy. Accurate interpreting cannot be accomplished by interpreting word for word and expecting that the same meaning would be attained at the top level, as this is rarely the case. These three distinct levels correspond to three distinct methods of interpretation: literal (word for word), semantic (sentence by sentence), and pragmatic (discourse) (Beatriz, 2004).

Pragmatics is the study of the meaning in context, as well as the effective use of language in relation to tongue, culture, and situation. It refers to the intended meaning that lies beneath the surface, the semantic meaning. Bartłomiejczyk (2019) illustrated ‘the challenge of pragmatic equivalence for English -Polish interpreters in SI of political discourse especially in regards to offensive or politically incorrect statements’, however, she does not discuss how much of a bigger challenge this could be to trainees in both modes of interpretation and the way this phenomenon plays beyond political discourse.

1.7.3.2 Pragmatics Awareness in Interpreting.

When it comes to educating interpreters, the best option for enhancing pragmatic awareness is still undetermined. Excellent literature on this form of awareness are sometimes too theoretical for trainee interpreters (Blum-Kulka, House, & Kasper, 1989; Grundy, 2008; Yule, 1996) . Trainee interpreters require hands-on examples that integrate theory to the interpreting tasks awaiting them. Wadensjö (1998) alludes to the contextual influence on meaning while explaining interpreting practice in a way that any interpreting student can grasp in her book *Interpreting as Interaction*. Lecercle (1999) goes into great depth, utilizing advanced examples that are far more suited to those professional interpreters than to beginners.

There are evident and systematic ways in which the interests of the top players — politicians, institutional leaders, legislators, media management – are enacted linguistically. To control their authority, position, and credibility in the service of a societal consensus, public leaders employ a variety of language techniques. The goal is to gain public support for initiatives that involve both sides, the leader and their listeners, in a cooperative course of action (Cap, 2016). These systems can also be used irresponsibly because of threatening, demeaning, or offending certain social or political factions within the public sphere. The nature of communication in the world today have also evolved in term of the response by the audience which often tends to be swift and in real-time depending on the mode in which the message is transmitted.

1.8 Theoretical Framework

This research will be guided by the Speech Act Theory (SAT), as defined by Austin (1962) and later developed by Searle (1969). Language, according to SAT, is viewed as ‘an activity rather than a channel for conveying and expressing ideas. The speech act, according to Searle, “is the basic unit of linguistic communication. It might be a word, a phrase, a sentence, or a sound, but

it must fulfil the role of communicating the user's intentions. Understanding the user's intent might lead to full comprehension of the speech act”.

There was a consideration given to other frameworks such as those of the ITT and Gile's effort models. The effort models are used to measure and understand the difficulties of interpreting and finding correct equivalents, while the interpretative theory of translation (ITT), is the first theory in the world that systematically presents the methods of interpretation. ITT theorists tend to translate the meaning not the language, they find that translators and interpreters have the same objective: to communicate the thought of others. The main argument is that interpretation is more than work on the word but also work on meaning. As ITT, places meaning at the centre, not only neglects the adaptation of the translation to the target audience but also only takes an interest in meaning, not to its function.

The objectives of the study are focusing on errors that can shift the intention of the speaker or intended meaning, that which goes beyond the frameworks of the latter theories, which seek to explain work on meaning in a general sense and the cognitive process of SI respectively. As a result, SAT is more suitable to analyse the data.

1.8.1 Speech Acts Theory (SAT)

This study used the SAT as defined by Searle, where the notion of a speech act is fairly well understood. The theory of speech acts starts with the assumption that the minimal unit of human communication is not a sentence or other expression, but rather the performance of certain kinds of acts, such as making statements, asking questions, giving orders, describing, etc. Characteristically, a speaker performs one or more of these acts by uttering a sentence or

sentences; but the act itself is not to be confused with a sentence or other expression uttered in its performance (Searle, 1980).

In line with the above definition, “A speech act is made up of three simultaneous acts: a locutionary act, which is the utterance itself, an illocutionary act, which is the communicative act, or the intended meaning behind the utterance, and a perlocutionary act, which is the reaction the utterance creates on the recipient” (Beatriz, 2004). **Example:**

1. *“Sit up!”*

The effectiveness of the perlocutionary act is determined by whether the listener comprehended the illocutionary act and its force, as well as their cooperation. The speaker-hearer relationship will also influence if such a request is suitable or not. If the speaker makes an appropriate request and the listener does not rise, the speaker will interpret that conduct as unpleasant. The interpreter must strive for illocutionary act equivalency in the target language, including point and force. This entails first comprehending the illocution and then transmitting it in the other language using whatever linguistic resources are available in the target language to construct the locution (Beatriz, 2004).

1.8.1.1 Speech Acts

Whenever we produced an utterance, the action performed by producing an utterance will consist of three related acts.

a) “There is first a locutionary act, which is the basic act of utterance or producing a meaningful linguistic expression. If cannot form the sounds and words to create a meaningful utterance in a language, then you might fail to produce a locutionary act” (Yule, 1996, pp.49-50).

b) “The illocutionary act is performed via the communicative force of an utterance. We might utter to make a statement, an offer, an explanation, or for some other communicative purpose.

This is also generally known as the illocutionary force of the utterance.” (Yule, 1996, pp.49-50).

C) “An utterance with a function is intended it to have an effect. This is the third dimension, the perlocutionary act. Where the interlocutor/listener reacts to the utterance.” (Yule, 1996, pp.49-50).

1.9 Methodology

This paper uses qualitative methodology. According to Williams and Chesterman (2002, p.64), qualitative methodology entails "describing the quality of something in an informative way." This study involves a descriptive qualitative method of analysis and error validation of interpreted speeches. Descriptive research is an excellent strategy when the purpose of a study is to find features, patterns, tendencies, and categorization.

1.9.1 Data Collection

To collect data for this study, a non-probability sampling strategy was used and only data relevant to the study is utilized. The data sampling approach included both convenient and opportunistic sampling. The study used English and French sample speeches collected from YouTube, the UNGA speech repository, and the France 24 news website. The speeches were conveniently sampled in content and context to fit the required speech acts. This study used 9 sample speeches from which one major was interpreted by two English A students from the University of Nairobi and the University of Ghana Legon. This was a speech by Former French president Nicholas Sarkozy in Senegal, which is used to explore cultural insensitivity was observed and only 25 minutes of the 46-minutes speech was used. The students were also selected purposefully with their regions in mind to ensure the richness of the data. The

remaining speech samples are composed of 8 excerpts from speeches collected on France 24 and UNGA debate repository of threats appeared and they were already interpreted, they will be used to explore threats via an interpretative analysis. These speeches were from leaders who are known or had an instance where they used a lot of threats or gave culturally insensitive speeches i.e. Donald Trump, Rodrigo Duterte, George Bush, Emanuel Macron, and Amb. Nikki Haley.

1.9.2 Data Analysis

The speeches and their interpretations were transcribed as heard, chunked, and relevant excerpts extracted for presentation. The first speech dealing with cultural insensitivity is presented on a table with four columns for comparison of the renditions of the two trainee interpreters, the original interpretation, and SS. The second set of 8 excerpts from different speeches is presented on a two-column table consisting of the original speech and their interpretation. Both tables were analysed interpretatively using SAT and supplemented by my experience as a trainee interpreter. Only the necessary terms/phrases are quoted to illustrate an idea from the data. From the data, 18 segments were identified, quoted, and used for illustration and discussion. The study also used the data to highlight and describe different types of errors within the translated information from French to English.

CHAPTER TWO

BRIEF HISTORY OF NOTABLE INTERPRETATION CONTROVERSIES LINKED TO THREATS AND CULTURAL INSENSITIVE STATEMENTS

In the face of rising populism and heightened political tensions around the world, trainee interpreter needs to be prepared to deal with the controversial /offensive statements from public figures. Bartłomiejczyk (2019) discusses with detail ‘the challenge of pragmatic equivalence for English -Polish interpreters in SI of political discourse especially regarding offensive or politically incorrect statements. She gives political context which is one of the major underlying factors in studying how interpreters at the EU approach cases of offensive statements. She provides many concrete examples of interpreters dealing with political agitator’s speeches i.e. Brexit MEPs at the European parliament and how differently the public responds to them in the different context of the EU countries and how tightly linked it is to language and contextual awareness.

We have also observed the recent happenings of President Trump’s Italian Interpreter, who looked bemused when he remarked to the Italian President Mattarella, that in Syria “*They’ve got a lot of sand over there, so there’s a lot of sand they can play with.*” (The Conversation, 2020). AIIC came to her defence as her bemusement was shared across many media platforms accompanied with others videos that seemed to be doctored. The defensiveness of AIIC to protect its member was motivated by the idea that such scrutiny can bring unwarranted negative consequences even to a seasoned an interpreter (David Violet, AIIC, 2020)]. In 2016 Actress Charlotte Rampling came under fire for her comments regarding the “Oscar so white” protest on the lack of diversity in the 2016 ceremony nominations. Talking in French to the radio station (see Europe 1, Jan 22, 2016), France Europe 1 she stated that the calls to boycott

the ceremony were “racist against whites.” (New York Times, Jan 22, 2016). She later claimed to have been misinterpreted after public backlash from social media. We can conclude that this is one of the ways how public figures offset the responsibilities of their words to avoid backlash and if they are indeed misinterpreted, the LSP who may have translated/ interpreted the transcript to English will have to face the consequences in case they were not protected by a disclaimer or policy regarding translation, should someone on either side of the communication cycle decide to pursue legal action.

"We will bury you," Soviet Premier Nikita Khrushchev said to Western diplomats during a banquet at the Polish embassy in Moscow in 1956. The term was plastered across magazines and newspapers, freezing ties between the United States and the USSR even more. However, in context, Khrushchev's statements sounded more like "Whether you like it or not, history is on our side." "We will dig you in." He was alluding to a passage in Karl Marx's Communist Manifesto that stated, "What the bourgeoisie so makes, above all, are its own gravediggers." That was not the most welcoming expression he may have used, and it was not the explicit threat that aroused anti-Communists and lightened the impending danger of nuclear war. Khrushchev corrected his comments years later. (BBC Culture, Feb 2, 2015).

2.1. Pragmatic Equivalence

Yule (1996) explains that “Pragmatics is concerned with the study of meaning as communicated by a speaker or writer) and interpreted by a listener (or reader)”. The study about how context influences meaning is known as pragmatics. This encompasses the speaker and their intentions. This form of research necessitates the understanding of what individuals mean in a given setting and how the it informs what was uttered.

Equivalence is a fundamental principle in Translation Studies, but it is also one that is complex and difficult to define. It is sometimes defined in broad generalities as a relation that is thought to occur. If one of two texts in various languages (or even other codes) is considered as the other's translation (see Kenny 2009, Pym 2011, p.81). To go into any detail, scholars usually feel the need to further specify what kind of equivalence is meant. Eugene Nida pioneered the notion of 'dynamic equivalence', as opposed to 'formal equivalence'. The former, which Nida favours, aims to assure complete comprehension of the target language text to a single addressee, whereas the latter seeks to shift the content of the source language text while keeping the majority of its structure.: "The older focus of translating was the form of the message, and translators took particular delight in being able to reproduce stylistic specialties. The new focus, however, has shifted from the form of the message to the response of the receptor" (Nida and Taber, 1969, p.1).

For Koller (1989), "the achievement of pragmatic equivalence means translating the text for a particular readership" (1989, p.102). The requirements are different than for other types of equivalence that this author distinguishes, i.e., formal, text-normative, connotative, or denotative equivalence, and may involve editing the text by the translator for the sake of its comprehensibility. Baker devotes a whole chapter of her well-known book to pragmatic equivalence, in which she offers a detailed discussion (with numerous practical examples) of adjustments that must be introduced by translators "to avoid conveying the wrong implicatures or even failing to make sense altogether" (1992, p.250). She warns about divergences in pragmatics displayed by various languages, and that failure to recognize them may lead to the situation when "a literal or near-literal transfer of form distorts the original implicature or conveys a different one" (ibid, p.230). House refers to such pragmatic adjustments using the

metaphor of “cultural filter”, which is “a means of capturing socio-cultural differences in expectation norms and stylistic conventions between the source and target linguistic-cultural communities” (2015, p.68).

2.1.1 Duality of Pragmatic Equivalence in Simultaneous Interpreting

Pragmatic equivalence can seem to be much easier for interpreters to obtain than for translators. Interpreters are engaged in the interaction that they transmit; they share the time and, except in remote interpreting, the location with the speakers of source utterances and target language addressees, and frequently also with source language addressees. The source and target texts are generated in the same situational context. Interpreters also have a particularly useful pragmatic instrument at their disposal: voice tone, both the speaker's and their own, body language, facial expressions.

Translators, on the other hand, seldom have access to writers and audiences, and they often work with texts that were initially intended for an audience whose reaction might be difficult to predict.

However, we must consider the constraints of interpreting, which are particularly acute for simultaneous interpreting. Due to limited time, the interpreter has just a few seconds to make a definitive decision and cannot evaluate any different choices, check external sources, and so on. The linearity constraint, in turn, means that the interpreter does not know the text as a whole and apprehends it step by step, consequently, the speaker's real intention may sometimes become clear only gradually. The task is so challenging and takes up so many cognitive resources that, in the words of Gile, “performance problems arise not only in fast,

informationally dense or highly technical speeches but also in clear, slow speech segments in which no particular obstacles are identified”.

2.2. The Speech Act of Threatening

This section deals with the speech act of threatening in English which can be considered one of the types of commissive. It clarifies the direct and indirect threatening. Furthermore, it defines the concept of performatives. It shows how the explicit performatives differ from implicit ones with some examples:

2.2.1 Direct Speech Act of Threatening

According to Yule (1996, p.133), The Direct speech act relates to three distinct grammatical patterns that appear to exist in the language: interrogative question, imperative command, and declarative assertion e.g.

1. I will inflict you with pain.

2. I will shoot your cows.

In both sentences, the form is declarative while the function is a statement. Other speech acts, do not have a distinct syntactic construction (Ibid), e.g.,

3. If you cross that line, I'll beat you.

Most English speakers would immediately recognize such a remark as a threat. However, there is no unique phrase form in English for threats.

Davies (1986, p.116) states that threatening can be achieved by using the imperative form, such as:

4. "Talk and I'll end your career."

As a result, the direct speech act is one in which the expected correlation is retained; the sentence structure matches to the goal or intended force of the utterance (Kroeger, 2005, p.196).

2.2.2 Performatives Acts of Threat

Vanderveken & Kubo (2001, p.86) say that Austin is the first one how to introduce the notion of performatives to contrast them with constative. This suggests that performatives are action, such as threatening someone or issuing an order. Conversely, constative are statements, such as making a remark or providing a description. True or false performatives cannot exist. Austin (1971, pp.13-22) clarifies that "speakers do not utter true or false statements but they may engage in the very acts designated by their words". A speaker who says, "You will be fired." is committing to a future course of action; performative utterances are acts represented by verbs. Austin (1962, pp.53-66) identifies some grammatical characteristics of performatives. The topic should be written in the first person (either "I" or "we"). The speech is addressed to a second person, either spoken or implicit, "you." In addition, the verb has to be in the simple present tense. Furthermore, there are two types of performatives; explicit and implicit.

2.3.2.1 Explicit Performatives of Threats

Lyons (1981, p.175) makes it clear that explicit performatives are these utterances that indicate obviously what kind of act is being performed. Vanderveken and Kubo (2001:87) put it in the following way the only performatives are what Austin called 'explicit performatives'. As a result, they (Ibid) do not believe in the existence of implicit performatives.

Thomas (1995, p.47) thinks that explicit performatives are utterances with performative verbs. Such verbs allow the speaker to get rid of any possibility of misunderstanding the force behind an utterance. Examples of such utterances that include threat are:

6. *I will attack you.*

7. *I will punish you if you fail.*

It is mentioned that you can accomplish illocutionary acts by using explicit performatives, as in threatening, yet it remains problematic. Explicit performatives have the “first-person singular as a subject, a verb in the simple present tense”, and they may have the self-referential adverb "hereby", e.g.,

8. *I hereby threaten to kill her if you do not tell me where the money is.*

Tsohatzidis (1994, p.195) elucidates that the utterance of explicit performatives is true and the truth of what one utters usually demands more than the fact of uttering it. He says " When people use explicit performatives, they do so, presumably, because their illocutionary attempts might not succeed without the help of a device for making them evident".

Austin (1962, p.131) claims that the verb "threaten" can be used performatively and explicitly in some contexts to frighten the addressee. That is why it is a problematic issue.

2.3.2.2 Implicit Performatives of Threats

According to Parker and Riley (2005, p.18), identifying implicit performatives is done using the following criterion: Any phrase that does not contain a performative verb employed in its practical meaning is referred to be "non-explicit" or "implicit," e.g.

9. *I'll be hard-headed if your keep doing the same thing.*

Lyons (1981, p.176) argues that within the utterance – inscription itself, there is no expression which indicates that this is a threat explicitly, e.g.

10. I'll make life impossible for you.

Implicitly, the speech act of threatening can be performed by using many forms and structures.

Hamblin (1987, p.34) declares that conditional forms can perform the act of threatening, e.g.

11. If you keep parking in front of my gate, I'll pour glue in your exhaust pipe.

Usually, threatening is expressed explicitly by using the two modal verbs "shall" and "will" for having a sense of futurity. "Shall" is used with the first person singular and plural, but "will" is used with the second person and the third person. Moreover, both can be used in a conditional threat (Hornby, 1968, p. 207), e.g.

12. I will kill you if you report me.

12. You shall be caned if you crack.

13. He shall be reprimanded if he arrives late.

Threatening can be done implicitly through denying the act of threatening, e.g.

14. I'm not scaring you, but if I ever see you around this area again...

Other speech acts can perform the act of threatening, such as directives and requests, e.g.:

15. It would do you well if you keep your mouth shut. (Threatening by advice)

16. If you don't show up, you won't get hired. (By request)

In the previous sentences, threatening can be interpreted according to the specific situation.

Leech (1983, pp. 104-110) argues that the act of threatening, in some cases, does not allow the addressee to have an option, since the speaker cannot do the act of threatening while he is giving a choice to the addressee. Accordingly, the following sentence will be unacceptable pragmatically.

17. He shall be penalized if he does not mind his business.

Threatening can be expressed by using the word "promise", e.g.

18. *I promise to call the police if you do not get out.*

In certain occasions, there is an ambiguity in some sentences concerning the act of threatening,

e.g.,

19. *I'll come back and see this machine tomorrow.*

This sentence can be both a threat and a promise.

The adverb "hereby" is not used with implicit performatives, but other adverbs can be used (Cruse, 2000, p.341), e.g.

20. *Frankly, I'll kill you.*

21. *I hereby stated that will kill you.*

Finally, the distinction between explicit and implicit performatives is that the explicit performative has a far more significant impact than the implicit one (Yule, 1998:52). This holds true for all performatives, including threats and offending.

2.2.3 Indirect Speech Act of Threatening

Yule (1996, p.133) declares that " whenever one of the forms (interrogative, imperative, or declarative) is used to perform a function other than (question, command, or statement), the result is an indirect speech act."

As for threat, Tsohatzidis (1994, p.17) says that "indirect speech act depends on the addressee's interpretation concerning what the speaker implies to say by his utterance", e.g.

23. *Don't you know I have a gun?*

A phrase like this might be viewed as threatening. It is not a question of whether or not the addressee is aware that I carry a weapon. As a result, threatening might be deemed an indirect speech act if the form of the statement does not fit the function.

Since in indirection we can use an utterance which is the performance of one illocutionary act to perform another one, we can make threatening through a statement (Horn and Ward, 2006, p.468"), e.g.

24. *Now, you are really dead.*

As a result, an indirect threatening speech act has an intended meaning that differs from its literal meaning. The meaning of such a speech act is based on the following example context: a teacher warns a pupil by saying:

25. *Your parents are on their way.*

Example (23) can be considered as a threat if the student did something wrong. It can also be considered as an order or even a statement if the teacher is just informing a student.

Horn and Ward (2006, p.468) point out that there is what is called "non-literality". It means that we utter an utterance to mean another thing, e.g.

2.3.4 The Felicity Conditions of Threatening

Utterances cannot be assessed in terms of truth or falsity; rather, they must be judged in terms of the necessary and sufficient parameters referred to as "felicity conditions."

Austin (1962, pp.14-15) already puts some felicity conditions of promise which are capable to be generalized to other speech acts with some adjustment:

1. The difference in use between direct and indirect speech acts is that indirect speech act is considered gentler or politer compared with direct speech act (Yule, 1996, p.133).

i) There must be an established customary method with a specific conventional result, that procedure must involve the utterance of certain words by specific people under specific circumstances.

ii) In each situation, the people and circumstances must be appropriate for invoking the process.

iii) All participants must carry out the operation accurately and thoroughly.

iv) Where, as is frequently the case, the procedure is intended for use by persons having certain thoughts or feelings, or the initiation of certain consequential conduct on the part of any participant, a person participating in and invoking the procedure must intend to conduct themselves in this manner, and must also conduct themselves in this manner subsequently.

2. Austin, according to Horn and Ward (2006, p.57), recognized three major kinds of infelicities:

i) 'Incorrect invocations' that forbid a certain conduct. A random person uttering the words of the marriage ceremony, for example, is not permitted authorized to do s.

ii) 'Mis executions', where the act is hampered by errors, much like how authorised person pronounces a couple man and wife but uses the wrong names; in this case, as in mis-invocations, the act does not take place.

iii) 'Abuses', in which the action is successful but participants do not experience the normal and anticipated thoughts and sensations connected with the pleasant completion of such an act. Insincere promises, deceptive fact-finding, unfelt congrats, apologies, etc.

3. Some criteria for the speech act of promising are mentioned by Searle (1972, pp.147-154).

With modest modifications, same requirements may be extended to different speech acts:

i) Normal input and output conditions: both the addresser and the addressee must be able to understand and use the utterance.

- ii) Prepositional content condition: the threat preposition should be based on a future act and expressed in a specific circumstance.
- iii) Preparatory conditions: the addresser must be aware that the conduct is disliked by the addressee
- iv) Sincerity condition: the speaker intends to carry out the threatening conduct seriously.
- v) Essential conditions: the addresser insists on forcing the addressee to perform the act due to his influence over the addressee.
- vi). The wrap-up conditions : the act of threatening will be real if the structure of the utterance syntactically and semantically agrees with the above condition.

27. If you don't finish this paper by the deadline, you will be dismissed from your job.

The felicity conditions which exist in this sentence to be considered as a threat are:

- A. The speaker can carry out the act of threatening.*
- B. The hearer believes that the act of threatening will be carried out by the speaker.*
- C. The hearer does not want the act of threatening to be performed.*

That is determined by the speaker-hearer relationship. In (27), it is a real threat since the speaker is the mother and the hearer is her child. If the hearer is a friend or roommate, the felicity conditions will no longer exist.

2.3 Conclusion

Simultaneous interpretation is the main type of interpretation in the Interpretation, albeit variation in Mode and setting, it is still extremely popular. As a result, interpretation still plays an especially vital role in public discourse, as we have seen language service providers as individuals or companies come under scrutiny when a speaker rejects the interpreter's rendition

or whenever more clarity is sought in a case where there are major implications. And without a doubt in cases where there is an interpretation of threats, even experienced interpreters can occasionally fail due to the pressures of the cognitive workings of SI. The effort models demonstrate this. The speech act of threatening has degrees of magnitude whether performed directly or indirectly, this idea can also be applied to cultural insensitivity. Such nuanced aspects of these speech acts can be affected by the choice in the technique of an interpreter. This is a great motivation for further exploration of different kinds of speech acts and how they manifest themselves in both the source language and the simultaneity of the target language.

CHAPTER THREE

PRESENTATION OF SOURCE SPEECHES

3.1 Identification of Cultural Insensitive Units in The Source Speeches and Renditions in The Target Language

Table 1.

This table contains chunks extracted from the infamous political speech by former French President Nicholas Sarkozy. This was during his visit to Dakar Senegal on 27th July 2007 at Cheikh Anta Diop University. The speech, known as the '*Discours de Dakar*' (Dakar address) prompted a lot of backlash from Africans who disagreed and were also offended by with Sarkozy's assertion on African civilization and history. The speech was delivered as part of Sarkozy's foreign tour aimed to bolster French relations with the continent. The speech was delivered in French and was broadcast across the larger West Africa, certain parts of the speech drew a lot of criticism especially from Francophone Africa intellectuals. However African heads states like South Africa Former president Thabo Mbeki also faced backlash for praising the speech. The speech was selected for the study particularly because there is no official record of an interpretation. The speech was interpreted by trainee 1 from the University of Ghana and trainee 2 from the University of Nairobi. They both have recently passed their final exam and have a working language combination of A-B and A-C(ENG> FR) respectively.

SOURCE SPEECH	TRAINEE 1	ERRORS	TRAINEE 2	ERROR
Le drame de l'Afrique, c'est que l'homme africain n'est pas assez entré dans l'histoire. Le paysan africain, qui depuis des millénaires, vit avec les saisons, dont l'idéal de vie est d'être en harmonie avec la nature, ne connaît que l'éternel recommencement du temps rythmé par la répétition sans fin des mêmes gestes et des mêmes paroles	The problem of Africa is that the African man did not... has not fully entered into history. The African farmer for thousands of years has lived dependent on weather, whose life has been harmony with nature, only knows to... Only knows about time the same gestures, the same way of doing things depending on the cycle of time.	-Hesitation -Omission -Distortions	The problem of Africa is that it has not yet entered into history. The African peasant has lived for thousands of years depending on the seasons and doing things the same way without end	-Omission -Literal translation
Dans cet imaginaire où tout recommence toujours, il n'y a de place ni pour l'aventure humaine, ni pour l'idée de progrès.	In this imaginary world everything has to restart, there is no place for human adventure, no place for a progressive idea	-Literal translation	In this imaginary world , where everyday things restart , there no place for adventure or progress	-Literal Translation - Compounding omission
Dans cet univers où la nature commande tout, l'homme échappe à l'angoisse de l'histoire qui tenaille l'homme moderne mais	in this universe where nature commands everything. Man Is a ... Man in that situation cannot move forward. Man, is just so	-Hesitation -repetition -skipping omission	In the universe where nature command all, man cannot escape from the pain of	- Compounding Omission

SOURCE SPEECH	TRAINEE 1	ERRORS	TRAINEE 2	ERROR
l'homme reste immobile au milieu d'un ordre immuable où tout semble être écrit d'avance.	immobile. In a world that keeps changing. Where as if things have been written in the past.	-distortion	history but remains stagnant in his past	
Jamais l'homme ne s'élançe vers l'avenir. Jamais il ne lui vient à l'idée de sortir de la répétition pour s'inventer un destin.	In that circumstance, man will not look forward. Man would not think of coming out of the route. So that it he invents his own destiny.	-Literal translation Addition	He does not look to the future for his own destiny	-Skipping Omission -Hesitation
Le problème de l'Afrique et permettez à un ami de l'Afrique de le dire, il est là. Le défi de l'Afrique, c'est d'entrer davantage dans l'histoire. C'est de puiser en elle l'énergie, la force, l'envie, la volonté d'écouter et d'épouser sa propre histoire.	The problem of Africa, and let... Let me Say as a friend of Africa, this challenge of Africa is there is the fact that Africans should enter into history. Africa should join modernity Africa should go for that energy. that willingness to listen and to espouse its own history,	Distortion Literal translation	The problem of Africa and let me say as a friend to the continent , is the challenge that Africa has yet to enter into history. It should join modernity and use it power ,strength and willingness to espouse its own history	-Distortion -Skipping omission

SOURCE SPEECH	TRAINEE 1	ERRORS	TRAINEE 2	ERROR
Le problème de l'Afrique, c'est de cesser de toujours répéter, de toujours ressasser, de se libérer du mythe de l'éternel retour, c'est de prendre conscience que l'âge d'or qu'elle ne cesse de regretter, ne reviendra pas pour la raison qu'il n'a jamais existé.	the problem of Africa is to stop repeating, stop going to the past. It's to free himself from that myth of going back again and again. It's to understand this golden age that he keeps regretting will never come back because It has never existed.	Literal translation	The problem of Africa is to stop repeating itself and to liberate itself from the eternal myth of return to a golden age that never existed.	Compounding omission
Le problème de l'Afrique, c'est qu'elle vit trop le présent dans la nostalgie du paradis perdu de l'enfance.	The problem of Africa. Is that he lives too much in the present and nostalgic of the paradise at the lost paradise of his infancy.	Distortion	The problem of Africa is that it lives too much in a present of a nostalgia of lost paradise of its childhood	Literal translation
Le problème de l'Afrique, c'est que trop souvent elle juge le présent par rapport à une pureté des origines totalement imaginaire et que personne ne peut espérer ressusciter	The problem of Africa is that he judges the present comparing... Comparison to imaginary past and which nobody could bring back.	-Literal translation -Hesitation - Compounding omission	The problem of Africa is that it judges the present in comparison to an imaginary past that no one can bring back	- Compounding omission

SOURCE SPEECH	TRAINEE 1	ERRORS	TRAINEE 2	ERROR
<p>La faiblesse de l'Afrique qui a connu sur son sol tant de civilisations brillantes, ce fut longtemps de ne pas participer assez à ce grand métissage. Elle a payé cher, l'Afrique, ce désengagement du monde qui l'a rendue si vulnérable. Mais, de ses malheurs, l'Afrique a tiré une force nouvelle en se métissant à son tour. Ce métissage, quelles que fussent les conditions douloureuses de son avènement, est la vraie force et la vraie chance de l'Afrique au moment où émerge la première civilisation mondiale.</p>	<p>Africa should be part of that general culture, general intelligence. Africa has known brilliant civilization. But Africa has not. Uhm? Taken part actively in this exchange of idea and it had the costs. And that's made him vulnerable. Africa needs to go for this exchange of ideas and wisdom, so the force and power and wisdom of Africa.</p>	<p>-Distortion -Elaboration addition -delay omission -Skipping omission -Closure addition</p>	<p>The weakness of Africa is that it has known many great civilizations but for a long time never connected with them. She has paid the price for not engaging with the world. But from its misfortunes Africa has drawn new strength by re-engaging with itself., is the real force and the real chance for Africa at the moment when the first global civilization is emerging.</p>	<p>-Literal translation -Skipping omission Hesitation -Delay omission</p>

SOURCE SPEECH	TRAINEE 1	ERRORS	TRAINEE 2	ERROR
La civilisation musulmane, la chrétienté, la colonisation, au-delà des crimes et des fautes qui furent commises en leur nom et qui ne sont pas excusables, ont ouvert les cœurs et les mentalités africaines à l'universel et à l'histoire.	We had the first civilization of the world came, the civilization of Islam and Christianity, Colonization. In spite of the errors that are not excusable, have opened hearts and mentalities of Africans to universality and to history.	-Distortion -Literal translation -Closure addition	The Muslim and Christian civilization and colonization, despite the crime and mistakes committed and are not excusable, have opened the mentality of African to universal values and history.	-Addition -Literal translation -Qualifier addition

3.2 Identification of Threats in The Source Speeches and Renditions in The Target Language.

Table 1.1

This table contains excerpts from 7 different speeches collected from the UNGA debate repository and France24 TV channels. The Speeches were collected from a period between 2001- 2021, from various heads of state and other political figures including the Former US presidents Donald Trump and George Bush, the current French President Emmanuel Macron Former US ambassador to the UN Nikki Haley, and the President of Philippines Rodrigo Duterte. The content of these excerpts contains things that can be perceived as warnings and

threats from the speakers to some of their ‘rivals’. The context of the speeches varies from Trump's threats to North Korea at the UN, Rodrigo Duterte’s declaration of a shoot to kill policy to control dissent on COVID lockdown measures, Nikki Haley, and Trump's threats to the UN security council regarding an Israel-Palestine vote, George Bush’s speeches following the September 11 Bombings and the Macrons address to actors in the Malian coup d’état. Some of the speeches and their interpretations come from TV broadcasts intentionally for a richer data pool outside of the bound of traditional SI context.

SOURCE SPEECH	TARGET SPEECH	ERRORS
<i>My orders to the police and military ... if there is trouble or the situation arises where your life is on the line, shoot them dead.</i>	<i>Mes ordres s'adressent à la police, à l'armée mais aussi aux responsables des villages. S'il y a des problèmes ou de la violence que votre vie est en danger. Abbattez-les</i>	<i>Literal translation</i> <i>Compounding</i> <i>omission</i> <i>Elaboration addition</i>
<i>I have plans on Afghanistan that if I wanted to win that war, Afghanistan would be wiped off the face of the earth, it would be gone, it would be over in literally 10 days.</i>	<i>J'ai des plans pour l'Afghanistan qui, si je voulais gagner cette guerre, l'Afghanistan serait rayé de la surface de la Terre. Cela aurait été fini en littéralement dix jours Il serait parti</i>	<i>Literal translation</i>
<i>[..] They take hundreds of millions of dollars and even billions of dollars, and then they vote against us. Well, we're watching those votes. Let them vote against us. We'll save a lot. We don't care,</i>	<i>Ils prennent des centaines de millions de dollars et même des milliards de dollars et, ensuite, ils votent contre nous" Laissez-les voter contre nous, nous économiserons beaucoup, cela nous est égal.</i>	<i>Literal Translation</i>

SOURCE SPEECH	TARGET SPEECH	ERRORS
<p><i>Ce qui a été conduit par les militaires putschistes est un coup d'État dans le coup d'État inacceptable, qui appelle notre condamnation immédiate. Nous sommes prêts, dans les prochaines heures, si la situation n'était pas clarifiée, à prendre des sanctions ciblées</i></p>	<p><i>What has been carried out is an unacceptable coup d'état are within a coup d'état which we immediately condemn. In the next few hours we are prepared to take targeted sanctions against those involved. If the situation is not resolved.</i></p>	<p><i>Literal translation</i></p>
<p><i>No nation on earth has an interest in seeing this band of criminals arm itself with nuclear weapons and missiles. The United States has great strength and patience, but if it is forced to defend itself or its allies, we will have no choice but to totally destroy North Korea. Rocket Man is on a suicide mission for himself and for his regime. The United States is ready, willing and able, but hopefully this will not be necessary.</i></p>	<p><i>Aucune nation sur terre n'a intérêt à ce que cette bande de criminels acquièrent des missiles et l'arme nucléaire. Les États Unis sont très forts et très patients. Mais si nous sommes obligés de nous défendre, de défendre nos alliés, nous n'aurons pas d'autres solutions que de détruire. Complètement. La Corée du Nord. L'homme fusée et lancer dans une mission suicidaire, pour lui-même et pour son régime. Les États unis sont prêts, sont disposés sont capables, mais nous espérons que cela ne sera pas nécessaire et.</i></p>	<p><i>Literal translation</i></p>
<p><i>what we have witnessed here today in the Security Council is an insult that we will not forget.</i></p>	<p><i>Ce dont nous avons été témoins ici aujourd'hui au Conseil de sécurité est une insulte que nous n'oublierons pas.</i></p>	<p><i>Literal translation</i></p>
<p><i>The Taliban must act, and act immediately. They will hand over the</i></p>	<p><i>Les talibans doivent agir, et agir immédiatement. Ils remettront les terroristes, où ils partageront leur sort »</i></p>	<p><i>Literal translation</i></p>

SOURCE SPEECH	TARGET SPEECH	ERRORS
<p><i>terrorists, or they will share in their fate</i></p> <p><i>[...]Every nation, in every region, now</i></p> <p><i>has a decision to make. Either you are with us, or you are with the terrorists.</i></p>	<p><i>[...] Soit vous êtes avec nous, soit vous êtes avec les terroristes.</i></p>	
<p><i>Our grief has turned to anger, and anger to resolution. Whether we bring our enemies to justice, or bring justice to our enemies, justice will be done.</i></p> <p><i>Deliver to the United States all the terrorists hiding on your land. These demands are not open to negotiation or discussion.</i></p>	<p><i>Notre peine s'est transformée en colère et notre colère en détermination. Que nous livrions nos ennemis à la justice ou que nous fassions justice nous-même. Justice sera faite</i></p> <p><i>Livré aux États Unis tous les terroristes qui se cachent sur votre sol. Ces exigences ? Ne sont ni discutables, ni négociables.</i></p>	<p><i>Literal translation</i></p>

CHAPTER FOUR

ERROR AND MISTAKES BY TRAINEES IN SIMULTANEOUS INTERPRETING

In language, Crystal (2008, p.173) defines errors as “mistakes in spontaneous speaking or writing”. According to Corder (1973, p.259), an error is “a breach of the language's code, resulting in an unacceptable utterance; with L2 learners this might occur because ‘the learners have not yet internalized the formation rules of the code’, and mistake stands for “the result of some failure of performance” (Corder, 1971, p.152).

Ellis (1994, p.51) distinguishes between error and mistake, and defines error as “lack of competence” and mistake as “performance phenomena”. Ellis then states that students usually make errors (Ibid). Based on Ellis’s definition, the term “error” is used in this paper as a reference to any incorrect utterance made by trainee interpreters. This study will focus mainly on errors as they are more common in simultaneous interpreters even among interpreters with significant field experience.

4.1 Errors vs Mistakes in Simultaneous Interpretation

Several research on the analysis of interpretation errors had been undertaken. Chinch (2010) conducted one of the recent researches, which concluded that a mistake is an incorrect response to a topic that the learners have knowledge about. When a learner is granted a second chance, he or she has the opportunity to fix a mistake. As a result, when learners are given the opportunity to review their interpretation output, they easily identify what is incorrect and can rectify it to provide the proper response. An error, on the other hand, is an incorrect response given by learners. They cannot identify them without guidance and can only rectify them after guidance.

The present study's analysis focused on the types and prevalent errors discovered in trainees' simultaneous interpretation of speech acts with threats and culturally insensitive language. The many forms of translation errors observed in simultaneous interpretation as suggested by Barik include 1) literal translation, 2) poor language skills (grammatical and lexical), 3) faults in register conservation, 4) distortion, 5) additions, 6) omissions, and 7) (protocol, procedures, ethics). (Gonzalez et al., 1996; Barik, 1998; Hairuo, 2015; Chinch, 2010; Altman, 1994.).

4.2 Errors in Simultaneous Interpreting

Inadequate language ability and fluency cause the interpreter to not understand the SS well enough to transform concepts fully and accurately at the required pace into the target language without hesitating, resulting in communication breakdowns and mistakes. However, beyond these two issues, there is a lack of capacity to accurately forecast language patterns (sentences and phrases), which causes problems in SI. It is also important to note that some types of errors are only considered to be errors in certain instances and usage. A literal translation is an example of an error that can be considered to be a coping technique as it is a foundational form of interpreting. These errors can be classified into 4 main categories:

4.2.1 Syntactic Errors

Syntactic error is defined as the distortion of a logical connection of a sentence that differs from the speaker's intended understanding of the idea. Some of these distortions result in clear violations of phrase structure that are grammatically malformed.

Example

28. *Make up your mind (se decider)*

Make your own decision (prendre votre propre decision) being mixed up and interpreted as 'make up your own decision'

i) Literal translation

Literal translation can be a cause of major syntactic errors due to the difference in language structure in the source and target language. The errors occur when the interpreters do not preserve the ideas but focus on substituting words from the target language for words in the source language. For example, some French words like “important” can be translated as either “important” or “large” depending on the context. So, translating "une population important" from French to English as "an important population" when it refers to a vast population would be a grammatical error. Example:

29. *« Dans cet imaginaire où tout recommence toujours, il n'y a de place ni pour l'aventure humaine, ni pour l'idée de progrès. »*

(In this imaginary world where everything starts over and over again there is no place for human adventure or for the idea of progress.-SS)

In this imaginary world everything has to restart, there is no place for human adventure, no place for a progressive idea. -Trainee 1

In this imaginary world, where everyday things restart, there no place for adventure or progress. - Trainee 2

Both trainees were more literal in their choice leading the awkward phrases like ‘**everyday things restart**’ or ‘**where everything has to restart**’ because of a direct translation of the word ‘recommence’.

ii) Repetitions and Hesitations

Hesitations, excess repetition of words or phrases, overcorrecting of oneself makes it difficult for the audience to grasp the meaning of the original speech. Interpreters are often advised to

be clear and keep it short and simple to confuse their listeners. Perfectionism and the urge to repeat things for more elegant sentences should be regulated.

Example : 30. « *Le problème de l'Afrique, c'est que trop souvent elle juge le présent par rapport à une pureté des origines totalement imaginaire et que personne ne peut espérer ressusciter* ».

The problem of Africa is that he judges the present comparing...Comparison to imaginary past and which nobody could bring back. - Trainee 1

The problem of Africa is that it judges the present in comparison to an imaginary past that no one can bring back. - Trainee 2.

Trainee 1 had a lot of hesitations and tended to repeat himself mid-sentence leaving some phrases hanging, which can be confusing.

4.2.2. Lexical Errors

These are errors that arise due to weak or inadequate access to the wide variety of synonyms and other intralingual skills in both languages. The majority of the errors fall in this category. Interpreters with poor language skills would paraphrase, define, invent, omit, guess and very often cause a web of confusion.

I) Omission

Information that has been removed or excluded. Which according Barik (1971), there are four forms of omission: 1) A 'skipping omission' occurs when an interpreter omits a word or brief phrase that has no impact on the structure. This absence results in a little loss of significance. 2) 'Comprehension omission' occurs when the interpreter is unable to grasp portions of the text. This absence results in a loss of meaning. 3) 'Delay omission' occurs when a section of the source text item is omitted owing to a translation delay. Although certain chunks of the message

are omitted in 4) 'Compounding omission', the message's content is preserved since the interpreter compounds certain units in the original text'. Example :

31. « *Le drame de l'Afrique, c'est que l'homme africain n'est pas assez entré dans l'histoire. Le paysan africain, qui depuis des millénaires, vit avec les saisons, dont l'idéal de vie est d'être en harmonie avec la nature, ne connaît que l'éternel recommencement du temps rythmé par la répétition sans fin des mêmes gestes et des mêmes paroles* »

(The tragedy of Africa is that the African has not fully entered into history. The African peasant, who for thousands of years have lived according to the seasons, whose life ideal was to be in harmony with nature, only knew the eternal renewal of time, rhythmé by the endless repetition of the same gestures and the same words. - SS)

The problem of Africa is that the African man did not... has not fully entered into history. The African farmer for thousands of years has lived dependent on weather, whose life has been harmony with nature, only knows to... Only knows about time the same gestures, the same way of doing things depending on the cycle of time - Trainee 1

The problem of Africa is that it has not yet entered into history. The African peasant has lived for thousands of years depending on the seasons and doing things the same way without end. - Trainee 2

In this case, our trainee 2 omitted the idea that it's the 'African Man', not Africa is yet to enter fully into history, creating a slight distortion although. Both trainees' omission of the phrase 'whose life ideal was to be in harmony with nature' resulted in a slight distortion of the original message.

ii) Additions

When delivering the message to the customers, certain information is included. For example, if the interpreters cannot recall the source material, they should remain silent or seek for clarification. Additions are classified into four types as classified by Barik (1971) they include:

- 1) Qualifier addition occurs when an interpreter adds information to the target language by adding adjectives or adverbs that do not present in the source language.
- 2) Elaboration addition occurs when the interpreter adds some irrelevant information.
- 3) Relationship addition occurs when the interpreter inserts a conjunction that was not present in the source language.
- 4) A closure addition is an addition that occurs as a result of rephrasing, omission, or misreading on the part of the target language and serves to provide closure to a sentence unit while adding nothing substantive to the phrase.

Example : 32. « *Jamais l'homme ne s'élanche vers l'avenir. Jamais il ne lui vient à l'idée de sortir de la répétition pour s'inventer un destin* »

(*"This man (the traditional African) never launched himself towards the future. The idea never came to him to get out of this repetition and to invent his own destiny".*) - SS

"In that circumstance, man will not look forward. Man would not think of coming out of the route. So that it he invents his own destiny". - Trainee 1

"He does not look to the future for his own destiny" - Trainee 2

Trainee 1 decided to invent the phrase '***in that circumstance***' in order to get a comprehensible begin of his rendition as opposed to Trainee 2 how omitted a lot of the message due to a delay.

4.2.3. Semantic Errors

This section deals with meaning deviation and is broken into two parts: i) interpretation mistakes and (ii) not precisely portraying the message of the original text. If a mistake is made, that section of the interpretation is deemed unacceptable. In this area, precision is essential.

i). Distortion of meaning

When a communication gets distorted, either the entire message or a portion of it is lost. This is typical among new interpreters for three reasons: 1) Inadequate language abilities, a lack of knowledge of the source language, or a low degree of competency in the target language. 2). Memory is vital for SI short-term memory abilities because if one cannot recollect the current concepts while processing the next one, distortions may occur, 3). There is an automatism of the competence in interpretation skills with enough experience; if this is not nurtured with regular and continuous exercise, the chance of large blunders and distortion increases. They can also occur if the speech contains technical vocabulary, emotional intensity, incorrect beginnings, incomplete phrases, or unclear language. Example :

33. *« La civilisation musulmane, la chrétienté, la colonisation, au-delà des crimes et des fautes qui furent commises en leur nom et qui ne sont pas excusables, ont ouvert les cœurs et les mentalités africaines à l'universel et à l'histoire ».*

(The Muslim civilization, Christianity and colonization, beyond the crimes and mistakes that were committed in their name and that are not excusable, have opened the African heart and mentality to the universal and to history.-SS)

We had the first civilization of the world came, the civilization of Islam and Christianity, Colonization. In spite of the errors that are not excusable, have opened hearts and mentalities of Africans to universality and to history. - Trainee 1

The Muslim and Christian civilization and colonization, despite the crime and mistakes committed and are not excusable, have opened the mentality of Africans to universal values and history. – Trainee 2

Trainee 1 invented the phrase ‘We had the first civilization of the world came’ which distorted the source. His could be attributed to exhaustion as the speech was nearing its conclusion and also the choice of the strategy. This was also observed in preceding column 9 where he invented another idea ‘wisdom’ where it wasn’t mentioned.

ii) Non-adherence to register of source speech

The amount of formality of discourse varies from trial to classroom to social occasion. a) If it has a restricted register, e.g., casual, it will be skewed in all other registers. b) Interpreters must be able to accurately interpret and match a wide range of registers. Example

34. « *Dans cet univers où la nature commande tout, l'homme échappe à l'angoisse de l'histoire qui tenaille l'homme moderne mais l'homme reste immobile au milieu d'un ordre immuable où tout semble être écrit d'avance* ».

In this universe where nature commands everything. Man is a ... Man in that situation cannot move forward. Man, is just so immobile. In a world that keeps changing. Whereas if things have been written in the past. -Trainee 1

In the universe where nature command all, man cannot escape from the pain of history but remains stagnant in his past. - Trainee 2

Trainee 1’s register was compromised with explanations using informal phrases ‘like man is just so immobile’ whereas the setting was very formal.

4.3 Coping Techniques for Simultaneous Interpreting

Simultaneous interpretation allows us to see how sense builds up gradually as sounds are heard and then forgotten. As a speech unfolds interpreters hear words follow one another and at regular intervals there is a sort of 'trigger' of understanding. These intervals mark the moment when a distinctive mental unit – an idea – is constituted, as addressees actualize the knowledge which the speaker assumes they have. Interpreters – and addressees in general – take a matter of seconds to pull together the sum of words that reach them. what results from this fusion of the meaning of words and cognitive inputs is called a unit of meaning.

Provided the same speech, the length of segment required for a unit of meaning to appear differs from addressee/reader to addressee/reader. The addressee who is familiar with the topic at hand and who is aware of the presenter's viewpoint on the subject may not have to wait until the conclusion of an utterance to comprehend it, but somebody else may have to wait until the last words before comprehending what was said. As a result, depending on the information brought to bear by the addressees, a speech may be repetitive for some or excessively imprecise for others.

Several researchers have suggested interpretive techniques using various terminologies. Jones (2002, p. 100) refers to them as "techniques," but Gile (1995, p. 191) refers to them as "coping methods." Riccardi (2005, p.760) distinguishes two types of concurrent techniques for interpreting to begin, she defines skills-based methods as "all these strategies, governed by stored patterns of automatic responses whose application is triggered by the within the context of a communicative event, acknowledgment of well-known stimuli."

These can be used at conferences to interpret welcomes and honorific titles. Riccardi defines another type of strategy as knowledge-based strategies, which are the product of deliberate analytical processes. They come into play when actions must be explained because no automatic response is found or because something has caused the interpreter momentary memory overload. Within the context of a communicative event, acknowledgment of well-known stimuli. Kohn and Kalina (1996, p.127) refer to them as adaptation strategies in the production phase following the target language conventions of expression, in particular cultural adaptations that interpreters may use to bridge gaps caused by differences between the source and target language cultures, implying that the interpreter must go beyond linguistic mediation.

Translation scholars such as Pedersen (2007, p.127) and Schjoldager (2008, p.70) have classified these tactics as severe source-text orientation strategies on one end of the spectrum and extreme target-text orientation strategies on the other. The emphasis of a source-text-focused technique is on conveying source-text elements rather than on the target-text recipient. A target-text-oriented technique, on the other hand, places more emphasis on the target-text receiver than on conveying source-text components. According to Pedersen and Schjoldager's taxonomy of translation methods, source-text-focused strategies include addition, adaptation. Source-text-focused tactics include addition, modification, and literal translation, according to Pedersen and Schjoldager's taxonomy of translation strategies. Recognized translation, generalization, paraphrasing and explanation, omission, and substitution are examples of target-text-focused methods. According to the classification of translation strategies by Pedersen and Schjoldager, source-text-oriented strategies include addition, adaptation, and literal translation. Examples of target-text-oriented strategies include recognized translation, generalization, paraphrasing and explaining, omission and substitution.

4.3.1 Recognized Translation

Newmark (1988, p.89) addresses the usage of a recognized/accepted translation, which translators/interpreters should employ or risk confusing if they choose a different translation. Unlike literal translation, this method frequently yields an idiomatic and accurate version. It is a tactic that modifies some linguistic components to generate a more idiomatic target text that takes the target-language audience into account.

Example

36. *« La faiblesse de l'Afrique qui a connu sur son sol tant de civilisations brillantes, ce fut longtemps de ne pas participer assez à ce grand métissage. Elle a payé cher, l'Afrique, ce désengagement du monde qui l'a rendue si vulnérable. Mais, de ses malheurs, l'Afrique a tiré une force nouvelle en se métissant à son tour. Ce métissage, quelles que fussent les conditions douloureuses de son avènement, est la vraie force et la vraie chance de l'Afrique au moment où émerge la première civilisation mondiale ».*

(The weakness of Africa, which has known so many brilliant civilizations on its soil, was for a long time not being able to participate fully in this great engagement. Africa has paid dearly for its disengagement from the world and that has rendered it so vulnerable. But from its misfortunes, Africa has drawn new strength by re-engaging with itself. This re-engagement, regardless of the painful conditions of its origin, is the real force and the real chance for Africa at the moment when the first global civilizations is emerging.)-SS

Africa should be part of that general culture, general intelligence. Africa has known brilliant civilization. But Africa has not. Uhm? Taken part actively in this exchange of ideas and it

had the costs. And that's made him vulnerable. Africa needs to go for this exchange of ideas and wisdom, so the force and power and wisdom of Africa. – Trainee 1

The weakness of Africa is that it has known many great civilizations but for a long time never connected with them. She has paid the price for not engaging with the world. But from its misfortunes Africa has drawn new strength by re-engaging with itself., is the real force and the real chance for Africa at the moment when the first global civilization is emerging. -

Trainee 2

Trainee 2 used a lot of recognized translations in a way reducing her chances of gross distortions compared to trainee1, as she retained the sentiment of the source message. This was clear with her use of strength the right equivalent for 'force' and using the pronoun she to refer to Africa which is generally accepted although outdated.

4.3.2 Literal Translation

According to Ivir (1987, p.41), the literal translation approach is often used to bridge cultural and lexical divides since it is one of the most widely used means of cultural transference and the spread of influence from one culture to another. Most of the time, this entails translating word for word. However, Al-Salman & Al-Khanji (2002, p.167) define this strategy as generating a target language counterpart for the source language phrase independent of contextual fit., the interpreter typically relies on the surface structure, since the interpreter does not completely understand what the speaker meant by one of the segments of the speech.

Example

37. Our grief has turned to anger, and anger to resolution. Whether we bring our enemies to justice or bring justice to our enemies, justice will be done.

Deliver to the United States all the terrorists hiding on your land. These demands are not open to negotiation or discussion. - SS

« Notre peine s'est transformée en colère et notre colère en détermination. Que nous livrions nos ennemis à la justice ou que nous fassions justice nous-même. Justice sera faite Livré aux États Unis tous les terroristes qui se cachent sur votre sol. Ces exigences ? Ne sont ni discutables, ni négociables ». -TS

To maintain the threat tone of the implicit threat the interpreter opted for literal translation.

4.3.3 Addition

Involves inserting any culturally relevant content left unsaid or hinted at by the speaker that the interpreter feels is essential or will help the target language audience who do not have the speaker's cultural knowledge or background to better comprehend. However, Kohn and Kalina (1996, p.128) caution against utilizing such an approach since the interpreter must verify that by supplying the extra details, he or she does not risk provoking reactions in the target language audience that are inconsistent with the speaker's goals.

Example refer to 32.

« Jamais l'homme ne s'élançait vers l'avenir. Jamais il ne lui vient à l'idée de sortir de la répétition pour s'inventer un destin ».

(This man (the traditional African) never launched himself towards the future. The idea never came to him to get out of this repetition and to invent his own destiny.) - SS

In that circumstance, man will not look forward. Man would not think of coming out of the route. So that it he invents his own destiny. - Trainee 1

Trainee 1 addition was to enable him to start the sentence in a way that would make sense, it had no major effect on the message.

4.3.4 Explaining and Paraphrasing

Is the result of a series of words or phrasal expressions in the source language amplifying or explaining the meaning of the text in order to explain a linguistic and cultural trait that is difficult to recreate in the target language due to a lack of an appropriate target language counterpart. Example:

39. No nation on earth has an interest in seeing this band of criminals arm itself with nuclear weapons and missiles. The United States has great strength and patience, but if it is forced to defend itself or its allies, we will have no choice but to totally destroy North Korea. -SS
« Aucune nation sur terre n'a intérêt à ce que cette bande de criminels acquièrent des missiles et l'arme nucléaire. Les États Unis sont très forts et très patients. Mais si nous sommes obligés de nous défendre, de défendre nos alliés, nous n'aurons pas d'autres solutions que de détruire. Complètement. La Corée du Nord ». TS

The interpreter chose to avoid awkward literal translations and opted for paraphrasing the meaning of SS to TS in the acceptable French format.

4.3.5 Generalization

To prevent excessive repetitions or ambiguity, the interpreter employs hypernyms or more generic or neutral terminology in this method. Jones (2002, p.101) claims that several distinct elements stated by the speaker can be conveyed in a single generic phrase. He does, however, emphasize that generalization should not be applied when each SS is unique. He emphasizes, however, that generalization should be avoided when every single thing employed in the speech is crucial. He cites the example of a speaker who mentions the words: fridge, freezer, washing machine, and dishwasher in his speech. If the details of the discourse are unimportant, the interpreter might employ a broad generalization: home appliances. Example :

40. « *Le problème de l'Afrique, c'est qu'elle vit trop le présent dans la nostalgie du paradis perdu de l'enfance* ». (*Africa's problem is that it lives the present too much in nostalgia for a lost childhood paradise.*)-SS.

The problem of Africa is that he lives too much in the present and nostalgic of the paradise at the lost paradise of his infancy. -Trainee 1

The problem of Africa is that it lives too much in a present of a nostalgia of lost paradise of its childhood - Trainee 2

This was one of trainee 2 primary techniques in the face of the almost poetic French phrase constructions.

4.3.6 Omission

If the eliminated source language item is "marginal to the text" (Newmark, 1981, p.77) or redundant or not acceptable in the target-language discourse or lacks even an approximate parallel there, this technique might be utilized (Kohn and Kalina, 1996, p.128). Jones (2002, p. 102) identifies two kinds of omissions: "omission under pressure" and "omission by choice." In the first situation, the interpretation excludes some components "to maintain as much of the basic message as possible," but in the second case, the interpreter excludes some items "to preserve as much of the essential message as possible." The interpreter leaves out some details in order to deliver a cost-effective and uncomplicated interpretation that promotes effective communication between the presenter and the target language audience. However, in some circumstances, interpreters employ this style, which is marked by extensive pauses and long stretches of silence, especially when the interpreter is in a hurry. However, in some situations, interpreters employ this style, which is defined by significant pauses and extensive stretches of silence, particularly when the interpreter is struggling. In other circumstances, the interpreter

leaves out parts of even the whole interpreting unit. Omission can be a valid and desirable solution to an interpretation problem. For instance, omission may be a viable strategy for dealing with metalinguistic references and context-specific terminology material. Furthermore, an interpreter may be justified in removing what the target audience perceives as unneeded or redundant. Example:

41. My orders to the police and military but also village chiefs if there is trouble or the situation arises where your life is on the line, shoot them dead. -SS

« Mes ordres s'adressent à la police, à l'armée mais aussi aux responsables des villages. S'il y a des problèmes ou de la violence que votre vie est en danger. Abbattez-les » -TS

The interpreter opted to leave out a longer explanation for '**shoot them dead**' in French opting for shooting them due to time limitations in reportage for a news broadcast.

4.3.7 Borrowing

Borrowing a phrase entails adopting a word or expression directly from another term and without translating it. Borrowing a source language phrase, according to Ivir (1987, p. 39), provides a highly "precise transfer of cultural information," implying the greatest degree of likeness to the original. Ivir, on the other hand, stresses that the understanding of extralinguistic information contained by the word should be ensured in other means, such as a definition or visual representation. Ivir makes borrowing even more objectionable. To begin, there must be an adequate necessity for borrowing to ensure that the borrowed item is not intended for sole use, as the effectiveness is dependent on the target language listener's constant exposure to the borrowed term in order for them to absorb the form and content of the expression. Second, the form of the source language term should be able to be absorbed into the phonology and

morphology of the target language, because odd phrases or words that are difficult to manipulate are less likely to be accepted by the target language audience. **Example :**

42. « *Ce qui a été conduit par les militaires putschistes est **un coup d'État dans le coup d'État** inacceptable, qui appelle notre condamnation immédiate. Nous sommes prêts, dans les prochaines heures, si la situation n'était pas clarifiée, à prendre des sanctions ciblées » - **SS***

*What has been carried out is an unacceptable **coup d'état are within a coup d'état** which we immediately condemn. In the next few hours, we are prepared to take targeted sanctions against those involved. If the situation is not resolved. -**TS***

The interpreters borrowed the word **coup d'état** as it has the same meaning in English.

4.3.8 Substitution

Cultural substitution is the process of replacing a culture-specific item or phrase with a target language item that does not have the same conceptual meaning but has a similar impact on the target language audience (Baker, 1992, p.31). When two cultures have a partial overlap rather than a definite presence/absence of a single cultural attribute, the interpreter might use this method. It describes a situation in which an interpreter uses ready-made equivalent phrases in the target language that have the same meaning in the source language. As a result, the interpreter is more likely to capitalize on the similarity and use the corresponding target-language sentence as a model. As a complete equivalent. *Example :*

43. **Rocket Man** is on a suicide mission for himself and for his regime. The United States is ready, willing, and able, but hopefully, this will not be necessary.-**SS**

« *La Corée du Nord. **L'homme fusée** et lancer dans une mission suicidaire, pour lui-même et pour son régime. Les États unis sont prêts, sont disposés sont capables, mais nous espérons que cela ne sera pas nécessaire ».* - **TS**

The interpreter used the accepted translation for rocket man in French as an equivalent to Trump's name-calling of Kim Jong Un and it fit the context as he was talking about the missile rocket launch test.

4.3.9 Analysis linked with Speech Acts Theory

In this section, I will use the descriptions above to analyse the data collected from the trainees and on the internet and its links to SAT.

4.3.9.1 Sarkozy's Speech

In column 1, trainee 1 generalizes and interprets some of the units of meaning rendering for example **seasons** as **weather** respectively He also generalizes **Peasant** as **A farmer** which creates a slight distortion. The strategy used is likely because of a delay as a hesitant pause was observed. Trainee 1 word for word approach resulted in a slight distortion created but the overall idea did not get lost. On the contrary trainee, 2 opted to generalize some of the redundant messaging commons in French by omitting descriptions such as **an eternal renewal of time** as the message was very philosophical she decided to settle on the idea behind the whole sacrificing the style of the SS.

In Column 5 both trainees 1 and 2 were using the same technique explaining the message and paraphrasing some of the SS but there was a direct translation of **energy (énergie)** which was supposed to be **power**, by trainee 1 creating a slight distortion. Trainee 2 also distorted while paraphrasing the idea that **Africa's challenge is to enter to a greater extent into history.'** as **'the challenge that Africa has yet to enter into history.**

In Columns 9 and 10, both trainees faced a lot of difficulties as it was bulky with a lot of nuance information. Trainee 1 skipped a lot of ideas and omitted a lot of information to catch up. He

added equivalents like 'wisdom' which were not in the original to create more complete ideas as a result a gross distortion was observed. He also added missing links that did not exist in the original in this opening of column 10, ' **we had the first civilization of the world came**'. Trainee 2 approach was more conservative in this section as she was paraphrasing and explaining a lot of the information, no distortion was the observed but wrong equivalent of **Strength (force)**. The strategy was successful in delivering the conclusion with integrity except for a few compounded omissions necessary to reduce redundancy. Trainee 1 created a distortion on column 10 when he stated the '**We had the first civilization of the world came...**' he was interpreting the section word by word in turn creating a sentence that did not make sense. Trainee 2 skipped out the idea that not **engaging with the world made Africa vulnerable** in column 9, although it did not have that much effect on the overall sentiment of the section passed through well, that idea was incomplete. On the contrary trainee, 1's approach covered that section.

In general trainee 1 safe approach with literal translation allowed him to retain the style and tone of the speech and the perception of cultural arrogance it had in its context. On the contrary Trainee, 2 had a bolder approach, which helped her delivery but at the expense of losing the style and tone, as at the time, the message was a bit neutral in tone. The original speech did offend a lot of people across the continent but for a speech act to achieve its purpose. In this case, the speaker unintentionally roused a lot of backlash from figures across Africa. However, when going through the renditions of our trainees, there is a large probability the speech would not have been received similarly. The loss of some of the nuances skews the intention of the source speaker.

4.3.9.2 Analysis of Speech Excerpts of Threats

The first observation to note is in how broadcast and Conference Simultaneous interpreting techniques vary greatly. In column 1 the tv French interpreter opted to use literal translation while adding mention of **violence**, while also omitting the phrase **shoot them dead** which became **shoot them**. This was done for the interpretation to be more in line with the reporting. In column 6, The French interpreter employed the explanation and paraphrasing technique as the threats were direct. She also used substitution of the word **Rocket man** to a French equivalent **Homme fusée**, it fit the context of North Korea's leader nuclear test context.

In general, in the excerpts with explicit threats, interpreters tended to be more careful and conservative to the SS. This was clear in their techniques i.e. Literal translation, paraphrasing, and explanations to meet the tone and details of the SS. On the contrary with implicit threats where there was more room for generalization and omissions. This is observed in column 2 where the interpreter explained Trump's assertion **that 'he could wipe Afghanistan off the face of the earth; Afghanistan serait rayé de la surface de la Terre'** as opposed to **faire disparaître Afghanistan'** (Make Afghanistan disappear) which is more natural in French and would generally be used by an interpreter. Interpreters in this section were more purposeful in their choice of techniques and error observed. This can be attributed to their experience. The possibility of the intention of the speaker being skewed is much greater with implicit threats, as the choice of techniques is more target text-oriented.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter gives a conclusion and summary of the study, then finally gives recommendations for further research and study.

5.1 Conclusion

Threats and cultural insensitivity are strong speech acts that speakers frequently employ purposefully or accidentally to convey ideas that are embedded in certain contexts. What transpires, though, when an interpreter enters the scene? The interpreter, rather than being invisible, is constantly making decisions about what to translate and how to translate it, and as Lawrence Venuti (1995) pointed out two decades ago, these choices are sometimes pushed to the forefront by omission, error, or active participation with the listener. In some cases, however, the output of interpretation differs from the source very subtly that it can only be noticed in contrastive study, such as this one, which studies changes in the speaker's intention.

The findings of this exploratory study outline the common errors that novice interpreters make when interpreting threats and culturally insensitive language. The errors vary and were categorized into three different types, and analysed through the lens of the SAT which showed that they do affect in subtle ways the original intention of the speaker. The study also outlined the strategies that trainee interpreters employ to cope with difficulties of simultaneous interpreting and how they impact the performance. The findings demonstrated that the choice of coping technique created errors and also helped mitigate them

This conclusion can be drawn based on that data from which our trainee interpreters in the study used vastly different techniques and both offered different points of view of the SS. Trainee 1

whose approach was more conservative and dependent on literal translation, retained more of the style of the source speech. Despite this, he still made a lot of distortion to the original point of the speech. On the other hand, Trainee 2 was bolder in her choices, choosing to omit the redundant and stylistic part of the speech to give a more direct and general message from the original speech. This approach helped give a more coherent rendition than that of trainee 1. However, the excessive omissions and generalization did result in dampening the speech in a way that may have not elicited the right reaction from the audience. This was proven by how different broadcast SI and traditional SI vary. This was clear in the technique difference to produce significantly different target speeches with the second set of data.

5.2 Summary

The study looked at interpretation errors by novice interpreters when interpreting speech acts containing threats and cultural insensitive statements to analyse how they shift the meaning of the source speeches. Data for the study comprised of interpreted speeches from political figures from French to English. The study analysed three main categories of errors i.e. lexical syntactic and semantic errors. The study used qualitative research methods, and the data were analysed using the Speech acts theory. The part of the data used was translated by trainee interpreters, while the remaining data was from already interpreted sources.

The findings indicate that most of the interpretation errors subtly shift the original meanings of source speeches. In most cases, the changes have no big impact but the shifts in meaning do have an impact on the original intention of the SS speaker. The study also found that some of the errors occur due to the coping techniques that interpreters use during SI, otherwise, the techniques are effective in reducing the possibility of errors.

5.3 Recommendations

This research focuses on how trainee simultaneous interpreters deliberately or unintentionally, occasionally understate the extreme statements of the speakers. It highlights the processes that resulted in the observed changes in the data.

Further studies using think-aloud activities or retrospective interviews and questionnaires with trainee interpreters might shed even more light on their perspectives and motivations. This study provides a glimpse of how research into the interpretation of such. I would recommend that future researchers build on the findings by studying other culturally defined speech actions such as insults, apologies, and demands that have enormous potential.

Finally, it is necessary to discuss the study's shortcomings. Product-oriented research gives minimal evidence for speakers' and interpreters' thinking and decision-making. This means that product-oriented research must be supported with process-oriented studies in order to fully explain translation changes of speech acts involving threats and cultural insensitivity.

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APPENDICES

Appendix 1: Original speech of Nicholas Sarkozy's Speech at Cheick Anta Diop

University, Dakar Senegal on 27th July 2007(Excerpt in Study)

Mesdames et Messieurs,

Permettez-moi de remercier d'abord le gouvernement et le peuple sénégalais de leur accueil si chaleureux. Permettez-moi de remercier l'université de Dakar qui me permet pour la première fois de m'adresser à l'élite de la jeunesse africaine en tant que Président de la République française.

Je suis venu vous parler avec la franchise et la sincérité que l'on doit à des amis que l'on aime et que l'on respecte. J'aime l'Afrique, je respecte et j'aime les Africains. Entre le Sénégal et la France, l'histoire a tissé les liens d'une amitié que nul ne peut défaire. Cette amitié est forte et sincère. C'est pour cela que j'ai souhaité adresser, de Dakar, le salut fraternel de la France à l'Afrique toute entière. Je veux, ce soir, m'adresser à tous les Africains qui sont si différents les uns des autres, qui n'ont pas la même langue, qui n'ont pas la même religion, qui n'ont pas les mêmes coutumes, qui n'ont pas la même culture, qui n'ont pas la même histoire et qui pourtant se reconnaissent les uns les autres comme des Africains. Là réside le premier mystère de l'Afrique.

Oui, je veux m'adresser à tous les habitants de ce continent meurtri, et, en particulier, aux jeunes, à vous qui vous êtes tant battus les uns contre les autres et souvent tant haïs, qui parfois vous combattez et vous haïssez encore mais qui pourtant vous reconnaissez comme frères, frères dans la souffrance, frères dans l'humiliation, frères dans la révolte, frères dans l'espérance, frères dans le sentiment que vous éprouvez d'une destinée commune, frères à travers cette foi

mystérieuse qui vous rattache à la terre africaine, foi qui se transmet de génération en génération et que l'exil lui-même ne peut effacer.

Je ne suis pas venu, jeunes d'Afrique, pour pleurer avec vous sur les malheurs de l'Afrique. Car l'Afrique n'a pas besoin de mes pleurs. Je ne suis pas venu, jeunes d'Afrique, pour m'apitoyer sur votre sort parce que votre sort est d'abord entre vos mains. Que feriez-vous, fière jeunesse africaine de ma pitié ? Je ne suis pas venu effacer le passé car le passé ne s'efface pas.

Je ne suis pas venu nier les fautes ni les crimes car il y a eu des fautes et il y a eu des crimes. Il y a eu la traite négrière, il y a eu l'esclavage, les hommes, les femmes, les enfants achetés et vendus comme des marchandises. Et ce crime ne fut pas seulement un crime contre les Africains, ce fut un crime contre l'homme, ce fut un crime contre l'humanité toute entière.

Et l'homme noir qui éternellement "entend de la cale monter les malédictions enchaînées, les hoquètements des mourants, le bruit de l'un d'entre eux qu'on jette à la mer". Cet homme noir qui ne peut s'empêcher de se répéter sans fin " Et ce pays cria pendant des siècles que nous sommes des bêtes brutes ". Cet homme noir, je veux le dire ici à Dakar, a le visage de tous les hommes du monde.

Cette souffrance de l'homme noir, je ne parle pas de l'homme au sens du sexe, je parle de l'homme au sens de l'être humain et bien sûr de la femme et de l'homme dans son acceptation générale. Cette souffrance de l'homme noir, c'est la souffrance de tous les hommes. Cette blessure ouverte dans l'âme de l'homme noir est une blessure ouverte dans l'âme de tous les hommes.

Mais nul ne peut demander aux générations d'aujourd'hui d'expier ce crime perpétré par les générations passées. Nul ne peut demander aux fils de se repentir des fautes de leurs pères.

Jeunes d'Afrique, je ne suis pas venu vous parler de repentance. Je suis venu vous dire que je ressens la traite et l'esclavage comme des crimes envers l'humanité. Je suis venu vous dire que votre déchirure et votre souffrance sont les nôtres et sont donc les miennes.

Je suis venu vous proposer de regarder ensemble, Africains et Français, au-delà de cette déchirure et au-delà de cette souffrance. Je suis venu vous proposer, jeunes d'Afrique, non d'oublier cette déchirure et cette souffrance qui ne peuvent pas être oubliées, mais de les dépasser. Je suis venu vous proposer, jeunes d'Afrique, non de ressasser ensemble le passé mais d'en tirer ensemble les leçons afin de regarder ensemble l'avenir. Je suis venu, jeunes d'Afrique, regarder en face avec vous notre histoire commune.

L'Afrique a sa part de responsabilité dans son propre malheur. On s'est entretué en Afrique au moins autant qu'en Europe. Mais il est vrai que jadis, les Européens sont venus en Afrique en conquérants. Ils ont pris la terre de vos ancêtres. Ils ont banni les dieux, les langues, les croyances, les coutumes de vos pères. Ils ont dit à vos pères ce qu'ils devaient penser, ce qu'ils devaient croire, ce qu'ils devaient faire. Ils ont coupé vos pères de leur passé, ils leur ont arraché leur âme et leurs racines. Ils ont désenchanté l'Afrique.

Ils ont eu tort. Ils n'ont pas vu la profondeur et la richesse de l'âme africaine. Ils ont cru qu'ils étaient supérieurs, qu'ils étaient plus avancés, qu'ils étaient le progrès, qu'ils étaient la civilisation. Ils ont eu tort. Ils ont voulu convertir l'homme africain, ils ont voulu le façonner à leur image, ils ont cru qu'ils avaient tous les droits, ils ont cru qu'ils étaient tout puissants, plus puissants que les dieux de l'Afrique, plus puissants que l'âme africaine, plus puissants que les liens sacrés que les hommes avaient tissés patiemment pendant des millénaires avec le ciel et la terre d'Afrique, plus puissants que les mystères qui venaient du fond des âges.

Ils ont eu tort. Ils ont abîmé un art de vivre. Ils ont abîmé un imaginaire merveilleux. Ils ont abîmé une sagesse ancestrale. Ils ont eu tort. Ils ont créé une angoisse, un mal de vivre. Ils ont nourri la haine. Ils ont rendu plus difficile l'ouverture aux autres, l'échange, le partage parce que pour s'ouvrir, pour échanger, pour partager, il faut être assuré de son identité, de ses valeurs, de ses convictions. Face au colonisateur, le colonisé avait fini par ne plus avoir confiance en lui, par ne plus savoir qui il était, par se laisser gagner par la peur de l'autre, par la crainte de l'avenir.

Le colonisateur est venu, il a pris, il s'est servi, il a exploité, il a pillé des ressources, des richesses qui ne lui appartenaient pas. Il a dépouillé le colonisé de sa personnalité, de sa liberté, de sa terre, du fruit de son travail. Il a pris mais je veux dire avec respect qu'il a aussi donné. Il a construit des ponts, des routes, des hôpitaux, des dispensaires, des écoles. Il a rendu fécondes des terres vierges, il a donné sa peine, son travail, son savoir. Je veux le dire ici, tous les colons n'étaient pas des voleurs, tous les colons n'étaient pas des exploités.

Il y avait parmi eux des hommes mauvais mais il y avait aussi des hommes de bonne volonté, des hommes qui croyaient remplir une mission civilisatrice, des hommes qui croyaient faire le bien. Ils se trompaient mais certains étaient sincères. Ils croyaient donner la liberté, ils créaient l'aliénation. Ils croyaient briser les chaînes de l'obscurantisme, de la superstition, de la servitude. Ils forgeaient des chaînes bien plus lourdes, ils imposaient une servitude plus pesante, car c'étaient les esprits, c'étaient les âmes qui étaient asservis. Ils croyaient donner l'amour sans voir qu'ils semaient la révolte et la haine.

La colonisation n'est pas responsable de toutes les difficultés actuelles de l'Afrique. Elle n'est pas responsable des guerres sanglantes que se font les Africains entre eux. Elle n'est pas responsable des génocides. Elle n'est pas responsable des dictateurs. Elle n'est pas responsable

du fanatisme. Elle n'est pas responsable de la corruption, de la prévarication. Elle n'est pas responsable des gaspillages et de la pollution.

Mais la colonisation fut une grande faute qui fut payée par l'amertume et la souffrance de ceux qui avaient cru tout donner et qui ne comprenaient pas pourquoi on leur en voulait autant. La colonisation fut une grande faute qui détruisit chez le colonisé l'estime de soi et fit naître dans son cœur cette haine de soi qui débouche toujours sur la haine des autres. La colonisation fut une grande faute mais de cette grande faute est né l'embryon d'une destinée commune. Et cette idée me tient particulièrement à cœur. La colonisation fut une faute qui a changé le destin de l'Europe et le destin de l'Afrique et qui les a mêlés. Et ce destin commun a été scellé par le sang des Africains qui sont venus mourir dans les guerres européennes. Et la France n'oublie pas ce sang africain versé pour sa liberté.

Nul ne peut faire comme si rien n'était arrivé. Nul ne peut faire comme si cette faute n'avait pas été commise. Nul ne peut faire comme si cette histoire n'avait pas eu lieu. Pour le meilleur comme pour le pire, la colonisation a transformé l'homme africain et l'homme européen. Jeunes d'Afrique, vous êtes les héritiers des plus vieilles traditions africaines et vous êtes les héritiers de tout ce que l'Occident a déposé dans le cœur et dans l'âme de l'Afrique. Jeunes d'Afrique, la civilisation européenne a eu tort de se croire supérieure à celle de vos ancêtres, mais désormais la civilisation européenne vous appartient aussi. Jeunes d'Afrique, ne cédez pas à la tentation de la pureté parce qu'elle est une maladie, une maladie de l'intelligence, et qui est ce qu'il y a de plus dangereux au monde.

Jeunes d'Afrique, ne vous coupez pas de ce qui vous enrichit, ne vous amputez pas d'une part de vous-même. La pureté est un enfermement, la pureté est une intolérance. La pureté est un fantasme qui conduit au fanatisme. Je veux vous dire, jeunes d'Afrique, que le drame de

l'Afrique n'est pas dans une prétendue infériorité de son art, sa pensée, de sa culture. Car, pour ce qui est de l'art, de la pensée et de la culture, c'est l'Occident qui s'est mis à l'école de l'Afrique. L'art moderne doit presque tout à l'Afrique. L'influence de l'Afrique a contribué à changer non seulement l'idée de la beauté, non seulement le sens du rythme, de la musique, de la danse, mais même dit Senghor, la manière de marcher ou de rire du monde du XXème siècle. Je veux donc dire, à la jeunesse d'Afrique, que le drame de l'Afrique ne vient pas de ce que l'âme africaine serait imperméable à la logique et à la raison. Car l'homme africain est aussi logique et raisonnable que l'homme européen.

C'est en puisant dans l'imaginaire africain que vous ont légué vos ancêtres, c'est en puisant dans les contes, dans les proverbes, dans les mythologies, dans les rites, dans ces formes qui, depuis l'aube des temps, se transmettent et s'enrichissent de génération en génération que vous trouverez l'imagination et la force de vous inventer un avenir qui vous soit propre, un avenir singulier qui ne ressemblera à aucun autre, où vous vous sentirez enfin libres, libres, jeunes d'Afrique d'être vous-mêmes, libres de décider par vous-mêmes. Je suis venu vous dire que vous n'avez pas à avoir honte des valeurs de la civilisation africaine, qu'elles ne vous tirent pas vers le bas mais vers le haut, qu'elles sont un antidote au matérialisme et à l'individualisme qui asservissent l'homme moderne, qu'elles sont le plus précieux des héritages face à la déshumanisation et à l'aplatissement du monde.

Je suis venu vous dire que l'homme moderne qui éprouve le besoin de se réconcilier avec la nature a beaucoup à apprendre de l'homme africain qui vit en symbiose avec la nature depuis des millénaires. Je suis venu vous dire que cette déchirure entre ces deux parts de vous-mêmes est votre plus grande force, et votre plus grande faiblesse selon que vous vous efforcerez ou non d'en faire la synthèse. Mais je suis aussi venu vous dire qu'il y a en vous, jeunes d'Afrique, deux

héritages, deux sagesses, deux traditions qui se sont longtemps combattues : celle de l'Afrique et celle de l'Europe.

Je suis venu vous dire que cette part africaine et cette part européenne de vous-mêmes forment votre identité déchirée. Je ne suis pas venu, jeunes d'Afrique, vous donner des leçons. Je ne suis pas venu vous faire la morale. Mais je suis venu vous dire que la part d'Europe qui est en vous est le fruit d'un grand péché d'orgueil de l'Occident mais que cette part d'Europe en vous n'est pas indigne. Car elle est l'appel de la liberté, de l'émancipation et de la justice et de l'égalité entre les femmes et les hommes. Car elle est l'appel à la raison et à la conscience universelles. Le drame de l'Afrique, c'est que l'homme africain n'est pas assez entré dans l'histoire. Le paysan africain, qui depuis des millénaires, vit avec les saisons, dont l'idéal de vie est d'être en harmonie avec la nature, ne connaît que l'éternel recommencement du temps rythmé par la répétition sans fin des mêmes gestes et des mêmes paroles. Dans cet imaginaire où tout recommence toujours, il n'y a de place ni pour l'aventure humaine, ni pour l'idée de progrès.

Dans cet univers où la nature commande tout, l'homme échappe à l'angoisse de l'histoire qui tenaille l'homme moderne mais l'homme reste immobile au milieu d'un ordre immuable où tout semble être écrit d'avance. Jamais l'homme ne s'élance vers l'avenir. Jamais il ne lui vient à l'idée de sortir de la répétition pour s'inventer un destin. Le problème de l'Afrique et permettez à un ami de l'Afrique de le dire, il est là. Le défi de l'Afrique, c'est d'entrer davantage dans l'histoire. C'est de puiser en elle l'énergie, la force, l'envie, la volonté d'écouter et d'épouser sa propre histoire. Le problème de l'Afrique, c'est de cesser de toujours répéter, de toujours ressasser, de se libérer du mythe de l'éternel retour, c'est de prendre conscience que l'âge d'or qu'elle ne cesse de regretter, ne reviendra pas pour la raison qu'il n'a jamais existé. Le problème de l'Afrique, c'est qu'elle vit trop le présent dans la nostalgie du paradis perdu de l'enfance. Le

problème de l'Afrique, c'est que trop souvent elle juge le présent par rapport à une pureté des origines totalement imaginaire et que personne ne peut espérer ressusciter.

Le problème de l'Afrique, ce n'est pas de s'inventer un passé plus ou moins mythique pour s'aider à supporter le présent mais de s'inventer un avenir avec des moyens qui lui soient propres. Le problème de l'Afrique, ce n'est pas de se préparer au retour du malheur, comme si celui-ci devait indéfiniment se répéter, mais de vouloir se donner les moyens de conjurer le malheur, car l'Afrique a le droit au bonheur comme tous les autres continents du monde.

Le problème de l'Afrique, c'est de rester fidèle à elle-même sans rester immobile. Le défi de l'Afrique, c'est d'apprendre à regarder son accession à l'universel non comme un reniement de ce qu'elle est mais comme un accomplissement. Le défi de l'Afrique, c'est d'apprendre à se sentir l'héritière de tout ce qu'il y a d'universel dans toutes les civilisations humaines. C'est de s'approprier les droits de l'homme, la démocratie, la liberté, l'égalité, la justice comme l'héritage commun de toutes les civilisations et de tous les hommes. C'est de s'approprier la science et la technique modernes comme le produit de toute l'intelligence humaine. Le défi de l'Afrique est celui de toutes les civilisations, de toutes les cultures, de tous les peuples qui veulent garder leur identité sans s'enfermer parce qu'ils savent que l'enfermement est mortel. Les civilisations sont grandes à la mesure de leur participation au grand métissage de l'esprit humain.

La faiblesse de l'Afrique qui a connu sur son sol tant de civilisations brillantes, ce fut longtemps de ne pas participer assez à ce grand métissage. Elle a payé cher, l'Afrique, ce désengagement du monde qui l'a rendue si vulnérable. Mais, de ses malheurs, l'Afrique a tiré une force nouvelle en se métissant à son tour. Ce métissage, quelles que fussent les conditions douloureuses de son avènement, est la vraie force et la vraie chance de l'Afrique au moment où émerge la première civilisation mondiale. La civilisation musulmane, la chrétienté, la colonisation, au-delà des

crimes et des fautes qui furent commises en leur nom et qui ne sont pas excusables, ont ouvert les cœurs et les mentalités africaines à l'universel et à l'histoire.[...]

Appendix 2: English Translation of Nicholas Sarkozy's Speech at Cheick Anta Diop University, Dakar Senegal on 27th July 2007(Excerpt in Study)

Ladies and gentlemen

Allow me first of all, to thank the Senegalese Government and people for their warm welcome.

Allow me to thank the University of Dakar that allows me for the first time to address myself to the elite of the youth of Africa in the capacity of President of the French Republic. I have come to talk to you with the frankness and sincerity that one owes to friends that one appreciates and respects. I appreciate and respect Africa and the Africans.

Between Senegal and France history has woven ties of a friendship that no one can undo. This friendship is strong and sincere. It is for this reason that I wanted to address, from Dakar, the fraternal greeting of France to all of Africa.

This evening I want to address myself to all the Africans who are so different the one from the other, who don't have the same language, who don't have the same religion, who don't have the same customs, who don't have the same culture, who don't have the same history and yet recognize the other as being African. Here one finds the first mystery of Africa.

Yes, I want to address myself to all the people of this wounded continent and in particular to the youth, to you who have fought each other so much and often hated much, who at times still fight and hate each other but still recognize each other as brothers, in suffering, in humiliation, in revolt, in hope, in the sentiment that you are living a common destiny, brother through this mysterious faith that binds you to the African soil, a faith that transmits itself from generation to generation and which even exile cannot erase.

I have not come, youth of Africa, to lament with you the misfortunes of Africa. Because, Africa has no need of my laments. I have not come, youth of Africa, to take pity on your fate, because your fate is first of all in your hands. What would you do, proud youth of Africa, with my pity? I have not come to erase the past because the past cannot be erased. I have not come to deny mistakes or crimes – mistakes were made and crimes committed.

There was the black slave trade, there was slavery, men, women and children bought and sold as so much merchandise. And this crime was not only a crime against the Africans, it was a crime against man, it was a crime against all of humanity. And the black man that eternally “hears rising from the ship’s hold the chained curses, the sobs of the dying, the noise of one of them thrown into the sea”. This black man that can’t help repeating endlessly “and this country cried that we are brutal creatures”. This black man, I want to say here in Dakar, has the face of all humanity.

This suffering of the black man, and I don’t speak here in the sense of gender, I speak of man in the sense of a human being and off course of women and of man in its general use. This suffering of the black man is the suffering of all men. This open wound in the soul of the black man is an open wound in the soul of all men. But no one can ask of the generations of today to expiate this crime perpetrated by past generations. No one can ask of the sons to repent for the mistakes of their fathers.

Youth of Africa, I have not come to talk to you about repentance. I have come to tell you that I consider the slave trade and slavery as crimes against humanity. I have come to tell you that your pain and your suffering are ours and therefore are mine. I have come to propose to you to look together, as Africans and as French, beyond this pain and this suffering. I have come to

propose to you, youth of Africa not to forget this pain and this suffering that cannot be forgotten, but to move beyond it.

I have come to propose to you, youth of Africa, not to dwell on the past, but for us to draw together lessons from it in order to face the future together. I have come, youth of Africa, to face with you our common history.

Africa is partly responsible for its own misfortune. People have killed each other in Africa at least as much in Europe. But it is true that a long time ago the Europeans came to Africa as conquerors. They took the land of your ancestors. They banished their gods, their languages, their beliefs, the customs of your forefathers. They told your forefathers what they had to think, what they had to believe, what they had to do. They have cut your forefathers from their past, they have torn their souls from their roots. They stole Africa's spell. (Could also be translated as They killed Africa's enthusiasm).

They were wrong. They did not see the depth and the wealth of the African soul. They believed that they were superior, that they were more advanced, that they were progress, that they were civilisation.

They were wrong. They wanted to convert the African, they wanted to make them in their image. They believed that they had all the rights and that they were all powerful, more powerful than the gods of Africa, more powerful than the African soul, more powerful than the sacred ties that men have woven patiently during thousands of years with the sky and earth of Africa, more powerful than the mysteries that came from the depths of time.

They were wrong. They ruined a way of life. They ruined a marvellous imaginary world, they ruined an ancestral wisdom. They were wrong.

They created anguish and misery. They fed hatred. They made it more difficult to open up to others, to exchange and to share because in order to open up oneself, to exchange and to share one must be sure of one's own identity, values and convictions. Before the coloniser, the colonised lost all confidence in himself, did not know who he was anymore, let himself be overwhelmed by fear of the other, by fear of the future.

The coloniser came, he took, he helped himself, he exploited. He pillaged resources and wealth that did not belong to him. He stripped the colonised of his personality, of his liberty, of his land, of the fruit of his labour.

The coloniser took, but I want to say with respect, that he also gave. He built bridges, roads, hospitals, dispensaries and schools. He turned virgin soil fertile. He gave of his effort, his work, his know-how. I want to say it here, not all the colonialists were thieves or exploiters.

There were among them evil men but there were also men of goodwill. People who believed they were fulfilling a civilising mission, people who believed they were doing good. They were wrong, but some were sincere. They believed to be giving freedom, but they were creating alienation. They believed they were breaking the chains of obscurantism, of superstition and of servitude. They were actually forging much heavier chains, they imposed a heavier servitude because it was the spirit, the soul that was enslaved. They believed they were giving love without seeing that they were sowing revolt and hatred. Colonisation is not responsible for all the current difficulties of Africa. It is not responsible for the bloody wars between Africans, for the genocides, for the dictators, the fanaticism, the corruption, the prevarication, the waste and the pollution.

But, colonisation was a huge mistake that was paid for by the bitterness and the suffering of those who believed they had given all and did not understand why they were so hated. Colonisation was a huge mistake that destroyed the colonised's self-esteem and in his heart gave birth to this self-hatred that always results in hatred of others. Colonisation was a huge mistake, but from it was born the embryo of a common destiny. And this idea is of particular importance to me. Colonisation was a mistake that changed and intertwined the destinies of both Europe and Africa. And this common destiny was sealed by the blood of Africans that came to die in European wars. And France does not forget this African blood spilled for its liberty. No one can pretend that nothing happened. No one can pretend that this mistake was not committed. No one can pretend that this history did not transpire. For better or for worse colonisation has transformed African and European.

Youth of Africa, you are heir to the most ancient African traditions and you are heir to all that the West has placed in the heart and soul of Africa. Youth of Africa, European civilisation was wrong to believe itself to be superior to that of your ancestors, but now, the European civilisation belongs to you too. Youth of Africa, do not yield to the temptation of purity (exclusivity) because it is a disease, it is a disease of the intellect that is the most dangerous in the world. Youth of Africa, do not cut yourself off from that which enriches you, do not amputate a part of yourself. Purity (in the sense of exclusivity) is confinement, it is intolerance, it is a fantasy that leads to fanaticism. I want to say to you, youth of Africa that the tragedy of Africa is not in the so-called inferiority of its art, its thoughts, its culture. Because, in what concerns art, thought and culture it is the West that learnt from Africa.

Modern art owes almost all to Africa. The influence of Africa contributed to changing not only the idea of beauty itself, not only the sense of rhythm, of music, of dance, but as Senghor said even the way of walking or laughing of the world in the 20th Century.

I therefore want to say, to the youth of Africa, that the tragedy of Africa does not come from the idea that the African soul would be impervious to logic and to reason. Because, the African is as logic and as reasonable as the European.

It is by drawing from the African imaginary world that your ancestors have left you, it is by drawing from their stories, their proverbs, their mythologies, their rites, by drawing from all these forms that, since the dawn of time were transmitted to and enriched generation after generation, that you will find the imagination and the power to invent a future for you. A unique future that does not resemble any other, where you will at last feel free, free youth of Africa to be yourselves, free to decide for yourselves.

I have come to tell you that you don't have to be ashamed of the values of African civilisation, that they do not drag you down but elevate you, that they are an antidote to the materialism and the individualism that enslave modern man, that they are the most precious of legacies against the dehumanisation and the "uniformization" of the world of today.

I have come to tell you that modern man, who experiences the need to reconcile himself with nature, has much to learn from the African that has lived in a symbiotic relationship with nature for thousands of years.

I came to tell you that this divide between two parts of yourselves is your greatest force, or your greatest weakness, according to the extent to which you bring yourself to unite them in a synthesis, or not. But I also came to tell you that there are in you, youth of Africa, two legacies,

two wisdoms, two traditions that have struggled with each other for a long time: that of Africa and that of Europe.

I came to tell you that this African part and European part of yourselves form your torn identity. I did not come, youth of Africa, to lecture you. I did not come to preach, but I came to tell you that the part of Europe that is in you is the fruit of a great sin of pride of the West, but that this part of Europe in you is not unworthy. Because it is the call of freedom, of emancipation and of justice and of equality between women and men. Because it is the call to reason and to the universal conscience.

The tragedy of Africa is that the African has not fully entered into history. The African peasant, who for thousands of years have lived according to the seasons, whose life ideal was to be in harmony with nature, only knew the eternal renewal of time, rhythmized by the endless repetition of the same gestures and the same words. In this imaginary world where everything starts over and over again there is no place for human adventure or for the idea of progress.

In this universe where nature commands all, man escapes from the anguish of history that torments modern man, but he rests immobile in the centre of a static order where everything seems to have been written beforehand.

This man (the traditional African) never launched himself towards the future. The idea never came to him to get out of this repetition and to invent his own destiny. The problem of Africa, and allow a friend of Africa to say it, is to be found here. Africa's challenge is to enter to a greater extent into history. To take from it the energy, the force, the desire, the willingness to listen and to espouse its own history.

Africa's problem is to stop always repeating, always mulling over, to liberate itself from the myth of the eternal return. It is to realise that the golden age that Africa is forever recalling will not return because it has never existed. Africa's problem is that it lives the present too much in nostalgia for a lost childhood paradise. Africa's problem is that too often it judges the present in terms of a purity of origin that is totally imaginary and that no one can hope to achieve. Africa's problem is not to invent for itself a more or less mythical past to help it to support the present, but to invent the future with suitable means. Africa's problem is not to prepare itself for the return of misfortune, as if that is supposed to repeat itself indefinitely, but to want to give itself the means to combat misfortune, because Africa has the right to happiness like all the other continents of the world.

Africa's problem is to remain true to itself without remaining immobile. Africa's challenge is to learn to view its accession to the universal not as a denial of what it is but as an accomplishment. Africa's challenge is to learn to feel itself to be heir to all that which is universal in all human civilisations. It is to appropriate for itself human rights, democracy, liberty, equality and justice as the common legacy of all civilisations and of all people. It is to appropriate for itself modern science and technology as the product of all human intelligence. Africa's challenge is that of all civilisations, of all cultures, of all peoples that want to protect their identity without isolating themselves because they know that isolation is deadly. Civilizations are great to the extent that they participate in the great mix of the human spirit.

The weakness of Africa, which has known so many brilliant civilizations on its soil, was for a long time not being able to participate fully in this great engagement. Africa has paid dearly for its disengagement from the world and that has rendered it so vulnerable. But from its misfortunes Africa has drawn new strength by re-engaging with itself. This re-engagement,

regardless of the painful conditions of its origin, is the real force and the real chance for Africa at the moment when the first global civilisation is emerging.

The Muslim civilisation, Christianity and colonisation, beyond the crimes and mistakes that were committed in their name and that are not excusable, have opened the African heart and mentality to the universal and to history. [...]