

The Impact of Ideology on the Use of Simultaneous Interpreting Strategies in Interpreting Political Speeches

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Abstract

This study aims at investigating the impact of ideology on the use of simultaneous interpreting strategies in interpreting political speeches, and identifying the strategies used by simultaneous interpreters in interpreting ideological aspects of political speeches. To attain the objectives of the study, the quantitative and analytic descriptive approaches are followed. A sample of twenty-five extracts that denote variation in ideological and political views between the ST and the TT were selected from four political speeches delivered by prominent political figures in different contexts. The models of simultaneous interpreting strategies proposed by Al-Salman and Al-Khanji (2002), Jones (2002) and Pochhacker (2004) were adopted for data analysis. Then, the collected data were analyzed descriptively by using some statistical procedures to come up with findings and conclusions. The findings showed that the use of simultaneous interpreting strategies varied in terms of the interpreter's ideological orientations in each political speech. It was also found that the interpreters preferred to use substitution and omission strategies for interpreting political speeches loaded with ideological views.

Keywords: Ideology, Simultaneous interpreting, Strategies, Political speeches.

المخلص

هدفت هذه الدراسة إلى تقصي أثر الأيديولوجيا على استخدام إستراتيجيات الترجمة الفورية في ترجمة الخطابات السياسية، كما هدفت إلى تحديد الإستراتيجيات التي يستخدمها المترجمون الفوريون في ترجمة الجوانب الأيديولوجية للخطابات السياسية، ولتحقيق أهداف الدراسة تم اتباع المنهج الوصفي الكمي والتحليلي، إذ تم اختيار عينة مكونة من أربعة خطابات سياسية ألقاها شخصيات سياسية بارزة في سياقات مختلفة، ومن هذه الخطابات تم اختيار خمسة وعشرين مقتطفاً ظهر فيها التباين في الآراء الأيديولوجية والسياسية بين النص المصدر والنص الهدف بشكل لافت للنظر، لغرض تحديد الإستراتيجيات المستخدمة في الترجمة الفورية للمقتطفات المختارة تم اعتماد نماذج إستراتيجيات الترجمة الفورية التي اقترحها سلمان والخانجي (2002)، وجونز (2002)، وبوشاكر (2004)، لتحليل المقتطفات المختارة، ثم تم تحليل المقتطفات المجمعة وصفيًا باستخدام بعض الإجراءات الإحصائية للتوصل إلى الاستنتاجات ونتائج الدراسة، وقد كشفت نتائج الدراسة أن استخدام إستراتيجيات الترجمة الفورية اختلفت من حيث التوجهات الأيديولوجية للمترجم الفوري في كل خطاب سياسي. كشفت النتائج أيضًا عن تفضيل المترجمين الفوريين لاستخدام إستراتيجيات الاستبدال والحذف لترجمة الخطابات السياسية المليئة بالآراء الأيديولوجية.

الكلمات المفتاحية: الأيديولوجيا، الترجمة الفورية، الإستراتيجيات، الخطابات السياسية.

Introduction

Translation is believed to be a process through which translators convey certain ideas that are sometimes subject to their traditions, beliefs, institutional agenda, religion, etc. According to Schäffner (2003) Translation is a means of communication between different cultures, and, for this reason, translators might ideologically manipulate the source text (ST) to influence their readers. This act of manipulation reflects the translators' attitude towards the subject they are translating. Consequently, the translator might tend to use certain strategies such as deleting information, changing the meaning of certain words, making foregrounding, or backgrounding, and creating passive construction, among many others. Meanwhile, translation is not a straightforward process; it involves a long process through which the translator tries not to transfer code units only but to transfer the ideological and cultural aspects linked with those code units. As argued by Fawcett's (1998, p.107) "throughout the centuries, individuals and institutions applied their particular beliefs to the production of certain effect in translation". Accordingly, people are not free to think and act because their ideas and activities are produced by the structures; social, political and cultural in which they live.

According to Schäffner (2004), analyzing political discourse from a translation perspective helps to understand that politics as information can be made available to recipients of the target text (TT) through translation. In the TT culture, the response to specific information is the response to information conveyed by translation, which is not always acknowledged. This can be often attributed to lay people's mechanical view of translation, as well as to the fact that political messages pass through so many channels and institutions that their sources are frequently obscured. Sometimes, power, and

cultural background become completely irrelevant issues, as the political action they convey and the function they serve are more important than the author's point of view. As stated by Von Flotow (1997, p.35) "Attention has increasingly focused on politically aware and sometimes politically engaged translators, who are conscious of their influence". The translator might use translation as a political tool to further a specific political agenda, which can be considered as a distortion of source text information.

Ideology governs every aspect of human life, and translation is no exception. It is impossible to remove ideology from the text or the text from ideology; the two are inextricably intertwined. According to Raymond (1981), ideology is defined as a set of concepts organized systematically, with a focus on human life and culture. In other words, ideology refers to an individual's, group's, or culture's way of thinking or sets of ideas. According to van Dijk (2001), ideologies are the basic foundation of a group's belief systems or social perceptions. However, due to the common application of linguistic-oriented approaches in translation, it is found that the essence of translation is mainly based on the linguistic concept of translation. The process of translation is deliberated as a linguistic act in which a text from one language is substituted with an equivalent text from another language following the regulations of both language systems. For that reason, the failure in confronting the issue of ideology in translation is observed. To quote, Venuti (1998, p.4) comments on this issue by saying "they remain reluctant to acknowledge the social values and beliefs that enter into both translating and studying it". Furthermore, Hatim and Mason (1997), make a distinction between ideology of translation and translation of ideology. The former relates to the translator's filtration of the

ST as a text processor through his or her world view or ideology, with various effects, whereas the latter assesses the degree of mediation offered by the translator of a sensitive text. Hatim and Mason (1997, p.134) illustrate by defining translator mediation as “the extent to which translators intervene in the transfer process, feeding their knowledge and beliefs into their processing of a text”.

Simultaneous interpretation, according to Kirchhoff (1976, p.111), is “a multi-phase process that takes place sequentially while sender output, except in the case of pauses, is being produced, and must be processed continuously”. For Seleskovitch (1978), in simultaneous interpreting, the interpreter is isolated on a booth. The interpreter speaks at the same time as the speaker and therefore does not need to memorize or jot down what is said. Furthermore, the processes of analysis-comprehension and reconstruction-expression are telescoped. The interpreter works on the message bit by bit, giving the portion he has understood while analyzing and assimilating the next idea. This description clarifies how simultaneous interpreting is a multi-task assignment that requires a high level of concentration. Therefore, according to Phelan (2001, p. 9), “interpreters nowadays do not usually interpret for more than fifteen minutes although in the past it was not unusual for interpreters to interpret for thirty minutes”. It is worth mentioning that simultaneous interpreting is the most challenging form of interpreting since it demands the interpreter to, continuously, interpret from the source language (SL) into the target language (TL) while the source speaker utters. Simultaneous interpreting requires the interpreter to interact and react from one utterance to the next, with inevitable overlap between distinct pieces of a sequence.

Study on simultaneous interpreting has been devoted to the cognitive aspects of the

interpreters' performance, such as mental overload and the effect of increased input rate and working environment. However, little attention has been given to investigating the impact of ideology on the simultaneous interpreting of political discourse, and understanding what strategies employed during the interpreting process to deal with possible difficulties might exist in such kind of tasks. It particularly focused on the context of political speeches interpreting. As such, this study intends to examine the strategies used by simultaneous interpreters in interpreting ideological aspects of political speeches and the impact of ideology on interpreters' selection of interpreting strategies.

Statement of the Problem

Simultaneous interpreting, in general, is a demanding task as it necessitates more effort and exceptional potential than translation. Simultaneous interpreters encounter various challenges while interpreting political speeches between people of different cultural and ideological backgrounds. Within the regional and global issues of conflict, the political scene has been divided into many streams depending on the diverse strains that accompanied this period. At the same time, TV channels have been interpreting political speeches based on specific ideological views. Accordingly, conference and television interpreters work under ideology-specific circumstances that might impact and affect their rendition. These circumstances lead interpreters to modify and alter some sorts of views and ideas while interpreting speeches of different languages and ideologies to respond to the tenets of the target audience. Such alteration in content and meaning of political speeches triggered the interest in investigating the impact of ideology on the use of simultaneous interpreting strategies in interpreting political speeches in the present study.

Objectives of the Study

This study attempts to achieve the following objectives:

1. Identifying the strategies used by simultaneous interpreters in interpreting ideological aspects of political speeches.
2. Investigating the impact of ideology on interpreters' selection of simultaneous interpreting strategies in interpreting political speeches.

Significance of the Study

The current study attains its significance from the following issues. First, studying the influence of ideology on simultaneous interpreting of political speeches is a new field of study, particularly in the Arab World. To the best knowledge of the study, this topic has not received enough consideration of study and study yet. As such, this study is hoped to be a fruitful contribution to this field of study. Second, the outcomes of this study are expected to explore the underpinned effect of non-linguistic issues, such as ideology, on political speech simultaneous interpreting. Third, it is expected that this study will add a new addition to the literature of interpreting/translation studies, more specifically, political discourse interpreting/translation.

Literature Review

Ideology and Language

Ideology is defined as “a set of suppositions which indicate the ideas and benefits of a person, group, social institution, etc. which is finally presented in the form of language” (Hatim & Mason, 2007, p.218). For Belsey (1980, p.5), ideology is “inscribed in discourse ... it is not a separate element which exists independently in some free-floating domain of ideas ... but a method of thinking, speaking, experiencing”. Regardless matter how neutral and impartial the form and content of discourse appear to be, the post-structural theory claims that it is in essence packed with the

biases, prejudices, opinions, and judgments of specific ideological or cultural groupings. As Macdonell (1986, p. 59) puts it, “All discourses are ideologically positioned; none are neutral”. Language and ideology have such a close association that Joseph and Taylor (1990) argue that ideology is at the heart of linguistic theory development. Language is seen as a medium through which ideological forces seek to achieve their ends. Heberman (1973) claims that language can be used to legitimize organized power relations. However, according to Schäffner (2003), the ability to recognize ideological aspects in a text depends on the text's topic, genre, and communication purposes.

Ideology influences almost every aspect of society. This ideological impact is manifested in the development of a conceptual framework upon which people base their social views and activities. Language, on the other hand, serves more than just communication; it also serves other functions. Beyond the function of communication, language is a highly significant pragmatic tool of social interaction that allows a person to associate with society as well as develop and maintain social participation with the social structure. Language can, therefore, be seen as a political act that discloses people's ideas and ideologies (Joseph, 2004). It reflects the social structure and gives a background to geographical and social classifications and political affiliations. This can be represented by linguistic characteristics such as accent, dialect, and lexical and syntactic expressions. Nevertheless, language itself is neutral and does not have a political or social orientation, but the way it is used by speakers usually identifies certain ideas or beliefs.

Chilton and Schäffner (1997, p.206) “associate politics with language, claiming that the former cannot be practiced without the latter. Greek philosophers considered the art of rhetoric and verbal persuasion as a political

activity that is to be employed in political practice". Chilton and Schäffner's proposition (1997), that politics cannot be isolated from language was initially established by Thomas Hobbes, the founder of modern political science in the 17th century, and then developed by scholars like Orwell (1946), and Searle (1969), who demonstrated that language itself has the power of action.

Accordingly, language becomes one of the most conducive environments for ideological persuasion. Ideology has a direct impact on the message's format, as well as its form and expression. Furthermore, because ideology strives to reflect precisely the features and ideological values of the language signals, it aims to establish specific qualities and values of the interior. It has an impact on the selection of appropriate language forms and the acceptance criteria for these forms. It is the starting point for meta-pragmatic manifestations. Language is an important part of politics; it is the tool that politicians use to create the world in ways that are consistent with their political beliefs and opinions. As stated by Simpson (1993, p. 6) "It is the language that strives to recall and form ideology". Language, according to Fairclough (1989), is more than just a method of communication; it is a sort of 'social practice' that reflects the ideology and socio-political goals of the person or social group who uses it.

Ideology and Politics

Ideology and politics are intrinsically interwoven- as van Dijk (2002) points out that ideologies are, by definition, political, and the political arena is the stage on which many ideologies manifest, interact, and violently compete. Ideologies are regularly employed in politics to serve an ideological agenda, and ideologies are also used to attain political aims. In many circumstances, the ideology embedded

in a given political discourse produced by a political actor, party, or even a government varies depending on the situation and target audience. For example, when speaking to a conservative Muslim audience, a politician may emphasize Islamist ideals, yet when speaking to businesses, he or she may convey liberal opinions on economic matters. Politics is frequently used to serve an ideological agenda while ideologies are also used in the political realm to achieve political goals. Political actors take on the roles of Islamists, pan-Arabists, communists, socialists, and other groups (van Dijk, 2002).

Translation scholars who favor political definitions of ideology primarily believe that translating itself is a political act. Baker, M., & Gabriela, S. (2009), for instance, claims that individuals and institutions have applied their particular political views to the production of certain effects in translation. Recent definitions of ideology are linked with the concepts of power relations and domination. For Calzada-Perez (2003, p.4), "Ideology is ideas and beliefs which help to legitimate the interest of a ruling group or class by distortion or dissimulation". According to Gurcaglar (2003), translation is a political task because, both as an activity and a product, it validates a process of negotiation among different agents; on a micro-level, these agents are translators, authors, critics, publishers, editors, and readers.

In a matter of fact, the intertwined relationship between ideology and politics puts challenges in front of simultaneous interpreters in rendering political speeches. The clash of difference between the speaker's and the audience's ideologies creates a real challenge for interpreters as they have to decide, in a bit, which ideology to be considered the former or the latter. Altering the content or meaning of political discourse might lead to unpleasant political and social consequences.

Ideology and Translation

Ideology in translation has been the subject of numerous studies conducted by various scholars, as it is a difficult and time-consuming aspect of the translation process. It does not have a fixed meaning, and it can be defined in a variety of ways by ordinary people, scholars, experts, and others. In relation to translation, ideology is a significant factor that can influence the translation process and the final product of translation as well. In political contexts, thinking about ideology and using it while translating has the potential to lead to mistranslation, which can have terrible consequences, such as causing war or tension between countries, and it can also show power relations from different points of view.

The relationship between ideology and translation, according to Schaffner (2004), is complex. Since some factors, such as the choice of a ST and the intended use of the TT are determined by the interests, and objectives of social agents, any translation can be considered ideological. Ideological aspects are especially prominent in political texts. These aspects are more or less obvious in texts, depending on the field, type, and intended purpose of the text. However, ideological aspects can also be determined within a text at the lexical (such as using or avoiding a specific word) and grammatical levels (like using passive structures to lower the importance of the agent). According to Alvarez and Vidal (1996, p.5):

behind every one of the translator's selections, as what to add, what to leave out, which words to choose, and how to place them, there is a voluntary act that reveals his history and the socio-political milieu that surrounds him; in other words, his own culture and ideology.

The above quote shows how individuals and institutions apply their own views to the achievement of a certain effect in translation

(Fawcett, 1997). Ideologies, as defined by Hatim and Munday (2004, pp.102-103), can result in the mediation of the translator, i.e. "the extent to which translators intervene in the transfer process, feeding their knowledge and beliefs into processing the text". However, linguistically oriented approaches to translation studies have failed to address the concept of ideology throughout their dominance because such approaches are limited to their scientific study models and the experimental data they collect. As a result, "they continue to be hesitant to take into account the social values and ideologies that enter into both interpreting and studying it" (Venuti, 1998, p. 4).

Translation like any other act of text production is subjected to the translator's choice of words and grammar in light of the original text producer's goal and the target text receiver's acceptance. Therefore, the translation of a more powerful authority will triumph and entice certain readers to follow. As Fairclough (2001, p.71) puts it "Texts do not typically spout ideology, through their cues, they position the interpreter in such a way that s/he brings ideologies to the interpretation of texts and reproduces them in the process". For Hoey (2005), lexical priming is the process through which a word becomes cumulatively loaded with the context and co-texts in which it is encountered. Besides, words can almost be used in predictable grammatical and semantic ways that help to define the context in which they will arise in the future. However, individuals have their unique manner of expressing themselves with such words. Both the cognitive perspective of ideology and the personal usage, exposure, and rewriting of language contribute to the variation of this type, as well as the chance of a mismatch between the way a word becomes immersed in the context and the co-text (Hoey, 2005).

From a critical stance of linguistic and discursive analysis, Fowler (1991) endorses that the role of some textual qualities, such as the employment of transitive and intransitive verbs, depends on genre and context. Furthermore, having a feel of the text's historical context is essential while translating it. Fowler (1991) also emphasizes the importance of comprehending that the translation process is not deterministic. To put it another way, a translator cannot predict how a particular text or linguistic device will be translated. According to Halliday (1994), the principle of using transitive or intransitive verbs, for example, is connected to the ideational function, which is important in sentence manipulation and categorizing the world of experience. Furthermore, a specific language structure is a tool for introducing reality from a specific point of view, and the doer of the activity can be disguised when appropriate by altering the sentence normal order into the nominalization pattern or passivization to exonerate him or her of responsibility or wrongdoing. Hatim and Mason (1997) make one of the clearest observations concerning ideology, specifically, the degree of mediation. This refers to the extent to which translators intervene in the transfer process, feeding their knowledge and beliefs into their processing of a text. A given language structure might have many uses that are determined by the situation.

In their attempt to illustrate the relationship between ideology and translation, Hatim and Mason (1997) differentiate between ideology of translation and translation of ideology. The former refers to the translator's filtration of the ST as a text processor through his/her world view or ideology, resulting in varying findings, whereas the latter examines the degree of mediation provided by the translator of a sensitive text. In addition, Hatim and Mason (1997, p.25) show how ideology

affects the translation process- they point out that “the meaning potential of items within the language system is exploited by a variety of users, each within their context and for their purpose”, by taking into account the different levels of processing that the translated text goes through. As a result of opposing worldviews and discursive histories, opposing discourses and texts emerge. The ideological shifts realized through lexical choices, cohesive relations, syntactic organization, text structures, and text types may then influence the process of text interpretation.

Previous Studies

Several previous studies on Critical Discourse Analysis (CDA), political discourse analysis, ideology, and translation have been conducted by different scholars from different perspectives based on the criteria of the fields they are interested in. The most previous studies that are related to the current study are reviewed and presented below, followed by general comments on the reviewed studies and the differences between the previous studies and the current study.

Shabana (2018) investigated the ideological traces in translation by examining the strategies used by Palestinian translators in rendering news articles. The study corpus included three articles from the Jerusalem Post, which were then translated into Arabic by four Palestinian translators. For data analysis, two major methods were used: The Discourse Historical Analysis (DHA) of the STs and the textual analysis of the target texts based on Stetting's (1989) trans-editing strategies. The trans-editing strategies of deletion, addition, substitution, and reorganization were detected in those translations. The study findings revealed that the translators used trans-editing strategies in rendering those texts based on their political

and cultural affiliations so as to produce texts that meet the expectations of their target readers.

Al-Sayyed (2017) conducted a study to investigate the role of political ideology on translation. This study aimed to figure out the role of politically sensitive text translation in times of contemporary conflict. Two different English translations of Hamas Charter were used as study corpus and analyzed based on Descriptive Translation Studies (DTS) by Lambert and van Gorp (1985) and the CDA three-dimensional model by Fairclough (1992). According to the findings of the study, the translators articulated and aligned themselves with the views of their target community in their translations. The study also explained how the English translations of Hamas Charter reflected the interests and concerns of the translators as well as the larger target constituencies by exposing political and ideological positions. Moreover, it was found that the addition of information, rather than omission, was the most prevalent pattern of translation in the English translations of Hamas Charter.

Al-Asmar (2017) examined the effects of the translator's ideological orientation on the accuracy of the produced text when compared to the source text. To achieve the study objectives, a translation test consisting of ideologically charged ten extracts from the American President Donald Trump speeches were devised. The study participants consisted of twenty-one professional translators with at least two years of experience. In addition, four open-ended interviews with academic professors were conducted. A quantitative and qualitative analysis of the test results was carried out. The study found that the translators were biased in relation to sensitive political items pertaining to their culture, religion, or having opposing political views. The translators were unable to manage the translation of ideological terms whereas in rendering neutral terms, they were

more faithful to the source text. Furthermore, the study findings revealed that the translators employed two distinct strategies when translating ideological terms: foreignization (41% of total responses) and domestication (54.4%) of total responses.

Farhan's (2017) study investigated the influence of ideology on translators' linguistic choices and the way such choices lead to reshaping the receivers' worldviews. This study aimed to describe how translation transfers, strengthens, or mitigates the ideology underlying the source texts. It also sought to determine whether the lexical choices and syntactic structures used in the target texts cause changes in the ideological content of the source texts and their underlying ideology. A mixed approach of corpus linguistics and CDA was used to create five parallel corpora of the source texts and their translations. The data of the study included twenty speeches by the former Egyptian president Morsi and their translation into English by five translators from various ideological backgrounds. The extraction of keywords and the selection of keywords with ideological content form the basis of the analysis of the source texts. In contrast, the analysis of the target texts focuses on the use of ideological keywords in lexical patterns and grammatical structures to detect ideological manipulation in translation. The study findings revealed that two of the five translations manipulated an ideology that contradicted the ideology underlying the original texts. On the other side, one translation sought to strengthen the ideology of the source texts whereas the other two sought to preserve the original ideology.

Khaleel (2016) investigated the impact of ideology on the translation of Islamic-related texts. More specifically, this study aimed to examine the strategies and procedures that translators use in rendering Islamic-related texts

from English into Arabic. To attain this purpose, the study devised a translation test consisting of ten extracts with ideological content written by Muslim and non-Muslim authors, in addition to open-ended interviews with four academic professors and five translators. The test was administered to a random sample of twenty translators. The study findings revealed that out of twelve strategies, the translators mainly used two strategies: the foreignizing strategy, which accounted for 191 frequencies (56.85%) of total responses, and the domesticating strategy, which accounted for 123 frequencies (36.60%) of total responses.

Methodology

This study follows the quantitative and analytic approach. It was analytic in relation to investigating and analyzing the impact of ideology on the use of simultaneous interpreting strategies in interpreting political speech. The study is also quantitative in terms of the statistical and numerical tools used to demonstrate data pertaining to the use of simultaneous interpreting strategies employed by interpreters.

Corpus of the Study

The corpus of the study included four political speeches and their simultaneous interpreting delivered in real-life conference settings. These speeches were delivered by different political figures in different contexts. Two speeches were interpreted from English into Arabic, one speech from Arabic into Persian, and the last one from English into Persian. The two Arabic renderings were made by two Arab interpreters working for two Arabic TV channels; Al-Masriya and Al-Jazeera. The other two speeches were rendered from Arabic and English into Persian by Persian interpreters working for the Islamic Republic of Iran Broadcasting (IRIB) and the Islamic Republic of Iran News Network (IRINN). A brief overview

of each political speech along with its contextual determinants is given below:

Speech One: This speech was delivered by the Egyptian former president Mohammed Morsi at the Summit of the Non-Aligned Movement held in Iran, August 30th, 2012, (henceforth referred to as 'Text One'). It was simultaneously interpreted from Arabic into Persian by the Islamic Republic of Iran Broadcasting (IRIB).

Speech Two: This speech was delivered by Catherine Ashton, the former High Representative of the European Union for Foreign Affairs and Security Policy, in a joint press conference gathered her with the Egyptian vice president for international relations Mohammed Al-Baradei, in the presidential palace of Egypt, on 30th of July, 2013, (henceforth referred to as 'Text Two'). It was simultaneously interpreted from English into Arabic by Al-Masriya TV channel.

Speech Three: This speech was delivered by the American former president Donald Trump in a press conference with the Romanian president at the White House, on June 9th, 2017 (henceforth referred to as 'Text Three'). It was simultaneously interpreted into Arabic by Al-Jazeera TV channel.

Speech Four: This speech was delivered by Donald Trump at the 72nd session of the United Nations General Assembly at UN headquarters, (henceforth referred to as 'Text Four'). It was simultaneously interpreted from English into Persian by the Islamic Republic of Iran News Network (IRINN).

The Persian interpreting of texts one and four was given to an authorized translator who is expert and professional in Persian language for the purpose of getting the Arabic and English back-translation of these texts. This procedure helped in getting the necessary data pertaining to the topic of this study.

Data Analysis Procedures

Considering the purpose of the current study, it was feasible to select some extracts from the source text and the target text to identify the type of strategy employed by interpreters in the process of their simultaneous interpreting of each political speech. These extracts were purposefully selected in terms of ideological aspects they include, and then they were presented in the form of units of analysis. Then, the strategies used by the interpreters were identified, counted, and listed in a table followed by figures demonstrating the occurrence frequency of each strategy. Moreover, a thorough analysis of strategy use by simultaneous interpreters and the impact of ideology on their strategy selection followed each figure.

Interpreting Strategies Analytical Framework

According to van Dijk (1997, 2001), ideology is articulated in discourse, and, therefore, translation can also articulate ideology. Since ideologies are individual convictions, different translators sharing diverse ideologies can translate political texts differently. It is possible that translators who support opposing political parties will translate political discourse differently and will demonstrate different attitudes to the ideologies expressed in the source text. In other words, it is almost impossible to produce a target text identical to the source text due to translators' affection consciously, sub-consciously or unconsciously by their ideologies. Translators use translation strategies as a tool for conveying an idea they support or stand against. From this perspective, Baker (2006) proposed that the influence of ideology on the translation process may be traced in omissions, shifts and additions of various kinds.

The main goal of simultaneous interpreting, as well as in any mode of

translation, is to reproduce the ST as faithfully as possible in the target language. Keeping in mind that in political discourse words are at the service of transferring the power or ideologies of one group or nation to the other (Fairclough, 1995), simultaneous interpreters of asymmetric background are most often faced with certain challenges that stand in the way of achieving that goal. To overcome these challenges, simultaneous interpreters resort to adopt strategic techniques. However, the interpreters' choice of strategies might affect the quality of their work. Accordingly, this study intends to examine simultaneous interpreters' use of interpreting strategies and their subjectivity to their ideological background.

For this purpose, an analytical framework was designed to identify and investigate the strategies employed by simultaneous interpreters in dealing with the ideological aspects of political speeches. This framework was based on coalescing the strategies proposed by Al-Salman and Al-Khanji (2002), including (skipping, anticipation, summarizing, approximation, code-switching, literal interpretation, incomplete sentences and message abandonment), Jones (2002), including (reformulation, the salami technique, simplification, generalization, omission, summarizing, anticipation, error correction techniques, metaphors and sayings techniques, intonation, stress and pause, transcoding, and code-switching) and Pochhacker (2004), including (addition, substitution, omission, role shifting, paraphrasing, repair, repetition, literal interpretation, manual simultaneous construction, compression, and fingerspelling). The framework implemented in this study incorporated nine strategies: addition, substitution, omission, paraphrasing, incomplete sentence, summarizing, approximation, repetition, generalization.

Results and Discussion

Table 1: Occurrence frequency of simultaneous interpreting strategies used in interpreting ideological aspects of political speeches in all texts (F = Frequency in Figure, % = Frequency in Percentage).

No	SI Strategy	Text One		Text Two		Text Three		Text Four		Total	
		F	%	F	%	F	%	F	%	F	%
1	Substitution	7	87.5%	1	20%	8	40%	5	38.46%	21	45.65%
2	Omission	1	12.5%	1	20%	5	25%	2	15.38%	9	19.56%
3	Paraphrasing	0	0%	1	20%	0	0%	3	23.07%	4	8.69%
4	Incomp. sentence	0	0%	0	0%	3	15%	1	7.69%	4	8.69%
5	Summarizing	0	0%	0	0%	1	5%	2	15.38%	3	6.52%
6	Addition	0	0%	2	40%	0	0%	0	0%	2	4.34%
7	Approximation	0	0%	0	0%	1	5%	0	0%	1	2.17%
8	Repetition	0	0%	0	0%	1	5%	0	0%	1	2.17%
9	Generalization	0	0%	0	0%	1	5%	0	0%	1	2.17%
	Total	8	100%	5	100%	20	100%	13	100%	46	100%

As statistically demonstrated in Table (1) above, substitution was the most used strategy constituting (45.65%) of the total occurrence of simultaneous interpreting strategies employed throughout the simultaneous interpreting of the selected excerpts from the four speeches. Omission strategy was the second one in terms of use frequency (19.56%), followed by paraphrasing and incomplete sentence strategies (8.69%) for each strategy. Summarizing strategy came in the fourth rank in percentage of (6.52%) followed

a. Substitution Strategy

by addition strategy in the fifth rank in percentage of (4.34%). Approximation, repetition and generalization strategies came in the sixth rank in percentage of (2.17%) for each one.

The following is a thorough discussion of the use of strategies identified in the simultaneous interpreting of the four political speeches under investigation. These strategies are ordered according to their occurrence frequency in all texts, from highest to lowest, as presented in Table (1) above.

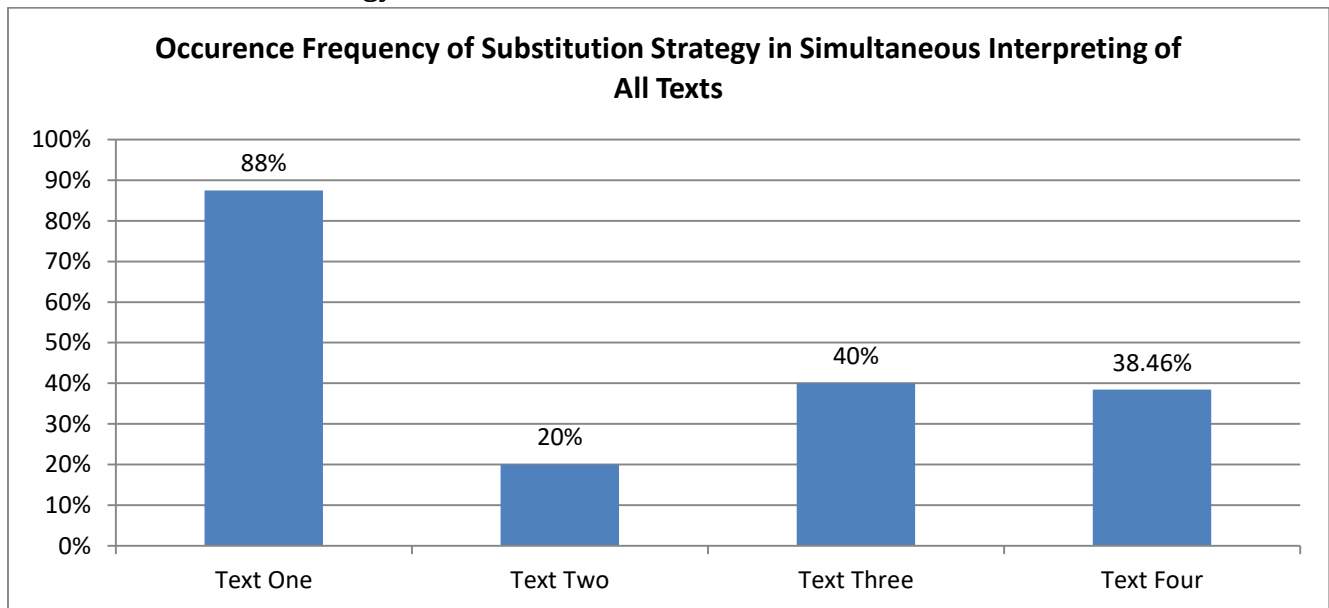


Figure (1): Occurrence frequency of Substitution Strategy in simultaneous interpreting of all texts

Substitution was the most frequent strategy employed in the simultaneous interpreting of the four texts, (45.65%). The overuse of this strategy was likely to be deliberate and intentional for political and ideological ends. However, the use of this strategy varied from one interpreter to another depending on the speaker's views on the one hand, and the interpreter's and recipients' socio-political backgrounds on the other hand. To illustrate, in text one substitution was the most common strategy in use (87.5%) during the process of rendering Morsi's speech at the NAM summit in Tehran into Persian. The interpreter used substitution to manipulate the speaker's intended meaning, more specifically in issues related to political and ideological conflict taking place in the region.

In text two, substitution strategy was used one time only, constituting (20%) of the overall use of strategies in this text. Al-Masrya interpreter substituted the speaker's specific reason behind her unwillingness to represent Morsi's view with a general one. This manipulation involved a kind of contextual shift to intertextualize discourse production rather than distancing the speaker's opinion.

Generally, the most frequent occurrence of substitution strategy was identified in the interpreting process of text three, constituting (40%) of the overall use of strategies in the same text. In this text, Al-Jazeera interpreter has renounced, through substitutions, to render the speaker's offensive words and phrases against the patron's ideology for eight times as in the substitutions of the speaker's accusation of Qatar as “**a funder of terrorism**” by **لديها علاقات جيدة** “*has good relations in this concern*” in the target language. Another example is the substitution of the speaker's statement “**confronting Qatar over its behavior**”, which was substituted with **مواجهة الدول بخصوص** “*states should be confronted regarding*

their behaviors). Moreover, the inconsistent substitution of “**supporting terrorism**” in the source text with “**التصدي للإرهاب**” (*confronting terrorism*) in the target text signifies the extent of manipulation in interpreting Trump's speech by Al Jazeera's interpreter when he provides a negative image about the State of Qatar. Again, in text four this strategy was used in a high frequency; it was employed five times (38.46%). The Persian interpreter intended to distort the speaker's criticism, Trump in this context, of the Iranian regime many times by substitution. For instance, the IRINN's TV interpreter substituted Trump's call to “**confront another reckless regime**” with **ایران از نابودی** “*Iran speaks of destroying Israel*”. Contextually, for the interpreter, the 'reckless regime' referred to in the speaker's words is Iran.

The interpreter's subjectivity to his institutional ideological background obliged him to substitute this reference with another one; the typical conflict between Iran and Israel endorsed by the Iranian public. Similarly, Trump's description of Iran as “**an economically depleted rogue state**” was substituted with **ایرانی ها می توانست بهتر باشند** “*the life of Iranians could be better*”. Taking into account the underlying ideas and ideologies included in Trump's speech, the interpreter intended to give the target text disparate meaning changing the ideology conveyed in the source text.

To sum up, the overuse of substitution strategy by different interpreters reinforces the interpreter's submission to ideological influence in the selection of interpreting strategies. This strategy was mainly used to change speakers' messages in accordance with the target audiences' political and ideological understandings.

b. Omission Strategy

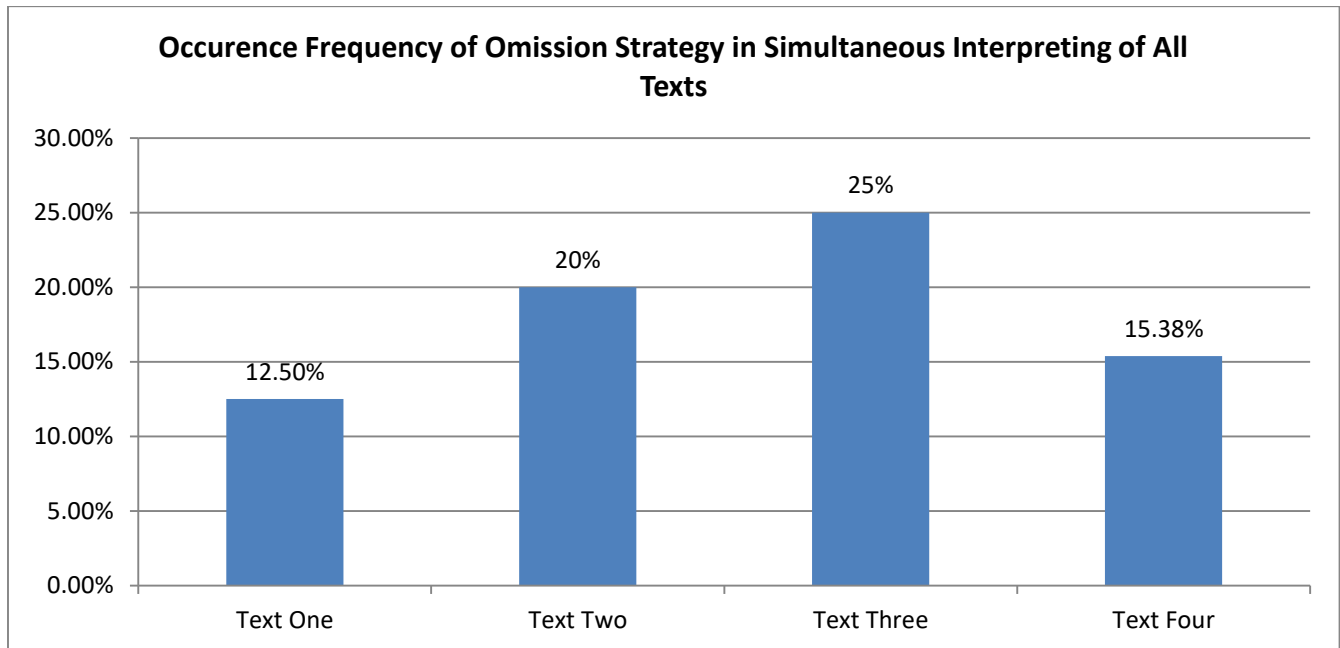


Figure (2): Occurrence frequency of Omission Strategy in simultaneous interpreting of all texts

Omission strategy came in the second level of occurrence after substitution. Against the other strategies, omission constitutes (19.56%) of the overall percentage of strategy use in the four speeches under investigation. In the simultaneous interpreting of Morsi's speech in text one, the Persian interpreter used this strategy intentionally one time only to omit the four caliph's names "أبي بكر وعمر وعثمان وعلي" in the target text. This omission stemmed from the diverse ideological and communal biases between the speaker's and the interpreter's different institutional structures. In the simultaneous interpreting of text two, the Egyptian interpreter used omission strategy one time only; (20%) of the overall percentage of strategy use in this text. The omission of the exclusive adverb **"Only"** used by Ashton in introducing the restricted way to end the Egyptian crisis was meant to produce a kind of contextual reshaping of the possible solutions to the crisis.

Against the other three texts, omission scored the highest frequency of use in text three, in which it was used five times. This frequency constitutes (25%) of the overall percentage of

strategies occurrence in text three. In this text, Al-Jazeera interpreter used omission strategy to conceal all sorts of direct accusation made by Trump against the State of Qatar towards funding and supporting terrorism. These omissions included expressions that convey negative connotations on Qatar's role towards the global issue of terrorism, such as **"financial"**, **"unfortunately"**, **"historically"**, **"to kill other people"** and **"terror organizations"**. The use of this strategy discloses the interpreter's practice of censorship imposed by his affiliated body, Al-Jazeera News Channel, who disproves the speaker's indictments of Qatar as being a funder of terrorism. In the simultaneous interpreting of text four, omission strategy was used two times, which constitutes (15.38%) of the overall percentage of strategies occurrence in this text. The omissions made in this text by the IRINN TV channel interpreter targeted Trump's expressions that denote negative implications of the activities practiced by the Iranian regime. The omitted words and expressions were **"violence, bloodshed, chaos"** and **"restrict Internet access, tear down satellite dishes,**

shoot unarmed student protestors, imprison political reformers", which were detected in the interpreting of two extracts of this text. The interpreter seemed to surrender to the consciousness of his previous knowledge, exposing the target text to specific ideological interventions.

To conclude, although omission is commonly used to delete redundant expressions, repetitions, unimportant utterances,

c. Paraphrasing Strategy

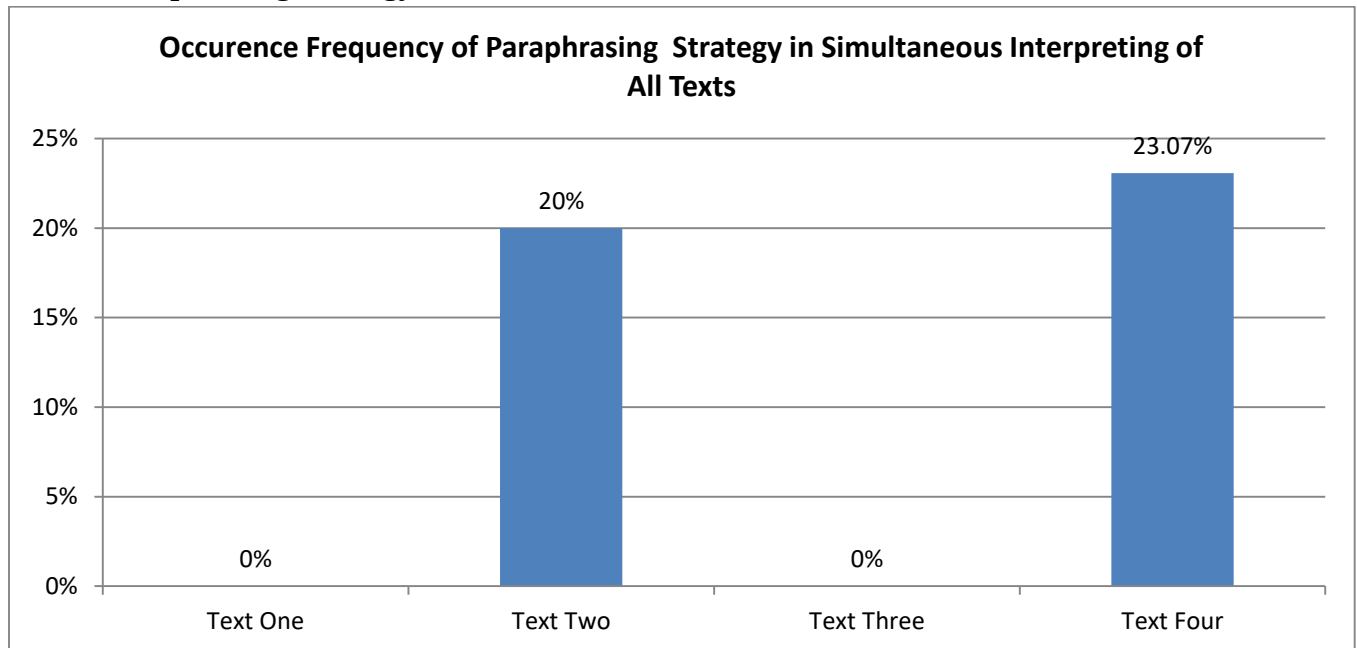


Figure (3): Occurrence frequency of Paraphrasing Strategy in simultaneous interpreting of all texts

Paraphrasing and incomplete sentence strategies came in the third level of occurrence frequency across all the texts with the percentage of (8.69%) for each. Neither of these two strategies were used in the process of rendering the selected extracts from text one. In text two, paraphrasing was used one time only, representing (20%) of the whole strategies implemented in this text. Via paraphrasing the speaker's message towards resolving the Egyptian crisis "**an inclusive process will work**" into the target text as "**خريطة الطريق الشاملة التي تشمل الجميع هي الخريطة المثلى التي ستصلح**", the interpreter intended to indicate that everybody should participate in this process. In

incomprehensible input or untranslatable elements, it was employed in the cases of this study under a high pressure of ideology. As translation in the political sphere is largely affected by the decisions of the people in power, the interpreters surrendered to the consciousness of their previous knowledge, via omission, exposing the target text to specific ideological influences.

a sense of recontextualization, Al-Masriya interpreter showed loyalty to his personal or institutional political orientations, persuading that only with the return of Morsi to the negotiating table, this process could only succeed. More frequently, paraphrasing was identified in the simultaneous interpreting of text four. It was used three times to manipulate speaker's negative evaluation of the Iranian authority against its irresponsible activities. All the negative views and understandings provided by Trump on Iran were paraphrased in the target language as positive interpretations. Clear evidence of this procedure appeared in paraphrasing the speaker's whole statement "**It**

is time for the regime to free all Americans and citizens of other nations that they have unjustly detained". This statement was paraphrased in the target language as " زمان آن فرا رسیده است که جهان به ما بپیوندد و از ایران بخواهیم در کنار ایالات متحده بایستد" (*It is time for the world*

d. Incomplete Sentence Strategy

to join us in calling on Iran to stand with the United States). All the cases of paraphrasing occurred in this text endorse the role of agency, with ideology in its various aspects, as being the factor that determines strategy selection and the outcome of the interpreting process.

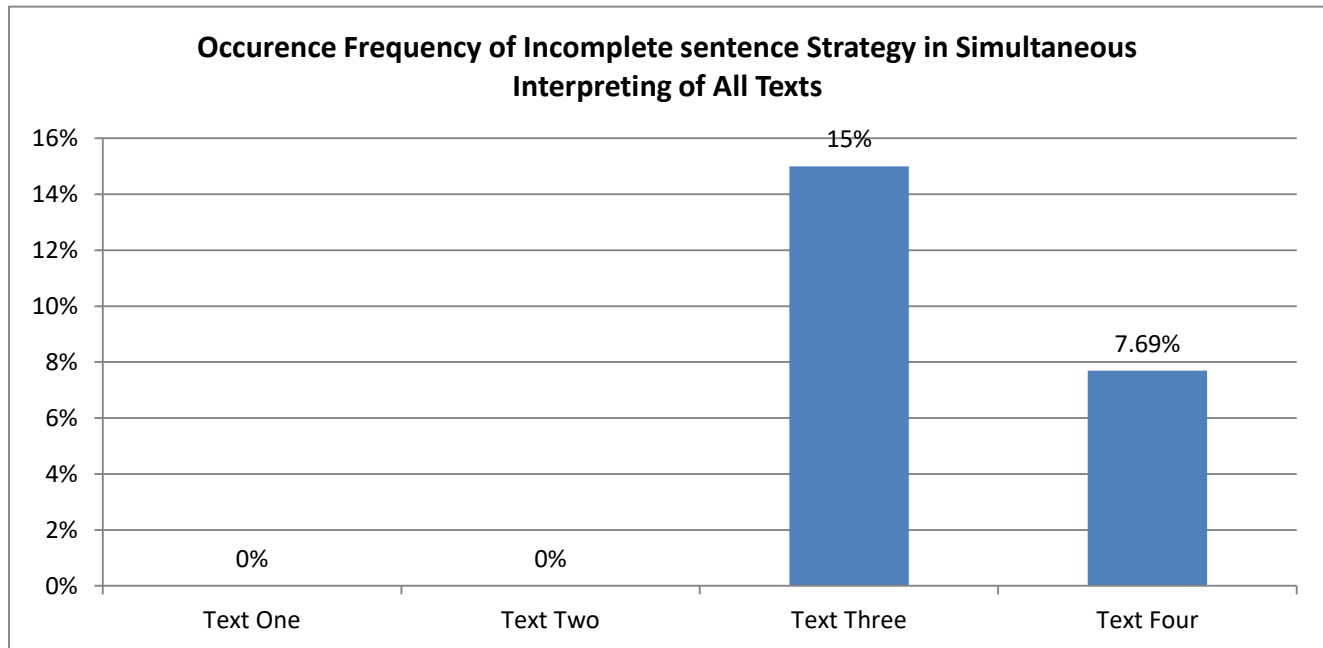


Figure (4): Occurrence frequency of Incomplete sentence Strategy in simultaneous interpreting of all texts

Incomplete sentence strategy was used three times (15%) in the simultaneous interpreting of Trump's speech of text three. The common issue in these three units is the speaker's straight accusations of Qatar as a funder and a supporter of terrorism. As such, Al-Jazeera TV interpreter appeared to be confused by the challenging issues of interpreting produced by the speaker. Whenever Trump put his claims on Qatar for supporting terrorism, the interpreter uttered the incomplete sentences "ولهذا نقوم..." and "إلى وقف..." "لديها علاقات..." before he resorted to some other strategies, under the pressure of certain ideological

e. Summarizing strategy

agendas reinforced by the patron. In the interpreting of text four, incomplete sentence strategy was used one time only (7.69%). In the process of interpreting this extract, it seems that the interpreter was under the pressures of profession ethics and ideological bias. The source text, in this case, involves a sense of criticism of the Iranian regime that makes the task harder for the interpreter. Due to these sorts of pressure, the interpreter working for IRINN TV channel resorted to make the incomplete proposition "ما با کشورهای دیگر مشکل داریم" (*We have problems with other nations*) as strategy to leave the speaker's evaluation hanging in the air.

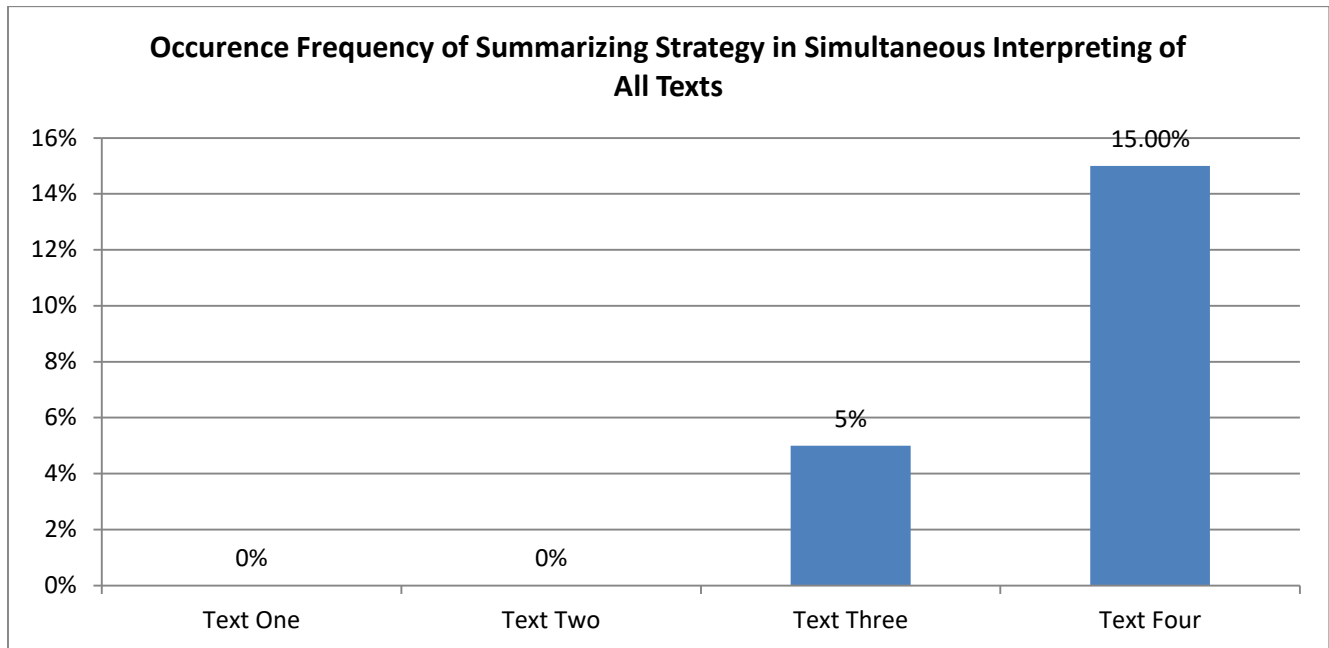


Figure (5): Occurrence frequency of Summarizing Strategy in simultaneous interpreting of all texts

Summarizing strategy came in the fourth level of occurrence, constituting (6.52%) of the whole strategies implemented in interpreting the selected extracts from the four texts. This strategy was used in the simultaneous interpreting of texts three and four, only. In text three, summarizing was used one time (5%) by Al-Jazeera interpreter in interpreting Trump's speech to create a noticeable manipulation of the source text meaning. The speaker's pronounced call, which includes stopping teaching people "to kill other people" and "filling their minds with hate and intolerance", was briefed in the target language as "معايير متطرفة" (*extreme views*). This shortening does not result from misunderstanding or time pressure. It was made for a deliberate distortion of the speaker's intended meaning. This procedure evidently reflects the interpreter's political and ideological orientations and echoes his practice of censorship imposed by his affiliated body, Al Jazeera News Channel. In text four,

f. Addition strategy

summarizing was used two times (15.38%). In fact, the source text, in the two cases of this strategy, involves the speaker's explicit description of the destructive activities practiced by the authority in Iran and the negative consequences of these activities at the national level. In order to escape the rendition of these unpleasant evaluations to the target audience, the interpreter intended to use summarizing to soften and moderate the effects of the speaker's views. For instance, the actions "restrict Internet access, tear down satellite dishes, shoot unarmed student protestors, and imprison political reformers" were summarized, in the target language as "اتفاقات" (*so many things*). The Iranian interpreter manipulated the source text, through summarizing, to amend Trump's description of such destructive activities and to come up with a target text that is consistent with certain ideological agendas.

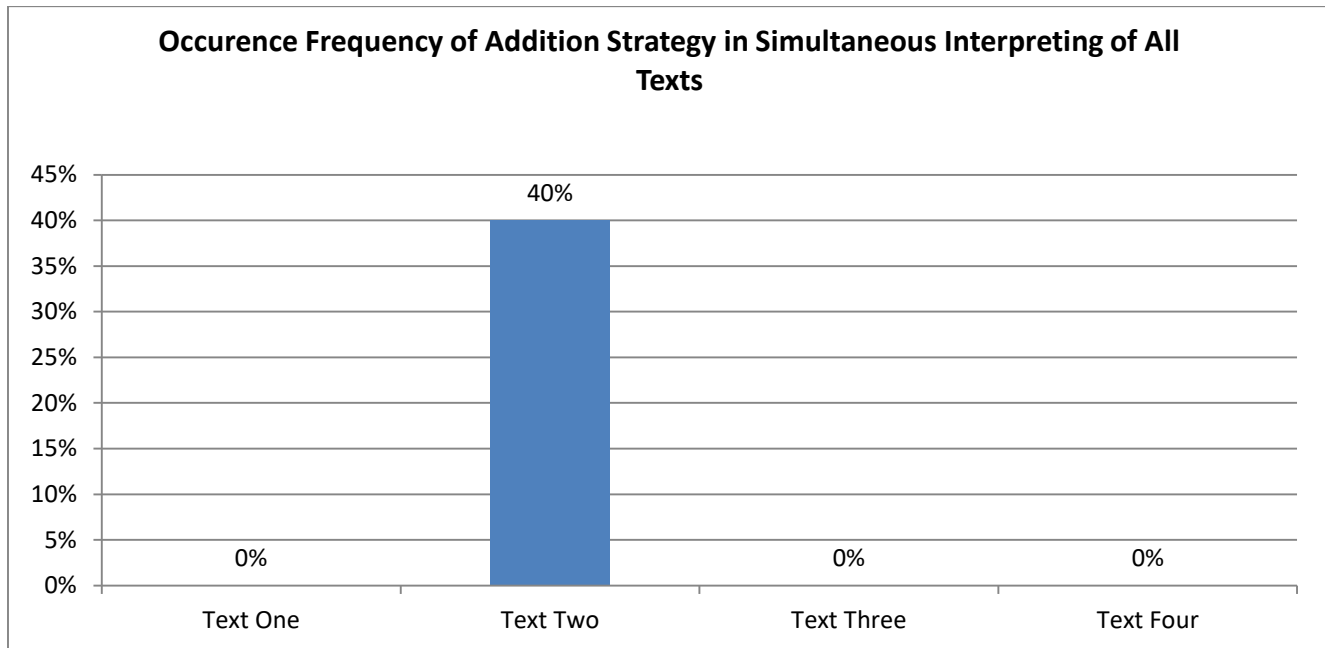


Figure (6): Occurrence frequency of Addition Strategy in simultaneous interpreting of all texts

Addition is a common strategy used in the field of translation and interpretation to clarify some ambiguous concepts or terms. However, in the context of this study, it was used two times in interpreting text two only, constituting (40%) of the strategies used in rendering this text and (4.34%) of the overall strategies used in rendering the four texts. Firstly, this strategy was employed in rendering the source expression “**I met**” to the TL as **لقد حظيت بمقابلة** (*I had the honor of meeting*) in which the verb **حظيت** (*had the honor*) was

added in the target text. The second position existed in the addition of the pre-modifiers **الرئيس السابق** (*the former President*) before the nominal reference “**Mohammed Morsi**”. Al-Masriya interpreter used this strategy to add some words to introduce the Egyptian former president Mohammad Morsi in a considerate mode. It seems that these sorts of addition implicate some ideological motives and unveil the interpreter's support of the Freedom and Justice Party, as well as of Morsi, who was a prominent figure in this party.

g. Approximation, Repetition, and Generalization strategies

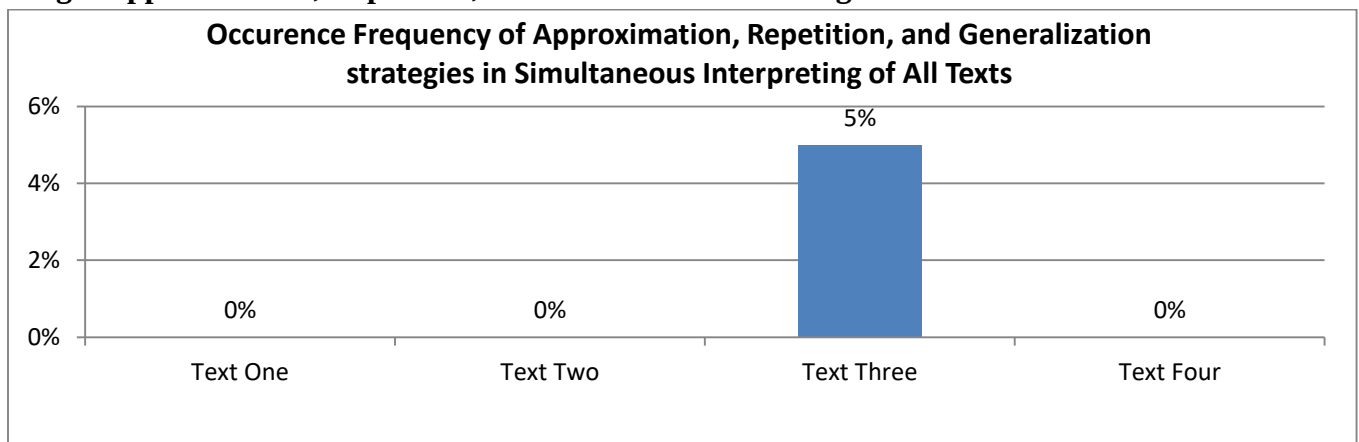


Figure (7): Occurrence frequency of Approximation, Repetition, and Generalization strategies in simultaneous interpreting of all texts

Approximation, repetition, and generalization strategies were the least frequent in terms of use. Each strategy was used one time only, representing (2.17%) of the whole strategies implemented in interpreting the four texts, and (5%) of the strategies used in interpreting text three, independently. Put together, these three strategies were used, exclusively, by Al-Jazeera interpreter in rendering Trump's speech during the press conference that gathered him with the Romanian President. To illustrate, approximation occurred after the production of incomplete sentence. In this case, the interpreter appeared to be confused in rendering Trump's calling for Qatar "**to stop supporting terrorism**", which bears an explicit of accusation against his patron. The interpreter's reluctance to provide a negative understanding of Qatar appeared in his interpreting of this statement as "إلى وقف وتصدي الإرهاب" (*to stop and confront terrorism*).

This interpreting output conveys less explicit and less precise meaning, which reflects the interpreter's conscious or sub-conscious affection by his patron's ideology. In relation to repetition, this strategy was manifested in the interpreter's repetition of the statement "يجب أن نعمل سوياً" (*we must work together*). Such sort of repetition allowed the interpreter to make a rhetorically forceful point about the partnership in confronting terrorism. In other words, the interpreter tried to reinforce that the responsibility of confronting terrorism is an international duty on the one hand, and to present Qatar as an anti-terrorism state on the other hand. Generalization strategy was also detected in the process of the simultaneous interpreting of text three. This strategy was used by Al-Jazeera TV interpreter to interpret the source extract "**confronting Qatar over its behavior**" into the target language as "مواجهة الدول بخصوص مواقفها" (*states should be confronted regarding their behaviors*). While

the primary frame of reference in the source text is limited to Qatar, the interpreter opted for an enhanced generalization of the speaker's view. The responsibility for supporting terrorism had been generalized in the target text, revealing the interpreter and his patron's view that this responsibility should not be claimed on Qatar only, but also non-Arab and non-Islamic states as well.

Conclusion

The findings obtained from this study show that the use of the nine strategies designated for examining simultaneous interpreting of political speeches in this study varied in terms of the interpreter's ideological orientations and the ideological perspectives included in each speech. These findings also indicated that the interpreters preferred to use two strategies when interpreting political speeches loaded with ideological views, namely, substitution scoring 21 frequencies (45.65%) of the total occurrences and omission which obtained 9 frequencies (19.56%) of the total occurrences. The occurrence frequency of the other seven strategies varied between (8.69%) and (2.17%).

In addition, the study reveals that the impact of ideology on the process of simultaneous interpreting is evident. It also unveiled that quality and quantity of manipulations made by simultaneous interpreters depend on the ideology incorporated in any single text, on the one hand, and the interpreter's ideological orientations, on the other. The more ideological the text is to the interpreter; the clearer the interpreter's interventions exist. More specifically, the high frequency of strategy implementation, i.e. substitution and omission, was observed in the interpretations made by Al-Aljazeera broadcasting channel and IRINN TV channel interpreters in interpreting Trump's speeches in texts three and four, respectively. The common

ideologies manipulated by these two interpreters were the resistance to the American domination. Moreover, the analysis of each speech revealed the extent of ideological intervention practiced by the interpreters. Although interpreters have fed similar beliefs into their performance, their interventions varied from one speech to another. For example, the two Egyptian interpreters showed different levels of manipulations of speakers' speeches in texts two and three. Similarly, the two Persian interpreters exhibited diverse amounts of interventions in speakers' speeches in texts one and four. Both of the Egyptians and Iranian interpreters showed higher degree of sensitivity against Trump's speeches in texts three and four, respectively.

It can be concluded that the impact of ideology plays a significant role in determining the outcome of the interpreting process and the selection of interpreting strategies. The main function of these subversive strategies is manipulating lexis, which carries the ideology of the text. Moreover, simultaneous interpreters tend to be biased to their own orientations by manifesting their ideological and political affiliations during interpreting process. In addition, it can be concluded that the interventions made by simultaneous interpreters in the process of rendering political speeches seem to be conscious. For example, substitution and omission were common strategies used by interpreters, in the context of this study, to redirect speaker's understandings in line with some ideological factors rooted in the target community. Finally, this study concludes that media organizations typify a source of figurative power that forces interpreters to act as representatives of their employers' ideology.

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