

SIGHT TRANSLATION AS A PEDAGOGICAL TOOL IN TEACHING INTERPRETATION OF POLITICAL TEXTS

KULWA YOHANA MATALU*
<https://orcid.org/0009-0005-6214-2826>
UNIVERSITY OF DODOMA

Abstract: In translation teaching, sight translation has been used, for decades, as a pedagogical tool to enhance students' interpreting skills in a myriad text genres. In this study, sight translation was used as a pedagogical tool to teach translation and interpretation of political texts to 37 undergraduate third year students of the academic year 2022/2023 at the university of Dodoma, Tanzania. The 3 collected English political speeches were chunked and organized in PowerPoint form to be sight translated into Kiswahili. The student sight translator displayed its content on the wall through a projector which was connected to a personal computer. When sight translating, the other students were comparing his/her verbal renditions into the target language with the content in the source language which was displayed on the wall through a projector. The study revealed that some English political expressions that refer to the address forms of the heads of state and government, the official residence of the heads of state and government, titles of foreign dignitaries, the etiquette of recognizing meeting attendees, and the capital city when used to denote a government or country could not be easily sight translated into Kiswahili for a number of reasons. Despite the challenges that sight translation may encounter during implementation, it remains a friendliest, adaptable, and inclusive pedagogical tool in translation and interpretation classes in all levels of learning.

Keywords: sight translation; pedagogical tool; political texts; interpretation

1. Introduction

In this paper, sight translation is the oral rendition of a written text whereby the interpreter receives the source text written visual input, processes it and reproduces its meaning orally in the target language. The sight translator does not need aural inputs to interpret into the target language as it is in other interpreting encounters. In sight translation, reading information in the source text and interpreting it into the target language is done simultaneously though with reading preceding the interpreting. Sight translation needs a quick analysis of the text and accurate interpretation of its meaning in the target language (Clavijo and Marin 2013).

* matalukulwa@gmail.com



Sight translation can be implemented in three ways. In the first instance, the sight translator obtains the text in advance and prepares himself before the actual interpretation moment (rehearsed sight translation). In this study, each student was asked to collect a political speech that he/she will use in sight translation in the class. In view of this, they performed a rehearsed kind of sight translation because they had access to the text before they sight translated them in the class. In the second instance, the sight translator is given an unknown text and asked to interpret it impromptu (unrehearsed sight translation). In the third instance, the sight translator is given a text in advance to be interpreted as the speaker reads it (sight interpretation or simultaneous interpretation with the text) (Obidina 2015).

Unrehearsed sight translation task is more cognitively demanding as the interpreter is faced with anxiety of the unseen text content, cultural nuances, unprepared coping strategies during the rendition and the potential reaction of the audience to his oral output of the message. In rehearsed sight translation, the sight translator already knows the text content and is therefore prepared for its delivery and coping mechanisms amidst linguistic and cultural differences between the two languages and thus it is less cognitively demanding. The sight interpretation, in my opinion, is the most cognitively demanding and stressful since the interpreter receives and processes two same inputs-aural and visual-which he has to process them before rendering their meanings into the target language. Even though the interpreter receives the text in advance and prepares for its delivery, the fact that there is another awaiting task of listening to the speaker places his preparations in uncertainty as it may be derailed by the speaker's accent, tone, and text transformations which involve omissions and additions. However, when compared with other modes of interpreting, such as simultaneous and consecutive, sight translation is less cognitively demanding (Agrifoglio 2004).

1.1. Sight Translation as a Pedagogical Tool

Sight translation has been used as a pedagogical and assessment tool in foreign language curricula, translator/interpreter training and translation teaching (Schjoldager 2004; Chen 2015). In foreign language curricula, it is used as a pedagogical tool to teach foreign language skills such as reading, speaking, vocabulary and comprehension. For example, Fatollahi (2016) used sight translation as a pedagogical tool to enhance reading abilities of students learning English as a foreign language in Iran and the results showed that when it is used to teach, it helps students improve their reading abilities better than when the traditional pedagogical tools are used.

In translator and interpreter training, sight translation is widely taught as a unit of learning, separate course, a pedagogical and assessment tool to prepare translator and interpreter trainees for actual simultaneous and consecutive interpretations. In consecutive interpretation, it is taught at the beginning of the course and in both consecutive and simultaneous interpreting courses, it is taught after consecutive interpretation to help trainees transform into simultaneous and simultaneous interpretation with the text modes of interpreting (Li 2014; Yamada 2020). As an assessment tool, sight translation is used as an aptitude test to determine the trainees'

ability before admission into translator and interpreter programmes (Čeňková 2010), formative assessment to monitor and improve learning (Obidina 2015), and summative assessment (Schjoldager 2004; Čeňková 2010) and certification of professional interpreters (Chen 2015).

In translation teaching, which is the focus of this study, sight translation has been used, for decades, as a pedagogical tool to enhance students' interpreting skills. Sight translation is the easiest and friendliest way to implement by both teachers and students in the classroom as it requires minimal time for each student to practise it within an average class size, environment and supervision. It can be implemented in all interpreting and translation classes including secondary, university and translator/interpreter education depending on its design, content and implementation strategies. The use of sight translation in translation and interpreting classes is acknowledged to have a numerous advantages including helping students avoid literal translation so as to ensure high quality interpretation product (Li 2014) and focus more on meaning than words during interpreting (Chen 2015).

The skills required in sight translation form the foundation for students' actual engagement in future professional translation and interpreting. Just as a driver training starts on the roadside to equip trainees with road driving skills before they engage in actual road driving, sight translation should be deemed as a roadside training form which students practise skills that are required in their future engagement in translation and interpretation. In order to practise sight translation in classrooms, students need a variety of skills including reading, vocabulary, anticipation, generalization, omission, chunking, condensation, delivery and accuracy among others (Čeňková 2010; Lee 2012; Nilsen & Monsrud 2015; Fang & Wang 2022) as explained in the following paragraphs:

Sight translation and reading comprehension are mutually reinforcing. Sight translation can be used as a pedagogical tool to enhance reading skills. When used as a pedagogical tool, sight translation has proven to be effective in enhancing learners' reading skills over other traditional pedagogical approaches (Fatollahi 2016). That is to say, when students sight translate from their A-language into their B-language, they learn rapid reading skills and when they do the opposite, they learn comprehension skills in the their B-language. According to Nilsen & Monsrud (2015), sight translation needs a good foundation on reading skills to practise it effectively. The sight translator, therefore, needs reading and comprehension skills to cope with time pressure and efforts required during sight translation.

When reading a foreign language text, the vocabulary plays a significant role for the reader to comprehend what he is reading. It is widely acknowledged that the higher the vocabulary knowledge one has, the higher the text comprehension ability they have and vice versa is true. The effectiveness of sight translation, as it is for other reading tasks, is dependent on the sight translator's knowledge of the vocabulary found in the text. The higher the knowledge of vocabulary in the source language text that the sight translator has, the higher the comprehension he will have which leads to the higher accuracy of the rendered information in the target language and the opposite is true. The rendered information in the target language is compromised by the sight translator's insufficiency knowledge of the vocabulary in the source text. In an attempt

to deal with unfamiliar words, Fang & Wang, (2022) report that student interpreters tend to omit the unfamiliar words in their sight translations, something that virtually compromises the adequacy and accuracy of the rendered information in the target language. Therefore, vocabulary knowledge underlies the primacy of reading comprehension which is the vital component required to accomplish successfully the sight translation task.

Anticipation as a strategy in interpretation reduces interpreter's overreliance on the speaker's output and time pressure to cope with the speaker's speed. In sight translation, it helps the sight translator avoid constant eye gaze at the text during which he is faced with a dual task of simultaneously facing the text and the audience. Through anticipation, the word for word or literal translation resulting from student interpreter's desire to find the meaning of each word at sight is avoided leading to the quality interpretation output that accounts for linguistic and extralinguistic elements which are highly encouraged in both interpretation and translation. Anticipation is, therefore, a crucial skill for each aspiring interpreter to acquire (Bartłomiejczyk 2008) before they engage in their awaiting interpreting assignments.

Languages define concepts differently and as such a concept can be expressed using a particular term in one language (particularization) while the other language may fail to have a particular term for the same concept and therefore require a general one to express it (generalization) (Molina and Hutardo Albir 2002). For example, while English makes a distinction between *refrigerator* and *freezer*, Kiswahili has only one general word for both *refregerator* and *freezer* which is either the lexicalized one *jokofu* or the naturalized one-*friji*. The sight translator requires the knowledge of generalization and particularization as an easy strategy to find equivalents in the target language. This knowledge would reduce hesitations and pauses that result from searching an exact equivalent of the source language term. Generalization can also be used as an option to render the source language term using a well known concept in the target language when the available specific term is deemed less familiar or too technical for the audience to understand.

If the information in the source text is deemed unnecessary to be rendered into the target language, it may be omitted. The omission is done to avoid repetition or when the audience can infer the omitted elements' meaning using experiential or contextual knowledge. The omission in the target language is necessitated by the source language superfluous nature of expressing things which does not exist in the target language (Molina and Hutardo Albir 2002). Since not anything can be omitted during interpretation, learning omission skills helps student interpreters and translators learn how to make their target language renditions respond to the norms of the target language text genre without sacrificing its content.

Related to omission is the condensation which means using few words in the target text to express the idea that has been expressed through many words in the source text (Molina and Hutardo Albir 2002). In order to condense, the interpreter needs to understand well all of the information in the source text before interpreting it wholly and as brief as possible, usually using own words into the target language. The condensation skill is required by student interpreters to help them shorten the delivery time and improve the quality of their interpretation output (Lee 2012).

Condensation is made possible by chunking which is also used in teaching and learning reading. It involves breaking the text into smaller meaningful segments. The sight translator just glances at the chunked piece of information instead of moving eyes rapidly to and from each sentence, something that would increase the information load to be processed and rendered. Reading each word in each sentence makes it hard for the sight translator to cope with speed, reorganize the information into acceptable target language patterns, and ensure smooth flow of the speech, something that usually ends up with a literal rendition of the source text. In sight translation, chunking the text reduces the information load and processing thereby enhancing understanding and speed of the rendition into the target language (Chen 2015).

All of the discussed skills in the foregoing paragraphs aim at enhancing sight translation delivery and accuracy. Delivery skills are required for the actual implementation of the task. Delivery skills include the time duration and flow of the target text rendition (Lee 2012). It is the skill that the sight translator needs to manage and accomplish his rendition. The effectiveness of the delivery is dependent on how the sight translator navigates through the other skills whose ultimate goal is to achieve accuracy. Accuracy is the benchmark through which the interpreter, the interpreting process, and the interpreting output is gauged. Like delivery, accuracy is dependent on how best the interpreter complementarily incorporates them in his interpreting activity.

1.2. Interpretation of Political Texts

Political speeches are delivered by politicians and/or top government officials to their fellow citizens to address national matters or to other politicians or diplomats in international meetings to address international matters. The choice of the language differs basing on whether it is delivered in national or international meetings. The language of political speeches delivered to fellow citizens for domestic purposes is typically characterised by the local customs and political systems of that country. For example, Pamungkas (2020) says that political speeches in Indonesia usually contain religious greetings at the beginning and end. Indonesia being a country with the largest population of Muslims in the world, no doubt that these greetings are mostly Islamic. In Tanzania, a secular country, when the speaker uses religious greetings at the beginning of the speech, he/she has to include both Islamic, Christian and customary greetings to avoid being religiously biased. This fear of being religiously biased, forces public speakers to use different greetings based on different religious denominations.

In international meetings, different greetings, political terms and, generally, language is used. In those forums, the language used is characterised by diplomacy and recognition of others' customs, political systems and ideologies. The speakers in international forums carefully choose and use political terms depending on the type of the delegates. Knowing the countries where the delegates come from is of paramount importance for determining the proper address terms, and avoiding inappropriate salutation. Political terms are tied to the discourse and context thereby forcing interpreters to always reconstruct them during their renditions to ensure appropriacy (Márdirosz 2014).

In view of cultural diversity, interpreting political texts is challenging. Some of the challenges which I owe to Newmark (1986) include the use of pronouns, euphemism, acronyms, metaphors and political jargons. For example, according to him, the pronoun *we* refers to those making the statement, *you* to the public and *they* the opposition, the bureaucracy, those in power if *we* remains in opposition. In Tanzania, the term *wenzetu-colleagues* connotatively refers to the opposing party when it is used by the ruling party or those in power and vice versa when it is used by the opposing party.

Euphemisms in political speeches require interpreter's world knowledge to render them appropriately. Currently, Russia refers to its intervention in Ukraine as *military operation* while the West refers to the same as *invasion*. For the interpreters, the accuracy and relevance of this translation is dependent on whether they are interpreting for the West or Russia.

Acronyms also need interpreters' cognitive and world knowledge to render them appropriately. Though the interpreter may transfer acronyms into the target language, the understanding of the fact that the acronym *CCM* stands for *Chama Cha Mapinduzi* (Revolutionary State Party) and *CHADEMA* for *Chama Cha Demokrasia na Maendeleo* (Party for Democracy and Progress) and the fact that they are political parties in Tanzania is important. Similarly, the understanding of the fact that the acronym *PLO* stands for *Palestine Liberation Organization* in addition to the fact that it is a Palestinian nationalist coalition with the aim of establishing a Palestine State is important too to ensure their appropriate renditions. Knowing these acronyms and their meanings gives the interpreter a number of options on how to render them better. For example, instead of transferring them, they may descriptively reconstruct a rendition that reflects the same concept.

Political metaphors require an understanding beyond words by the interpreter. Political metaphors are used by politicians, diplomats and media to influence the attitude of the listeners in favor of or against one's position and sometimes to express one's satisfactions, dissatisfactions or frustrations on a certain matter. In Tanzanian politics, Jilala (2016) exemplifies several metaphors that are very common in Tanzanian politics. The term *Kujivua gamba* – *sloughing* connotatively means to rebrand. It is used to refer to the politician's act of joining a new political party to denote that he/she is leaving the evil side to join the virtuous one. The term *mchwa-termites* is used metaphorically to refer to the corrupt government officials who devour public funds just like termites do on woods. Nowadays, the term *chawa-lice* is metaphorically used to denote those (especially youth) who praise everything and do anything to please those in power in their bid to secure political favor and appointments. Political metaphors tend to go beyond political boundaries and enter common usage in casual communications with the same or related meanings. Interpreters should, therefore, prepare to interpret them in other communication settings besides politics.

Political jargons also pose a challenge for the interpreters for they are common words which assume a different meaning when used in politics. In Kiswahili, the term *mwananchi-citizen* (singular) or *wananchi-citizens* (plural) is used in politics to refer to other citizens than those in power. This distinction between those in power and those not in power is well known by these two groups. In the Tanzanian parliament, for

example, it is common for the members of the parliament to say *wananchi wangu-my citizens* instead of *wananchi wenzangu-fellow citizens* or *kutumikia wananchi wetu-to serve our citizens* instead of *kutumikia nchi - to serve the country*. This usage denotes the power that the ruling elites have over the citizens. It is a blanket term that is, sometimes, used to represent not the interests of the citizens per se, but personal and political interests of those in power. In international forums, a related term *our people* is used to represent *a country*. When the speaker says to safeguard the interests of *our people*, he/she means to safeguard the interests of *our country*. The interpreters, therefore, need a wide knowledge of these terms and their meanings when used in politics or diplomacy as opposed to when they are used in other settings of communication.

2. The Study

This study was motivated by the author's engagement in teaching translation and interpretation in undergraduate classes at the university of Dodoma, Tanzania. One of the pedagogical tools I use is sight translation as it requires average class environment, resources and time to design and implement. Students have been facing a number of challenges in interpreting certain text genres during its implementation despite being given a chance to collect the texts themselves and rehearse them before the actual interpretation in the class. In view of that, the study investigated the common expressions in political texts that pose challenges during interpretation and the reasons for such challenges.

The study took into account the Interpretive Theory of Translation (also known as Theory of Sense) which was developed by Danica Seleskovitch and Marianne Lederer in 1980's. The theory is built on four pillars: command of the native language, command of the source language, command of relevant world and background knowledge, and command of interpreting methodology. In this study, Kiswahili is the students' native language for which they have all the competencies. It is their A-language into which sight translation was done. The source language is English. It is the B-language of the students from which sight translation was done.

According to the theory, the interpreters should have good grammatical and phonological knowledge as well as a sufficient stock of lexical items (Chungwha 2003). Given the phonological, syntactic and morphological differences between English and Kiswahili, students always face some limitations in navigating between these rules of the two languages. In the light of the third pillar, the interpreter needs to know the environment that surrounds the text in order to interpret it appropriately.

An understanding of the political text, therefore, needs an understanding of the beliefs, and stances of the parties that come into play in the text. These beliefs and stances are, however, not static and therefore require the interpreter to continuously and dynamically learn them (Chungwha 2003). The command of the native language, source language, world and background knowledge is manifested by the interpreter's ability to reformulate the source language content in line with the canons of the target language and culture for it to make sense (to have meaning). In this study, therefore,

the accuracy and relevance of the target language sight translations depended on the student's ability to tailor the source language content to the usage and customs of the target language.

2.1. The Subjects

The third year undergraduate students studying bachelor of arts in translation and interpretation, bachelor of arts in English and bachelor of arts in French for the academic year 2022/2023 whose A-language is Kiswahili and B-language is English participated in the sight translating English political speech texts, collected by students themselves, into Kiswahili. All students had studied other translation and interpretation courses in their first and second years of study which are aimed at equipping them with the theoretical foundations of translating and interpreting.

The third year course in which they sight translated the texts is a practical one. It is called the practical aspects of translation and interpretation. Therefore, sight translation, besides other practical activities was deemed appropriate in the class. Each of the 37 students in the class was required to collect a soft copy of English political speech delivered by government leaders in national or international meetings, as one of the text genres that they were supposed to study in the course, and submit it to the course instructor – the author of this article.

Of all the submitted texts, three of them which were submitted by the majority of students were selected, chunked and organized in PowerPoint form. Those texts included, Theresa May (Former UK Prime Minister) resignation speech - Britain, the Great Meritocracy, the speech by His Excellence Robert Mugabe (Former Zimbabwean President) delivered at the official opening of the 34th assembly of heads of state and government of the Organisation of African Unity (OAU), Ouagadougou, Burkina Faso, 8th June, 1998 and welcome remarks by Her excellency Dr. Stergomena Lawrence Tax, (Former SADC Executive Secretary) on the occasion of the visit to the SADC secretariat by His Majesty, King Mswati III of the Kingdom of Swaziland and Chairperson of SADC, 9th May 2017, Gaborone, Botswana.

During sight translation, the texts organized in PowerPoint were displayed on the wall through a projector. The chunked part of speech had 300-350 words which were sight translated within six minutes. The political speech texts were put into account as they are the ones which interpreters frequently deal with in their jobs.

2.2. The Procedure

The course instructor, who is also the author of this article, organized the texts submitted to him by the student through email using PowerPoint application software without changing their contents. The aim was to ensure each text was in good layout, font size and space to enhance visibility by other members of the class during sight translation. Each student was given five to six minutes to sight translate his/her text followed by other five to six minutes of class discussion. The sight translator read the

text in the personal computer placed on the podium while facing the other members of the class. He/she was instructed on how to navigate through the PowerPoint slides through computer arrow tabs.

The class members listened to the target language renditions and compared them with the source text content displayed on the wall through a projector. The sight translation was done during seminar hours in the classroom. There are fifteen seminars per semester, equivalent to one hour each per week for 15 weeks which make up a semester at the University of Dodoma. Since the seminar lasts in one hour, a total of five students sight translated their texts in each seminar.

After the sight translation of each student, the other class members commented on the accuracy of the target target language renditions, suggested alternative target language renditions of some source text content and asked some questions to the sight translator regarding his/her interpretation. The sight translator had the opportunity to respond to the classmembers' comments and questions. The course instructor acted as a mediator and passive participant in the discussion. The analysis of the target language renditions was guided by the assessment criteria proposed by Viaggio (1992, 1995): comprehension (has the student understood everything and understood it correctly?) Re-expression (did the student make any syntactic or lexical mistakes?) and style (could it have been better expressed).

2.3. The Common Expressions in Political Speeches that Pose Challenges during Interpretation

The sight translation practice in the classroom revealed a number of common political expressions that posed a challenge to the student interpreters. Such expressions are those which refer to forms of address to the heads of state and government, the official residence of the heads of state and government, titles of foreign dignitaries, the etiquette of recognizing meeting attendees, the capital city when denoting the government or country.

Forms of Address to the Heads of States and Government

The heads of states and government are addressed differently depending on the governance system of their countries and culture. For example, the presidents of the republic states are addressed differently from heads of monarchy states. The common form of address to the republic president is *his/her excellency* and the common form of address to the head of the monarchy state such as a king or queen is *his/her majesty*. This distinction extends to other high government officials such as ministers. In monarchies such as the kingdom of Swaziland some ministers are addressed as *chief* whereas in republic states the same is normally addressed as *honourable or excellency*.

Even though Kiswahili has only one address term *Mheshimiwa* for all heads of states and government and other high ranking government officials irrespective of the government systems in their countries, some students who sight translated the speech with other address terms than *excellence*, omitted it. For example, the sentence *Your Majesty, King Mswati III of the Kingdom of Swaziland and the current chairperson of*

SADC was translated as *Mfalme Mswati wa Swaziland na Mwenyekiti wa SADC* which can be glossed as *King Mswati of Swaziland and chairperson of SADC*. In this translation, the address term *Your Majesty* in the source language was omitted in the target language. Likewise, the sentence, *Your Royal Highness Prince Hlangusemphi, Minister of Economic Planning and Development of the Kingdom of Swaziland and Chairperson of SADC Council of Ministers* was sight translated as *Hlangusemphi, Waziri wa mipango ya uchumu na maendeleo wa Swaziland na mwenyekiti wa baraza la mawaziri la SADC* which can be glossed as *Hlangusemphi, minister of economic planning and development of Swaziland and the chairperson of SADC council of ministers*. In this translation, the address term *Your Royal Highness* was omitted.

The students who omitted the honorific terms of address said that they lacked appropriate Kiswahili terms to address the king and prince and as such the only thing to cope with the delivery of speech is to omit them. Since the honorific terms of address are used to show politeness (Yang 2010), their omission results in face threatening utterances and inappropriate address to the head and prince of the kingdom. Their omissions were, however, unnecessary because Kiswahili has only one address term- *Mheshimiwa* (*honourable*) for all heads of state and other government officials even though English uses distinctive honorific terms of address to the heads of state and government depending on the governance system of their countries.

The Official Residence of the Heads of State and Government

It is a common practice for the residence of heads of state and government to be named after the street, or building where they are located. For example, the official residence of the Tanzania president in Dar-es-Salaam city is connotatively referred to Magogoni because it is the street where the *Ikulu* (state house) is located. Downing street is the official residence of the UK prime minister. Golden Jubilee House is the official residence of the Ghanaian president.

When these residences are mentioned, they sometimes denote executive power instead of location. For example, in the resignation speech of Theresa May, the UK former Prime Minister, the sentence *when I stood in Downing Street as prime minister for the first time this summer* was sight translated as *Niliposimama katika mtaa wa Downing kama Waziri mkuu* which can be back translated as *when I stood in Downing Street as prime minister....* In this translation, *Downing Street* is denotatively translated as *mtaa wa Downing* (Downing Street) which does not represent what the speaker meant. Through class discussion, it was learnt that the statement *when I stood in Downing Street as prime minister* denotes the time when Theresa May came into power as a prime minister.

As such, its Kiswahili translation would be *nilipoingia madarakani kama waziri mkuu* which can be back translated as *when I came into power as a prime minister*. The phrase *Downing Street* in that speech does not merely refer to the location of the prime minister's office, but represents the executive power she was entitled before even taking the office which is located in the Downing Street, London. This observation appeals to the fact that contextual knowledge is of paramount importance for the interpreters to ensure proper renditions of the source text information.

Titles of Foreign Dignitaries

The translation of titles of foreign dignitaries such as ambassadors, high commissioners, and members of diplomatic corps posed challenges to some of the sight translators because of their closeness in meaning for which Kiswahili has no distinctive terms to refer to them as English does. The sight translators were not able to sort out the meaning nuances that each term entail. The terms *ambassador* and *high commissioner* were in most cases properly translated as *balozi* and *kamishna* respectively. The meaning of the term *diplomatic corps* was confused with the meaning of a *diplomat* and *ambassador*. Some sight translators rendered it as *wanadiplomasia* (diplomats) while some rendered it as *mabalozi* (ambassadors).

During class discussion, the students who rendered it generally as *diplomats* or *ambassadors* defended their renditions based on the fact that *diplomats* and *ambassadors* represent their countries to a foreign country, just like the *members of diplomatic corps* do. Based on the general meaning of the term *ambassador* and *diplomat*, the students' renditions were reasonable given the fact that Kiswahili could not provide a more accurate and precise term for it.

With the help of written sources, the differences in meaning between a *diplomat*, *ambassador* and *member of a diplomatic corps* was sorted out. According to the online Oxford Learners Dictionary, a *diplomat* is a person whose job is to represent his/her country in a foreign country, for example, in an embassy. An *ambassador* is an official who lives in a foreign country as the senior representative there of their own country. *Diplomatic corps* is a general term for all diplomats who work in a particular city or country. So, *diplomatic corps* include all diplomats representing their countries or international organizations in a foreign country. In view of that, the rendition of *members of diplomatic corps* by a general term *wanadiplomasia* (diplomats) was deemed semantically and contextually relevant as there is no Kiswahili specific term that could be an accurate translation of it and therefore, the use of a general term when the specific one is unavailable in the receiving language is justifiable (Molina and Hutardo Albir 2002).

The Etiquette of Recognizing Meeting Attendees

The speaker in a meeting usually recognizes meeting attendees in the introductory part of his/her speech as the way to appreciate their presence and participation in the meeting and welcome their attention to his/her speech. The speaker does so in an orderly manner. The common terms used include chief guest/guest of honor – *mgeni rasmi*; invited guests – *wageni waalikwa*; distinguished guests/delegates – *wageni mashuhuri*; comrades and friends – *ndugu jamaa na marafiki*; ladies and gentlemen – *mabibi na mabwana* etc.

During sight translation, a discussion broke on whether or not the terms *ladies and gentlemen* should be translated as *mabibi na mabwana* even though this translation is used even in highly formal gatherings. Those who argued against the use of *mabibi na mabwana* as the translation of *ladies and gentlemen* were guided by the grammar of Kiswahili according to which the root nouns *bibi* and *bwana* are uncountable and thus the pluralizing morpheme *ma-* should not be attached before them to form *mabibi* and *mabwana*.

Since the source language terms *ladies* and *gentlemen* are in plural form, according to the class discussion, the plural would be marked somewhere else than the roots. They proposed the use of *bibi* and *bwana* with an addition of the complement *mliopo* (who are here) to which the plural would be marked by the pronominal form *m-* i.e, *bibi na bwana mliopo hapa* (ladies and gentlemen who are here). However, this usage is not apprehended by the Kiswahili speakers

Despite the target language terms *mabibi na mabwana* being ungrammatical, it is what the Kiswahili speakers use and expect to hear from other speakers of the language. In that case, it is the correct translation of the source language terms *ladies* and *gentlemen*. Since language is the property of its speakers, interpreters should be cognizant of the fact that it is the speakers rather than prescriptive grammar who determine how better should their language be used in communication. The interpreters should produce renditions that the audience expects, rather than imposing their own creations which would not meet the communicative needs of the audience. The interpreters should always assume that it is their audience who know the target language better than they do and they, should therefore, endeavor to deliver to the maximum expectations of their audience.

The Capital City Denoting the Government or Country

It is a common practice to refer to interstate relations by mentioning their capital cities instead of the countries or governments. As such, the capital city serves as a metonym for the government or country. For example, the sentence *the relations between Kinshasa and Kigali are improving* is interpreted as *uhusiano kati ya Kinshasa na Kigali unaimarika*. This interpretation which owes its meaning from the source language expression denotes, at the surface level, that the relations referred to are between the two cities or local governments of Kinshasa and Kigali, which amounts to distortion of the intended meaning. In real sense, this statement refers to the relations between the two governments of the Democratic Republic of Congo and Republic of Rwanda whose Kiswahili interpretation would be *uhusiano kati ya Jamhuri ya Kidemokrasia ya Kongo na Rwanda unaimarika* which can be back translated as *the relations between the Democratic Republic of Congo and Rwanda are improving*. This translation does not need experiential or world knowledge to understand it unlike the former one. The interpreters are urged to use target language expressions that do not task the audience to go beyond their words to understand them.

3. Conclusion

Translation and interpretation teachers apply a variety of pedagogical tools in classes, not only to enhance translation and interpretation skills to the students, but also to reveal and overcome challenges that emerge during interpretation in the view to improve future classroom pedagogical practices and interpretation performance in general. Sight translation is one of the friendliest pedagogical tools that can be used to do that as it requires minimal time for each student to practise it within an average class size, environment and supervision. It engages students in a simulated interpreting

activity using a variety of text genres, such as political, which they will work with as professional translators and interpreters in the future. Through sight translation, the students learn some skills related to interpretation itself such as delivery, voicing and speed, and more specifically orient themselves with some procedures of interpreting expressions or terminologies used in certain text genres and the better ways to interpret them into the target language with accuracy.

Sight translation is, therefore, a pedagogical tool that should not be forgotten in translation and interpretation classes at all levels of learning given its easiness to implement it in different learning environments. Teachers may implement it with or without technology and yet provide a forum for all students to practise interpretation in the class. Without technology, teachers may use print texts which can be distributed to all students so that when one of them is sight translating, the rest are following up the interpretation. With technology, its implementation may be designed and structured as it is in this study, or otherwise. So, with or without technology, its implementation keeps all students in the class active, thereby reducing the teacher's role to that of the supervisor, not of an orator.

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Conflict of Interests

The author declares no ethical issues or conflicts of interest in this research.

Ethical Standards

The author affirms this research did not involve human subjects.