Translation and Globalization Redefining the Role of the Translator as Neo-Babelianist in the Global Village

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□ ABSTRACT □

This piece of research attempts to redefine the role of the translator as neo-babelianist in this fast growing and changing global village. Since the ancient tale of the demolition of the Tower of Babel and its allegedly ominous consequences on humanity at large, up to the contemporary twenty first century with its complex technology, communications and marketing, translation has always proved to possess a teleological mission. If the modern global man claims that the Earth is his vast and accessiblt market, then it is translation that facilitates the communication among miscellaneous worldwide cultures. Irrespective of the depth of complexity of conflicting interests of the modern man globally, translators constantly prove their ability to handle new global terms and neologicams. They also respond genuinely to the demands of ideological stands, cope with the international conferences and simultaneous interpreting, and contribute through sustaining the philanthropic inspirational role of translation. The world current tendency toward more marketing and less human has never weakened the image of the ever existing astute translator. In brief, this research does not probe globalization as a pure concept per se, rather, it debates and scrutinises the intimate influential relationship between globalization and translation.

Keywords: Translation; globalization; cross-cultural gap-bridging; linguistic-cultural problem-solving.

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الترجمة والعولمة: إعادة تعريف دور المترجم كبابلي جديد في القرية الكونية

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□ ملخّص □

يحاول هذا البحث إعادة تعريف دور المترجم كبابلي جديد في هذه القرية الكونية المتنامية والمتغيّرة على نحوٍ سريعٍ. فمنذُ انهيار برج بابل وإدّعاءات عواقبه الخطيرة على البشرية جمعاء—كما تروي القّصة القديمة—وصولاً إلى القرن الواحد والعشرين المعاصر بما ينطوي عليه من تكنولوجيا معقّدة واتّصالات وتسويق، برهنت الترجمة على امتلاكها لرسالةٍ هادفةٍ. فإذا ما ادّعى الإنسان الكوني الحديث أنّ الأرض بمنزلة سوقٍ واسع سهل المنال، فإنّ التّرجمة هي مَن يسهّل التواصل بين ثقافات العالم المتنوّعة. وبغضّ النّظر عن عمق تعقيدات المصالح المتضاربة للإنسان الحديث على المستوى الكوني، فقد برهن المترجمون، وعلى الدّوام، قدرتهم على التّعامل مع المصطلحات والتعابير الكونية الجديدة. كما استجابوا حقيقةً لمتطلّبات المواقف الإيديولوجية، وواكبوا المؤتمرات العالمية والترجمة الفورية، وأسهموا من خلال دعمهم للدّور الخيّر والملهِم للتّرجمة. فالتوجّه الحالي للعالم نحو مزيدٍ من التّسويق وتقليلٍ من دور الإنسان لم يضعفِ البتّة صورةَ المترجم المتفهّم والمتواجد باستمرارٍ. باختصارٍ، إن هذا البحث لا يسبر أغوار العولمة كمفهومٍ بحتٍ بحدِّ ذاته، بل يناقش ويتفحّص العلاقة المؤثِّرة والحميمة بين العولمة والترجمة.

الكلمات المفتاحية: الترجمة؛ العولمة؛ جسر الهوة عبر الثقافات؛ حل المشكلات الثقافية–اللغوية.

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1. Introduction:

1.1. Scope of the Study

The contemporaneous axiomatic proposal that translation has the ability to universalise crystallises researchers' deeply rooted vantage point expressed by Lefevere (1992: 9) "translations have been made with the intention of influencing the development of a culture". Cognizance should be taken when scrutinizing the crosscultural and crosslinguistic fertilizeration between ST (Source Text) and TT (Target Text) cultures which undergoes instances of enrichment and ultimatum of untranslatability. It is the unlimited space spanning among cultures which drives Beaugrande (2003: 37) to see translation as "a utopian enterprise" in which translators progress toward un/achievable goal i.e. hopeful/hopeless utopia.

In this ever changing world, translation influences and is simultaneously influenced by the relationship between source culture and receiving culture. The latter is not monolithic entity, and the former is subject to tension and change. On the one hand, "it is certain that the Arab Nation would not cope with contemporary civilization without translating advanced cultures and sciences", Shunnaq (2003: 124), [my translation]. On the other hand, worldwide circumstances are constantly unsettled, as Cronin (2003: 88) observes, "the renewed vigour of religious fundamentalism, the continuing resonance of ethnic nationalism and sub-nationalism, the embattled canons of institutions of higher education, the hybrid experiments of world music are all variously held to be evidence of counter-hegemonic tendencies in the contemporary global system".

1.2. Essentiality of Conducting This Research

Unequivocally, the essentiality of conducting this piece of research springs from its attempt to answer questions such as: Does translation help nations to create the anticipated equilibrium in the face of global tide? Does it dilute the quality of nationalism or empower it? How can facile technophobia and its effets on human cultural development be eliminated? This is so although a few researchers have raised closely pertinent issues: Alvarez & Vida (1996: 2) see that "cultural hegemony plays an important role in translation"; Abdul Haq (2003: 104) uses the terms "cultural...linguisitic and technological hegemony"; Cronin (2003: 102) thinks "from a translation perspective, it is possible to argue that globalization involves both homogenization and diversification rather than the more dramatic opposition of digital scenarios"; whereas Hamzawi (1986: 10) talks about an international symposium: its hall is the globe, where machine/ computer replaces man in communication through written and oral translation, in which barriers are overcome and translation turns to be inhuman". In brief, this research aims at illuminating the hypothetical sanquine/pessimistic view of the relationship between translation and globalization, [See endnote 01].

2. Teleological Mission of Translation
2.1. The Original Global Need to Translation

From a theological, philosophical, aesthetic, psychological and ethnographic point of view, what explains "the messianic role of translation, to quote Shuttleworth & Cowie (1997: 14), is the destruction of the original Tower of Babel "as a challenge to build a second Babel by means of the act of Translation". Basically, the story of the Tower of Babel can be summed up as follows: the whole earth was of one language, God is angered

by such an act of overweening pride (having one language and building the tower that could be a stairway to heaven), He proceeds to confound their language that they may not understand one another speech, then they are scattered abroad upon the face of all the earth. In other words, it can be given the analogy of a trip from monolingualism to bi/multlingualism and vying for re-monolingualism. It outlines man's initial obsession toward ascertaining perspicacity. It is "fidus interpres", or "trustworthy interpreter", Lefevere (1992: 2) states, who plays the esstenial role in translation since such trust is invested in the producer of the translation not necessarily in the product itself.

However, any discussion of translation and globalization necessitates taking into account the underlying political and economic realities. The internet, Munday (2001: 191) observes, "is also changing the status and visibility of translators and translation. Not only can professional translators now easily work transnationally via internet, but the need for translation itself is also increasing". If Babel has meant 'confusion', the Lord has confused the language of all the earth, then, to quote Ronbinson (1998: 21), the translator is "the only person capable of remedying, even slightly, the scattering of tongues at Babel".

     2.2.   From Spontaneous Translating
to Meticulous Translation Research

Since its inception, translation spreads primordially owing to the theological tenets of religious figures who aspire to promote religious thought and belief, for example, Marcus Tullius Cicero (106-43BC), Hieronymus (Saint Jerome) (345-419/420), Alexander Fraser Tytler (1747-1814), etc. At later stages, translation starts to be no esoteric phenomenon, i.e. restricted to few people as is already mentioned. A plethora of suggestions demonstrates how translation chronologically has focussed on the ST and provides equivalents in the TT, debated meaning-based transference (e.g. Mildred L. Larson 1984), and shifts the focus almost entirely toward the TT (e.g. modern translation theory). Recently, a few translation theorists, e.g, Munday (2001), believe that translation should be a critical act...creating doubt, posing questions to the reader, recontextualising the ideology of the original text and attempting to meet the expectations of the TL audience.

From a wider perspective, Alcaraz and Lefevere introduce rather perspecaious views on translation. Alcaraz (1996: 99) sees that like 'translatology', the two words 'traductology' and 'translemics' "to a large extent, cover the domain of a more traditional area of study known as 'translation theory and its applications', and of a more pretentious term like 'the science' of translation". Lefevere (1992: 14), however, believes that "translations can be potentially threatening precisely because they confront the receiving culture with another, different way of looking at life and society, a way that can be seen as potentially subversive, and must therefore be kept out". This is not to forget, he (Ibid.) confirms, that "translations are not made in a vacuum".

In brief, most translation theorists ascertain that if ex-authors had been writing today they would have written different literary works due to the impact of contemporary concerns of cultural politics. This is simply because of the types of interventionist translation and relevant questions about audience's degree of awareness of the direction and force of the transposition from ancient to modern.

     3.   Translation Pervasiveness & Global Hybirdity
     3.1.   Translation Chronological Pervasiveness

Owing to man's awareness of the pivotal role of translation since time immemorial, he has debated the two cases of relationships among cultures with or without translation. Lefevere (1992: 17) quotes an ex-French cultural critic who realizes "the best way to do without translations… would be to know all the languages in which the works of the great

poets have been written: Greek, Latin, Italian, French, English, Spanish, Portuguese, German. But to do that you would need a lot of time and a lot of help". On the other hand, "if you translate, you import the riches contained in foreign languages into your own", Lefevere (Ibid.: 37). Hence, in the history of Arabic tradition, according to Baker (1998: 318), the golden era of translation reached its zenith under the Abbasids (750-1258) in which three factors made translation unprecedented at that time: (a) range of SL, (b) range of topics and subjects, and (c) translation was organized and institutionalized.

However, it can be argued that, according to Lefevere (1992: 3), the West has paid so much attention to translation because its central text, the Bible, was written in a language it could not readily understand, so that it was forced to rely on translators to legitimize power. From a more recent analytical point of view, translation, as Venuti (1998: 306) argues, "contributed to the formation of a definably American identity", since it enabled the United States to grow in size and power by grouping people whose native language was not English, and supporting the political and economic hegemony that the country has enjoyed since World War Two. This is so towards the latest current times in which the impact of twentieth-century technology on translational possibilities has been apparent in the experiments with video and multi-media techniques. In other words, translation has been looked at from different perspectives: as a recreation (Munday 2001: 169), revitalization of the past (Ibid.), and placing the ST in a context of complex structures including power structures that cover political and economic power (Herman 1996: 27).

3.2. Global Hybridity & Acculturation

As is observed by researchers and theorists, the world nowadays witnesses openness and broader and freer interrelationships. Cronin (2003: 90) believes, "the twentieth century has famously been the century of decolonization, and peoples in different parts of the world have struggled to remove themselves from the oppressive rule of foreign tyranny". Via the internet, translators can send documents and communicate to the most remote part of the planet and to the neighbouring companies. As a consequence, Cronin (Ibid.: 88) elaborates, "translation everywhere should increase as a constitutive element of this new global hybridity".

Other researchers delineate the dominant contemporary characteristics of the modern cultures. Hardwick (2000: 109) proposes "the New World, hypocrisy, genocide, metamorphosis, instability, despair and failure...: the acknowledgement of the impact of colonisation and its aftermath, the model for post-colonial literature is intercultural". The world again witnesses a clash between internationalization of marketing and production and localization of consumption, to the extent that economists announce that, to quote Cronin's (2003: 17) clause, "earth is our market". This necessitates the mention of competitive costs, quality, profit, gainful employment, etc.

Elsewhere, Cronin (2003: 109) realizes that "the United Nations Organization, the International Monetary Fund, the World Trade Organization, the European Union, the Council of Europe, to name but a few, are seen as evidence of the movement away from exclusive concentration on the sovereign nation-state toward models of political and economic governance which are deterritorialized in nature". Whereas Carbonell (1996: 87) in advance proposes "we face a major epistemological problem: whether communication between or knowledge about distinct cultures is at all possible". Elsewhere (Ibid.: 93) he states "the processes of cultural difference allow desired knowledge that satisfies the narcissistic needs of the West", rather than the knowledge genuinely deployed by the Other (either the East, the Third World, the Primitive or even the Ancient). It seems that the word

acculturation is intermingled with other apparent factors including translation, technology, production, world marketing, and power relations.

4.   Identity-Forming Power of Translation

4.1.   Translation as Rewriting:

Reflection of Ideology & Power

Probably Lefevere is the pioneering theorist to highlight the concept of translation as rewriting in which ideology and power are closely reflected. He (1992: vii) postulates, "translation is a rewriting of the original text. All rewritings... reflect a certain ideology and a poetics. Rewriting is manipulation, undertaken in the service of power". He (Ibid.) adds "rewriting can introduce new concepts...and the history of translation is the history... of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain.. translation can help us towards a greater awareness of the world in which we live".

Globally speaking, this is the age of mass communications, of multi-media experiences and a world where audiences demand to share the latest texts simultaneously across cultures. Bassnett (1996: 21) ascertains that "Post-colonial translation theorists insist that the study and practice of translation is inevitably an exploration of power relationships within textual practice that reflect power structures within the wider cultural context". This seems to be a confirmation of Lefevere's (1992: 2) belief "translation has to do with authority and legitimacy and, ultimately, with power, which is precisely why it has been and continues to be the subject of so many acrimonious debates". For more lively and contemporary examples, the world today witnesses an ethnocentric westernization, as well as amercanization, that attempts to annihilate the Other. That is, dogmatism and narcissism of supreme powers and nations who attempt to dictate and impose their views on the other; [See endnote 02]. The translator, thus, should be aware of all such elements of the western mind so that when he translates, he becomes able to enrich whatever he feels insufficient to the TL audience.

4.2.   Eastern-Western Acculturation:

Dominance & Translation

The phrase eastern-western acculturation refers to the janus faced anachronisitic relationship existing between the west and the east that is re-vitalized nowadays but with seemingly pernicious effects on eastern societies. However, Arabic-Islamic *qasidah* has failed to find fans in Euro-American poetics. Lefevere (1992: 75) elaborates on this as follows: that incompatability is compounded by the relatively low prestige of Islamic culture in Europe and the Americas. This relatively low prestige, in turn, calls forth two reactions. The most radical reaction consists of a refusal to get to know Islamic culture. The second reaction consisits of a willingness to make the acquaintance of Islamic literature, but strictly on the basis of a dominant/dominated relationship. Euro-American literature is seen as the 'true' literature, and whatever Islamic literature has to offer is measured against that yardstick". This is very comparable to the goldern era of Islamic culture when it spread outwards from Arabia and affected the poetics of other languages and other ethnic and political entities.

Nowadays, the age of information density can increase the pressure on translators and the translation industry to translate ever-increasing volumes of information more rapidly. Some believe, like Lefevere (1992: 37), that "if you translate, you import the riches contained in foreign languages into your own". Others, like Cronin (2003: 93), believe that "zero translation implies translators' refusal to translate" due to various reasons of censorship, unsuitability of text, etc. This spectrum of translators' actions and reactions

pinpoints that their tendency to translate thus contribute to the acculturation process ever present between the east and the west despite global pressures and changes.

4.3. Translation Echoing Cultural Hegemony

An apparent example on cultural hegemony echoed by translation is what we see in the world of advertisements. Venuti (1995: 72) illustrates that what has been used to be cultural taboos in translating advertisements (sex, drink, or slimming products) now is being more open and discussable. However, the emerging interrogation now is unleashed by some researchers about the possibility of getting rid of the constraints of the tide of western effectivenss. Carbonell (1996: 85) interrogates "to what extent, since quite a lot of Western representations of exotic entities are merely fictions of the Western mind imposed on actual peoples, are these peoples allowed to construct a selfhood devoid of Western assumptions and mythologies?". Absolutely, as far as the west is taking the lead through superseding technological advancements, it will keep having some influence on the non-western cultures.

Another example that reveals how translation echoes cultural hegemony is proposed by Lefevere (1992: 7) who debates "If some rewritings are inspired by ideological motivations, or produced under ideological constraints, depending on whether rewriters find themselves in agreement with the dominant ideology of their time or not, other rewritings are inspired by poetological motivations, or produced under poetological constraints". Edward Fitzgerald, he (Ibid.: 8) elaborates, translated the Persian poet Omar Khayyam's Rubayyat: ideologically, Fitzgerald thouhgt that Persians were inferior to their Victorian English counterparts; poetologically, he thouhgt they should be made to read more like the dominant current in the poetry of his own time. Hence, in the end, Antoine Berman (Venuti 1995: 18) realises, "every literature grows bored if it is not refereshed by foreign participation". The suggestion enhances the essentiality of translating into one's indigenous culture in a way that empowers it through fertilizing it with the foreign taste.

4.4. Interventionist & Penetrating
Power of Translation

It is quite intelligible to believe that translation is not just a window opened on another world. Rather, lefevere (1992: 2) explains, "translation is a channel opened, often without a certain reluctance, through which foreign influences can penetrate the native culture, challenge it, and even contribute to subverting it.... When you offer a translation to a nation, that nation will almost always look on the translation as an act of violence against itself". The relationship between the cultures of the colonisers and colonised can best be described, according to Hardwick (2000: 109), as "the metamorphosis that embraces not only the culture of the colonisers but also the history and tradition of the colonised". This thing dictates taking an interventionist stance during translation in an attempt to create the balance and acceptability in the TT.

If we scrutinise the translation of texts between the west and the east, we soon realise that: (a) western culture is iconoclastic, and the eastern culture is stereotyped; and, (b) as Venuti (1995: 43) realises, "the direction of translation is overwhelmingly from and into English". The following are but a few examples on the direction of translation and its interventionist nature. First, a westerner designed an advertisement for Ivory Soap for use in China. It showed a family working in the rice paddies and coming back dirty. In China, the image of dirtiness is insulting, Venuti (1995: 62). Second, "You cannot write about the value of staying young in cultures that revere old age", Venuti (1995: 63). Third, where directness and coming to the point are valued in the west, euphemism and politenss are seen as appropriate in the east. It is considered very rude in many eastern cultures to

mention price. The individualism of the west "contrasts with a respect for authority and identity with a group in the east." (Seguinot 1995: 64). Fourth, Seguinot offers another example (Ibid.: 55) about an advertisement that has been produced in Denmark for Denmark, and when imported to to the UK, it was banned; thus "global marketing depends on knowledge of the target culture".

From the point of view of modern theoretical approaches to translation, the feminist theorists sharply criticise Steiner's male-oriented image of translation. Steiner (1998) has proposed four steps for translating among which the second step mentions the concept of penetrating the ST then translating it. Munday (2001: 131) debates the analogy drawn by feminist theorists between the controversial male-driven depiction of translation and women. With this in mind, there exists an intrinsic factor underlying the process of translation worldwide: translator's basic intention to either domesticate or foreignise, as we shall see in our following discussion.

5. Domesticating Vs. Foreignizing

The contemporary widely spread view on translation is, as Cronin (2003: 41) sees, that "translation is all about making connections"; that is, linking cultures, languages, and exchange of goods, technologies, ideas, philosophies, etc. At the same time, some translation theorists, like Alvarez & Vidal (1996: 7), claim that translation "is never innocent. There is always a context in which a text emerges and into which a text is transposed". However, to think how Edward Fitzgerald has translated the Persian poet Omar Khayyam into the Victorian literature would instigate our discussion of the move from translation as text to translation as culture and politics, i.e. to quote Munday's (2001: 127) phrase "the cultural turn". Two distinguishable strategies of translation are essential to highlight here due to their applicable pertinence to translation as culture and politics:

5.1. Domesticating and Localizing Translation

Though translation may run from the SL culture into TL culture or vice versa, some theorists confirm the constant move toward the TL culture. Lefevere (1992: 5) postulates "here lies the origin of the concept that translators should translate only into their mother tongues, and that translators are responsible for the integrity of both the cultures to which they belong and the texts they translate". Commenting on the essentiality of domesticating strategy in the cultural heritage of one nation, Venuti (1998: 308) states "as translation increased the cultural autonomy of the American colonies from England, it also contributed to the decisive political break by importing revolutionary political ideas from abroad".

Supporters of domesticating strategy confirm the significance of what underlines a translation. Alvarez & Vidal (1996: 5) recommend that we must realise that translation implies "transporting one entire culture into another with all that this entails, we realize just how important it is to be conscious of the ideology that underlines a translation". Other researchers see that because translation is part of an imperialist move, Venuti (1995: 40) accentuates, we have to "compensate for readers who do not know the foreign language". When discussing the mimicking of the target discourse, Hatim (2001: 129) proposes "a translation in which faithfulness is exclusively shown towards the target language and culture".

5.2. Foreignizing & Internationalizing Translation

Although widely circulated that translating involves the domestic assimilation of a foreign text, a few researchers deny exoticising the text, Lefevere (1992: 5) for example states 'it is an act that runs counter to both nature and morality to become a deserter to one's own mother tongue and to give oneself to another.

In the past, the instruction manuals used to be a perfect example on domesticating as the only effective strategy of translation. Another usual dominant example on domesticating is the technical or legal text which responds to a series of conventional norms. Now, the technical or legal text is becoming a perfect example on foreignizing; because of internationalising domestic affairs and turning the internal affairs external: examples are very many, mainly in politics. This latter view, i.e. dependency on the foreign, stands as one peril of translation; that is, acculturation dependency on the foreign spoils creative role of translation.

Examples are very many that demonstrate views such as the one proposed by Lefevere (1992: 87) "a text that is central in its own culture may never occupy the same position in another culture" as for the case when an attempt has been made to acculturate the qasidah into western culture. However, The application of any of these two strategies (domesticating or foreignizing) closely relates the translator's position from either the colonizing or colonized countries. Munday (2001: 133), quoting G.C. Spivak's (1993) seminal essay "The Politics of Translation", in which she debates ideologically the weakness and distortion of the Third World literature when translated into the language of power: English. Such translation is often expressed in **'translationese'**, which eliminates the identity of politically less powerful individuals and cultures. Spivak gives examples on dominance and prominence of English and other hegemonic languages of the ex-colonizers: one Bengali translator fails to translate the difference of the Bengali view simply the translator "albeit with good intentions, overassimiltes it to make it accessible to the Western readers"; and that "a literature by a woman in Palestine begins to resemble, in the feel of its prose, something by a man in Taiwan". In brief, the central intersection of translation studies and postcolonial theory is that of power relations.

6.   Translation of Contemporary Global Terms
6.1.   Cultural Hegemony Implies Term Hegemony
Whether bringing the foreign culture closer to the reader in the TL culture, i.e. domesticating, or taking the reader over to the foreign culture, i.e. foreignizing, translators are concurrently encountering a tide of new terms. However, Abdul Haq (2003: 104) observes "the cultural globalization has exceeded the boundaries of linguistic and terminological globalization. The hegemony of the English language… over the world has led to the dominance of the western and American term over the Arabic terms… The thing that has led to the circulation of inaccurate meanings of terms coined in the west and implemented by Arabs…In brief, the linguistic and political hegemony of the English language has caused the appearance of terms expressing western meanings but written in Arabic, the meaning of which is as has been designed by the west, and the letters are Arabic in form but western in meaning.", [my translation]; [See Endnote **03**]. Jacques Delille (1738-1813, in Lefevere 1992: 37) sees "if you translate, you import the riches contained in foreign languages into your own, by means of felicitous commerce", this judgment implies the advance of the nation's culture which you are translating from.

6.2.   Translators Cope with Emerging Global Terms
Because changing economic, technological and political circumstances of the globe affects translation, translators and terminologists find it necessary to cope with the emerging situations and thus devising methods to communicate the modern way of thinking. Indubitably, the Arabic language has been influenced by the influx of western terms and vocabulary due to global openness. This is quite obvious in the Modern Standard

Arabic MSA. However, Hamzawie (1986: 57) debates the essentiality of this issue and elaborates on the unstoppable efforts to highlight the various methods of word formation as agreed by professional translators, specialists, and terminologists [see Endnote **04**]. There emerges another significant dilemma before those professional persons who attempt to face the tide of neologisms due to global changes. It is the conflict of the old and new terms in the Arabic language: will translators stick to the old patterns of Arabic language or apply whatsoever possible means to cope with the changing situations?

Lefevere (1992: 46) elaborates "if translators want to really translate items belonging to the original's Universe of Discourse that do not exist in their own, they will have to 'coin new expressions', which means enriching one's language with abundance of stylistic figures and resources. Cronin (2003: 63) calls translators to "think global and act local" as some means of localization. Elsewhere, Lefevere (1992: 38) adds, "whoever wants to translate goes into debt. To repay it he must pay the same sum but not in the same currency. If he is unable to render the image he should replace it with a thought". It is, however, noticeable that translators complain about providing Arabic equivalents to global terms, and not vice versa. This is due to what has been made clear by Cronin (2003: 146) who states "the hegemony of English in the fastest-growing areas of technological development means that all other languages become in this context, minority languages".

7.   Global Village, Demanding Translation Activity
7.1.   Global Conferences, At-Sight Translating & Simultaneous Interpreting

Needless to say that the global search engine on the internet, upgrading the telecommunications facilities, and new technology at all levels have unanimously affected the framework of translation activity. According to Cronin (2003: 121), "in the current phase of fluid modernity, terminological creation in English is incessant, driven by technological developments and the reorganization of the global economic space". The concrete advance in the domains of politics, environment, marketing, and technology in the first place, among others, raises the need to immediate awareness of what is going on in almost every part of this global village. The thing that highly influences the field of translation: conferences are held globally; translation has taken various forms such as at-sight translating and various shapes of simultaneous interpreting. Seguinot (1995: 55) thinks that "globalization of the translation business sometimes means providing full marketing services in addition to translation and interpreting". Elsewhere she (Ibid.: 55) promulgates, "going global successfully means taking control of the final product, researching the cultural and marketing aspects, and making sure the translation conforms to legal constraints".

Such domains of translation activity require qualified interpreters who are, analogically speaking, the unknown soldiers of interpreting. They fight keeping themselves invisible, otherwise their visibility would spoil their mission. Cronin (2003: 42) quotes one interpreter who admits that "nobody notices the interpreter as long as he is doing all right, but the moment he makes a slip, he becomes the focus of attention".

7.2.   Philanthropic Inspirational Role of Translation
Scrutinising the crucial role of translation in the contemporary global village, theorists pinpoint and ascertain the philanthropic mission and messianic role of translation, and the angelic task of translators. Lefevere (1992: 163) agrees with those predecessors like Schleiermacher (1768-1834) in that "translation is a matter of necessity for a nation in

which only a small minority of people are able to acquire a sufficient knowledge of foreign languages while a greater minority would like to enjoy foreign works".

The web of relationships presented in the ST, Hardwick (2000: 17), argues, "is also shaped by the fact that translation is a movement which takes place not only across languages, but across time, place, beliefs and cultures". She furthers her discussion on translating cultures, (Ibid.: 22), "translation is an activity which enables movement across boundaries… Cultures are actually created and defined by various kinds of translations"; that is, ancient texts are taking new shape see (Ibid.: 10). On the other hand, Cronin (2003: 5) argues "If literary translation is commonly perceived as the flagship of the creative, the marked imbalance in translation traffic, from economically wealthy nations to economically poorer ones, does not bode well for the openness and diversity promised by the more exalted champions of globalization". This means that translators and interpreters manage relationships in the world at large; thus, the everlasting role of translators is, as Cronin (2003: 48) describes, "lubricants of exchange".

Another core pertinent issue is that minority languages that are under pressure from powerful languages suffer from lack of visibility, and even from an evidence of exclusion. During the twentieth century, "there was a repression of cultural difference" in the United States, Venuti (1995: 45) argues, because of the way immigrants have been treated, and letting them learn English. Nowadays, xenophobia is taking place in the US and in Europe. Hardwick (2000: 41) elaborates on the philanthropic power of translation in making the silenced speak up: "The role of translation and related activites was crucial in developing nineteenth-century challenges to a variety of cultural norms—political, social, aesthetic. It deepened and refined awareness of the voices present in the source texts and enabled reconstruction of voices that were wholly or partly silenced". In other words, "translation can shape consciousness", as Venuti (1995: 44) sees, in the way culture can shape consciousness through creating a position for the reader to occupy, and not only a position of intelligibility. [see Endnote **05**]. For more examples on philanthropic and inspirational role of translation see also: [Endnote **06**] and [Endnote **07**].

7.3. More Marketing, Less Human

Quintessentially, the modern orientation toward marketing, business, technology and overseas industry and production has highly influenced the image of translator as, according to Venuti (1995: 6), "a human link across a cultural frontier", and to the role of translation which, Venuti (Ibid.: 50) confirms, "can cause social changes". Human translation focuses on and succeeds in achieving naturalness, readability, fluency, etc., whereas machine translation has the features of input data into the memory of the machine. Cronin (2003: 142) realizes "the role of translation in this process of linguistic impoverishment is profoundly ambiguous. Translation is both predator and deliverer, enemy and friend". Seguinot (1995: 3) argues "the marketing of goods and services across cultural boundaries involves an understanding of cultures and semiotics that goes well beyond both language and design". However, the American businesses, Venuti (1998: 310) argues, "have increasingly turned to translation as a way of developing overseas markets, relying on firms that specialise in translating contracts, instruction manuals, and technical information. These firms have in trun grown and multiplied, creating a translation industry".

Because of the modern focus on the processing time and the technology of delivery and transmission, Cronin (2003: 15) ascertains, "the increasing importance of the sign and the appearance of 'informational' and 'postmodern goods' has immediate implications for

the translation industry". Now, we concurrently notice more marketing, more industry, more economic tendencies, and less literary, less human and less philanthropic tenents of translation. Again, such relevant issues as understanding the TL culture and the new legal jurisdiction due to new markets, miscellaneous means of promotion and advertisement (billboards, posters, bulletin board, postcard ads, liquid crystal displays, traditional and new channels and means including design and layout considerations), focus on visual effect, etc. Finally, there has been a western tolerance for language errors in English whereas the Arab world does not tolerate language errors. Henceforward, since translation is culture bound, and cultural hegemony plays an apparent role in translation, so Arabic culture will indubitably import from the west a growing familiarity through accepting its values and specific cultural reality that is going more industrial and more machine-based global culture.

8.   The Astute Translator
8.1.   Translator's Journey: from Servility to Creativity

By now, it is intelligibly conceivable that translation theorists move, in their handling of the ST, from translation as text to translation as culture, of what Munday (2001: 127) calls "the cultural turn". This sums up tranlator's journey from servitude to the ST [see Endnote **08,** in which translators were obsessed by the concept of equivalence] toward creativity in reproducing the TT [see Endnote **09,** in which translators become intuitive writers of the TT].

However, although translators move their focus utterly toward the TT, still Alvarez & Vidal (1996: 6) see that "translators are constrained in many ways: by their own ideology; by their feeling of superiority or inferiority towards the language in which they are writing the text being translated; by the prevailing poetical rules at that time; by the very language in which the texts they are translating is written; by what the dominant institutions and ideology expect of them; by the public for whom the translation is intended. The translation itself will depend upon all of these factors". Not going far from this vantage point, Lefevere (1992: 45) believes that "yet ideology is not the only factor to determine the translator's strategy. Poetics is another". Thus translators are constrained by such existing parameters, but at the same time, they do have a space to disclose their creativity especially in reproducing the TT to new readership and new culture.

8.2.   Translator's Sustainability to Harmonise Globally

The concurrent changes observed globally have their apparent influence on the task of translators and the nature of translation. translation is genuinely looked at as team work. Seguinot (1995: 75) confirms that "in most consumer goods companies there is a team. For example, in Nestle there's a whole team working on translation-made up not just of translators". Rather, there is a medical doctor..., product specialists, legislators, etc. Eventhough, she adds (Ibid.: 75), translators "are told not just to rely on dictionaries but to go and find out about the relevant legislation, because sometimes laws have been translated by people who do not have adequate legal knowledge". However, translators do admit the constant incongruity that do shape the mutual relationship existing among cultures. Anani (1997: 39) ascertain the ever existing differences among culturs, irrespective of how much the translator can bridge the gaps among them; [see Endnote **10**].

As far as colonial era is concerned, the position and task of translator has been a constrained one. Bandia (1998: 298) states "the colonial era also saw a marked decline in the importance of the professional 'linguist'. Once revered and feared for his political clout

in the royal courts, the pioneer of African translators and interpreters was reduced to a mere guide to his colonial masters. He was occasionally called upon to join a colonial expedition to 'translate', mediate and advise the colonialists". Whereas from a postcolonial perspective, postcolonial writers and translators have their own "poitical agenda" in promoting the role of the "cultural turn", and the need to "protect diversity and heterogeneity" thus preserving some balance with the "minority cultures" through manipulating translation for specific political or economic advantage (quoted phrases from Munday 2001: 139). Munday (2001: 135) discusses T. Niranjana's (1992) proposal in that she calls translators to openly handle the hegemonic West which represses the non-West and marginalizes its own otherness. This is her call for an "interventionist" approach. Irrespective of whether translators belong to colonial or postcoloncial eras, they are viewed from a different angle. Hatim (2001: 128) sees that "translation itself can be ideological. That is, in addition to the racism or the feminism of the source text, there is something about how translations are made, or how they sound, which shows allegiance to a particular method of translation". In other words, the translator should astutely cope with the ever emerging and changing situations globally speaking, which may encompass: coping with more marketing demands, coping with interpreting demands, new terminology, teleological role of translation, etc. which are all contributing to and manifesting his philanthropic mission in this constantly changing world at all levels.

9. Conclusions and Recommendations

The four basic components in this research: translation, globalization, neo-babelianist and global village, all contribute to the belief that translation has a teleological mission. The web of relationships presented in the ST proves that translation takes place not only across languages, but also across time, place, beliefs and cultures. The *hybertechnology*, to quote Beaugrande's (2003: 57) term, is apparently promising in the field of translation by allowing translators to shift effortlessly among text, intertext and hybertext, the thing that allows gaining multi-directional guidance in making their selections and combinations.

The wide belief that translation is never innocent has appeared in the colonial and postcolonial eras. Globalization in all its forms: supra-national institutions, colonial administrations, transnational corporations, world banking, international labour organizations, the international religious structures of Christianity and Islam, and the media corporations, etc. have all led to the emergence of global terms. The world has witnessed division between powerful cultures and thus languages and minor cultures and languages. However, Arabic language still discloses its capacity to coin and localize independent terms capable of coping with the growth of global terms as is obvious via the internet revolution.

Some recommendations would enhance the essence of renewable capability to cope with the constant global changes:

🔸The need to support the project of arabizing the global terms and unifying its equivalents to be unanimously agreed upon in the Arab world.

🔸Since translation is culture bound, it is essential to have the potential to break the circle of cultural hegemony. This would be through paying careful attention toward translating from and into the international languages, and considering the issues of cultural turn, cultural milieu and the cultural space.

🔸The task of the translator nowadays should be at its most in the post-babelian condition, i.e. in this fast changing world that takes the form of global village. The

translator's role in such condition would be to work toward producing a pre-Babelian illusion, when people's language was wholly grasbable and accessible.

   All translation efforts are expected to collaborate together on the ambitious project of human betterment. That is international acculturation should actually take place irrespective of the constraints of some global powers and their brutal hegemony.

   Translation is always viewed as a bridge between cultures. Whatsoever forms of technological advancement, internet explorations, and growing means of telecommunications are there or might appear in the future, translation should be always focusing on the philanthropic inspirational intention through adopting and applying the techniques of beneficial acculturation and cross-cultural fertilization.

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Endnotes

1.   Endnote **01**: for more examples on the relationship between civilization, globalization and translation,

Example one: check Mumayyaz (2003: 145):

وقعت حروب دموية شرسة ضارية ومستديمة بين الشعوب الإسلامية في القفقاس وبين جيوش روسيا القيصرية،

والاشعاع الشعري الرائع (القرن 19)

Example two: check Mumayyaz (Ibid.: 147):

الصراع الحاصل في أمريكا الجنوبية بين الغزاة الأسبان وبين شعب الأركونا الذي يسكن وسط شيلي. والملحمة

الشعرية الشهيرة في الأدب الأسباني...(في قرون عديدة)

And, Mumayyaz (Ibid.: 144):

"العلاقة بين الترجمة والحضارة هي علاقة استكشاف لحضارات شعوب العالم المختلفة والإطلاع على أوجه التميّز والإبداع فيها، ومدى كونها تنفرد بخصوصيات فذّة وفريدة بجعلها تتمتّع بتميّز معيّن تجعل الشعوب الأخرى تستمتع وتستفيد في هذا التميّز" .

2.   Endnote **02**: The Western ego and snobbishness: culture shock for any person who travels westward: laws there are very different from laws in the non-American or non-European countires:

   Killing mercilessly in prisons during war as in the Gulf war, etc.

   Exporting terrorism ...

   Double standards: fighting some principles somewhere and supporting the same principles somewhere else.... nuclear plant, armistice, etc.

   Emergency law, protesting-permission, etc. inside their countries whereas abroad they support such phenomena to enforce instability thus prepare for their invasion and occupation...

3.   Endnote **03:** Abdul Haq (2003: 104-105) states

... وأنّ العولمة الثقافية قد تعدّت إلى حدود العولمة اللغوية والمصطلحية. حيث أنّ هيمنة اللغة الإنكليزية التي

نشأت من هيمنة أمريكا على العالم أدت إلى طغيان المصطلح الغربي والأمريكي على المصطلحات العربية.

وما دليل هذه الهيمنة إلاّ شيوع الارتباك في معاني المصطلحات التي نحتت في الغرب واستعملت عند العرب

مثل: العولمة والعالمية والكوكبة والعروبة والارونة والفلسطة والبلقنة والخصخصة والعددية والأوربة. حيث أدّت الهيمنة

اللغوية والسياسية للإنكليزية إلى شيوع المصطلحات بمعاني غربية وحروف عربية، المعنى كما أراده الغرب والحروف عربية الشّكل غربية المعنى".

4. Endnote **04:** See bibliography for etc.

انظر: أ. انظر حمزاوي، محمد رشاد الـ. **المنهجية العامة لترجمة المصطلحات وتوحيدها وتنميطها** (الميدان العربي). لبنان، بيروت: دار الغرب الإسلامي. 1986

ب.حول وضع المصطلحات العلمية وتطور اللغة...(أحمد شفيق الخطيب؛ قاموس المصطلحات العلمية والهندسية....)

ج. Haq, Fawwaz Abdul Al-. "Translation of Terms in the Light of **Globalization**" in *Articles of the Symposium* entitled *Translation for the Sake of Civilization*. Amman, Jordan: June 2002. Edited by Abdullah al-Shunnaq. 2003. pp. 99-116.]

5. Endnote **05:**
Shunnaq (2002: 123) advocates,

"قصة الترجمة على امتداد العصور هي قصة الإنسان في هذه الأرض. ولم يكن أمام الشعوب والحضارات من سبيل إلى التقارب والتعارف، بل وحتى الصّراع، سوى الترجمة التي تفتح مغاليق الأبواب، ولم يأفل نجم الحضارة العربية الإسلامية إلا حين تضاءلت فيها قيمة العلم والترجمة".

6. Endnote **06:** Here follows an example on how literary works can be manipulated globally for the sake of humanity, philanthropically speaking: As it has been commented on *Rabe's* Play *Sticks and Bones*' blurb:

ومن المفيد التنويه إلى الشّهرة العالمية التي اكتسبتها المسرحية من خلال توظيفها سياسياً في حينه، لدرجة أنّها استخدمت في الحرب الباردة بين الاتحاد السوفييتي والولايات المتحدة الأمريكية. السوفييت أشاروا إليها في معرض إدانتهم للحرب الأمريكية على فيتنام، وكيف أن تلك الحرب، كما تبيّن المسرحية، هي ترجمة لعدوانية السياسة الأمريكية وعنصريتها، ورأوا فيها تعبيراً عن نزعة شبه متأصّلة في الشخصية الأمريكية نحو العنف والسيطرة على الغير...

7. Endnote **07:**
In the eighteenth and nineteenth centuries, translations into English were produced by Irish scholars to defend their own culture in the face of the long prevailing suppression by English people, since the 1537 Act for the English Order which was designed to make the Irish speak English (Munday 2001: 137). In brief, translation continues to be a political issue in modern postcolonial Ireland where the Irish/Gaelic and English languages co-exist.

8. Endnote **08:**
The list of some names of translators since old times: Marcus Tullius Cicero (106-43BC), Marcus Fabius Quintilianus (35-96), Hieronymus (Saint Jerome) (345-419/420), Roger Bacon (1220-1292), Juan Luis Vives (1492-1540), Jacques Pelletier du Mans (1517-1582), August Wilhelm Schlegel (1767-1845), Percy Bysshe Shelley (1792-1822), Gaius Caecilius Plinius Secundus (61/62-112-113), Johann Christoph Gottsched (1700-1766), Alexander Fraser Tytler (1747-1814), Friedrich Schleiermacher (1768-2834),Thomas Carlyle (1795-1881), Desiderius Erasmus (1466-1536), Antoine Lemaistre (1608-1650), George Chapman (1559-1634), Alexander Pope (1688-1744), August Willhelm Shlegel (1767-1845), Dante Gabriel Rossetti (1828-1882), Matthew Arnold (1822-1888), etc. up to the present day...

9. Endnote **09:** Bassnett (1992: 12-13) argues, "translation in this paradigm is a servile activity and the translated text stands in a lower position vis-a-vis the hegemonic

position of the source text", and "the notion of the death of the author must inevitably lead to the death of the original, and once the original ceases to be, the translation can no longer be perceived as subsidiary to it and the translator is released from thrall to the all-powerful source".

10.   Endnote **10**: Anani (1997: 39) suggests,

"لن يستطيع المترجم إذن أن ينقل هذا الإيقاع مهما تبلغ مهارته، بل هو غير مطالب به، فهو هنا يفعل ما أسمّيه بالتحويل الفني تقريباً له عن التحويل اللغوي ... أي تحويل الأنغام العربية إلى ما يقابلها بالأنغام الإنجليزية، لأنه حتى لو استطاع أن يأتي بنفس الأنغام فلن يستطيع القارئ الإنجليزي تذوّقها!...".

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