

## The Foreignized Translation: One Approach to Respect and Preserve the Culture of the other

In'am Najim Jaber

English Dept./ College of Education for Women / Baghdad University

### Abstract

Domesticated translation has been for a long time the norm in cultural communication between nations all over the world. The texts are translated mainly into English (being the dominant language) in terms dictated principally by the requirements of the target language (English). The claim has been that fluency, readability, and immediate intelligibility can be guaranteed as far as the reader of the target language is concerned (English). The foreignness of the text (of the culture which produced it) would be not preserved.

Not only this. Being the language of predominant cultures, English has become number one among languages into which texts are translated. The imbalance has been noticeable between the volumes of works translated from and into English. The result is inequality in cultural exchanges and communication.

What is rather alarming for researchers in the field of Translation Studies, Translation theorists and scholars in language and linguistics is a drift in the direction of a monolingualism and monoculturalism. This is why they have been working to set the balance right by first of all making the role of the translator visible. This is what Venuti makes it clear in his book 'The Translator's Invisibility,' The motive of this book is to make the translator more visible so as to resist and change the conditions under which translation is theorized and practiced.' (1995: 17)

Foreignized translation as opposed to domesticated translation is highly advocated by Venuti and other scholars to achieve the change aspired. Consequently, the culture of the other can be preserved and better communicated with.

### نحو ترجمة تحترم ثقافة الآخر وتتواصل معها

انعام جابر

قسم اللغة الانكليزية/ كلية التربية للبنات/ جامعة بغداد

### المستخلص

لقد مضى وقت طويل على الترجمة في عموم العالم وما تزال تراعي ما يحتاجه المتلقي في اللغة المترجم اليها وهي بشكل رئيس اللغة الانكليزية والتي تعد اللغة المهيمنة على باقي اللغات في هذا العالم. ما يحتاجه هذا المتلقي للنص المترجم الى اللغة الانكليزية هو السهولة في قراءته ووضوح المعنى وبشكل مباشر مما يجعل المترجم في هذه الحالة مشغولاً بشكل رئيس في تحقيق ما يتوقعه القارئ في اللغة الهدف وكما عودته سوق الترجمة ودور النشر في العالم، متناسياً الثقافة التي انتجت النص في اللغة المصدر. وهذا يعني ان ما يحققه المترجم هو على حساب لغة وثقافة النص في اللغة المترجم عنها. وهذه الطريقة بالترجمة تسمى the domesticated translation ومن ناحية اخرى فان لغة الحضارة الانكليزية- الأمريكية (الانكليزية) المهيمنة في العالم هي اللغة رقم واحد بين اللغات المترجم عنها الى اللغات الأخرى مما خلق حالة عدم توازن في التبادل والتواصل الحضاري. وهذه الحالة نفسها جعلت الباحثين في مجال دراسات الترجمة ومنظري الترجمة وعلماء اللغة وعلم الألسن يفلقون ويعملون من اجل تغيير الظروف التي فيها جرى التنظير للترجمة وممارستها. كتابه (1995: 17) The Translator's Invisibility يقول Venuti " الحافز وراء كتابة هذا الكتاب هو جعل دور المترجم اكثر وضوحاً وذلك من اجل مقاومة الظروف التي فيها تم التنظير للترجمة وممارستها وتغيير هذه الظروف. واتباع طريقة غير سائدة وتقليدية في الترجمة يمكن تحقيق التغيير المنشود وبالتالي احترام ثقافة الآخر والتواصل معها. وهذه الطريقة في الترجمة تسمى the foreignized translation

**Introduction:**

In an Age where globalization has been overshadowing and affecting man and society in different walks of life, including language and culture, translating the “other” has been the focal point of arguments, especially in the field of Translation Studies, let alone linguists and translation theorists. The social and political changes in the world seem to have noticeably affected language and consequently translation. The language of the nations (some of which are ex-colonizers) where technological advancement and development in general have been taking place has come to take dominance on languages of other nations. The trend has been, as a result, to translate from the dominant language (English and French) into other languages. Such a phenomenon has been leading to more dominance of the powerful languages at the expense of the languages of other nations. This is represented in a state that should lead to mono-lingualism and accordingly mono-culturalism. The very state has been the concern of researchers in the field of Translation Studies as well as translation theorists. They have been trying to find a sort of a solution to the phenomenon of language dominance. Foreignizing translation is believed to be one approach in the direction of preserving the language and the culture of the other.

Based on the notion of inseparability between Language and culture and the fact that culture is a repository of a nation’s history, values and norms, this paper supports Vinute’s foreignized translation approach in translating the culture of the other in a globalized world as opposed to the currently prevailing state of domesticated translation.

**Language and Culture:**

“Translation is not only a linguistic act, it is also a cultural act, an act of communication across cultures. Translating always involves both language and culture simply because the two cannot really be separated. Language is culturally embedded: it both expresses and shapes cultural reality.”( House, 2009 : 11)

In her book Translation Studies, Susan Bassnett sheds light on the interrelationship between language and culture. Quoting Lotman, Bassnett wrote, “No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language.”(1980: 14).

The inseparable relation between language and culture can very well be understood thanks to Malinowski’s statement “Language is essentially rooted in the reality of the Culture ... it cannot be explained without constant reference to these border contexts of verbal utterance (Malinowski, 1923/1938).

Bakhtain’s theory of dialogism is seen as helpful in understanding the relation between language and culture, “ In sum, language from the perspective of dialoguism is seen as the living result of social, dialogic negotiative interaction going on in a cultural context. And if we can say- as I believe we can- that this negotiative interaction, or discourse, actually constitutes its own cultural context, then we also have the basis for saying that language, as the result of this negotiative interaction is infused with culture”.(Greenall, 2002: 75-76)

Greenall went further to say “If we can say that language is not only a result of negotiative interaction, then we actually have the basis for even stronger statement, namely that language is culture.”(ibid.)

The inseparable relation between language and culture is also seen by House, who states that “Language is culturally embedded: it both expresses and shapes cultural reality, and the meanings of linguistic items, be they words or larger segments of text, can only be understood

when considered together with the cultural context in which these linguistic items are used.”(2009:11)

One definition of translation considers it an act of inter- cultural communication. In a world governed by conditions dictated by globalism, can cultures of nations be communicated on equal footing? That is the culture of the economically and technologically advanced nations –also described as ex-colonizers- and the culture of the ex-colonized nations who are known to be economically weak and technologically backward.

What is happening is that the former nations are with the dominant language (English) in the world. It is quite expected, then, that they become in control of the translation, publishing and distributing market.

Therefore, it is no surprise that they decide what to translate and how to translate. This is why the trend has been to translate in the main from English much more than into English, and from French or German or other European countries than into them. Such an imbalance has been rather alarming for a number of linguists, translation theorists and scholars in the field of Translation Studies. Foreignizing translation has been suggested as an approach towards setting the balance right.

### **Foreignized Translation:**

Foreignizing a text means that “One must disrupt the cultural codes of the target language in the course of Translation. This method ...is an intervention...pitted against hegemonic English language nations and the unequal cultural exchanges in which they engage their global others” (Venuti 1995:20).

But when the translator moves in the direction of the reader, he/she must have adopted the domesticated approach . Such a move is described by Venuti as well as other scholars as “served the global purposes of the western modernized industrial nations at the expense of the subaltern nations and peoples around the world Rubel and Rosman (2003:7) . Thus, foreignized translation is seen as a way that should “ allow the voice of these latter nations to be heard in their own terms.” (ibid.).

It also “reflects and emphasizes the cultural differences between the source and target languages” (Rubel and Rosman: (2003: 9)

A text is the product of a social community with certain culture. When translated, the text must not be dissociated from its cultural environment. Otherwise, it would be assimilated by predominant cultures. House makes it quite clear that it is “the translator who gives life to the original by giving it a cultural relevance it would not otherwise have” (2009: 22).

Foreignized translation is also described as overt and the domesticated Translation is described as covert.

### **Covert and Overt Translation:**

The foreignized translation is advocated by Venuti and a number of translation theorists and linguists mainly because it is an overt translation where the cultural element of the source language is explicitly present and so likely to be perceived by recipients. They are presented with aspects of the foreign culture dressed in their own language and are thus invited to inter into an intercultural dialogue.” (House, 2009 :71-72)

Citing a very clear example of overt translation, House referred to two popular novels by the Afghan-American novelist Khalid Hosseini, The Kite Runner and A Thousand Splendid Suns . They are translated into German. Here the author Hosseini made insertions (words and phrases

in relation to cultural practices of his native Afghanistan accompanied by frequent English paraphrases and explanations. What House admires in this translation is what the German translator did. "The German translator has done exactly the same leaving the original Dari and Pashto expressions untranslated sometimes adding a German explanation and sometimes not. These foreign insertions provide local color and a sense of authenticity which draw the reader into the cultural reality which the novels represent". (ibid.72)

The readers in the covert translation tend to forget that what they read is a translation. And this can be very well attributed to the domesticated translation adopted. The Source text must have been domesticated as such that , "the inter-cultural perception has been absorbed by the translator but denied to the recipients of the translation (ibid.71).

This may tell us that in the covert translation the translator deliberately forgets about the other, whereas the overt translation "maintains a sense of otherness" (Cook,2010: 76). In the former, the translator and his/ her role are not there. In the latter, the translator has a role which is visible in the work translated. Cook argues that even in teaching translation pro-covert theorists are interested in the final product and not in the process of translating itself (ibid. 74). In other words, they are worried most about the equivalent to the target text.

#### Translation and the other:

##### Fluency, Readability and Intelligibility:

The exponents of the theory of covert translation argue that the translated text into a target language can be readable and fluent with meaning intelligible only when the translator is invisible which is the product of covert translation, that is, domesticating the translation instead of foreignizing it. This happens when the text is translated in domestic terms; and the translator moves in the direction of the reader in the target language. The original text should, thus, be the victim "Since domesticating the text is said to exclude and conceal the cultural and social conditions of the original text to provide the illusion of transparency and immediate intelligibility. This is referred to as "the ethnocentric violence of translation .(Rubel and Rosman , 2003: 9-10).

Venuti, Rubel and Rosman (2003: 11) says that "a translated text should be the site at which a different culture emerges, where a reader gets a glimpse of a cultural other and resistency. A translation strategy based on an aesthetic of discontinuity can best preserve that difference, that otherness, by reminding the reader of the gains and losses in the translation process and the unbridgeable gaps between cultures"(Venuti, 1995 : 305).

As Venuti argues, the high quality of translation which is meant to be consumed where the Anglo –American Culture dominates is expected to achieve both fluency and readability. This appraisal would mainly be done by reviewers and critics in the papers and periodicals of the target language. A number of examples of such appraisals from various British and American periodicals, both literary and mass-audience are given below; some were written by noted critics, novelists, and reviewers ( Venuti, 1995: 2-3).

"The translation is a pleasantly **fluent** one: two chapters of it have already appeared in *Playboy* magazine."

(*Times Literary Supplement* 1969:180)

"Rabassa's translation is a triumph of **fluent**, gravid momentum, all stylishness and commonsensical virtuosity." (West 1970: 4)

“*The Samurai*, a transparent *roman à clef*, **fluently** translated by Barbara Bray, chronicles Ms. Kristeva’s—and Paris’s—intellectual glory days.” (Steiner 1992:9)

“In Stuart Hood’s translation, which **flows** crisply despite its occasionally disconcerting British accent, Mr. Celati’s keen sense of language is rendered with precision.” (Dickstein 1992:18)

In the above excerpts, it is quite clear that the master key is **fluency in the English-language translations**. “Under the regime of fluent translating, the translator works to make his / her work “invisible,” producing the illusory effect of transparency that simultaneously masks its status as an illusion: the translated text seems “natural,” i.e., not translated.

But fluency and readability would be at the expense of the translator who would be invisible. The translator would first care not for accuracy as much as how his work would sound ‘original’. Consequently, the tendency would be that of selecting foreign texts that would be “amenable to **fluent** translating.” (Venuti, 1995 : 17).

It can be said then that any source text which is not amenable to fluency would remain untranslated in a world dominated by Anglo-American culture. The culture of the other would, then, be ignored. The present status of translation in the world is believed to be in favour of the dominant culture. This, however, runs paradoxically with the very essence of translation, “Translation does not happen in vacuum, but in a continuum; it is not an isolated act, it is part of an ongoing process of intercultural transfer.” (Bassnett and Trivedi, 1999: 2).

It is the very present status of translation that explains why there is little of Arabic literature in English.

Such a tendency in translation should contribute to the appearance of a global language and certainly would be against multiculturalism. This is what Venuti is most worried about. And it is this worry which made him voice out the point of writing his book The Translator’s Invisibility. “The point is rather to develop a theory and practice of translation that resists dominant target-language cultural values so as to signify the linguistic and cultural difference of the foreign text.” (ibid. 23).

In his book, The Translator’s Invisibility Venuti presents a review of the history of translation as far as domesticated translation approach (the traditional approach) is concerned and the modern foreignized approach that would make the role of the translator visible. In this book, the term ‘Invisibility’ is used by Venuti to “describe the translator’s situation and activity in contemporary Anglo-American culture.” (1995:1)

Easy readability and intelligibility is conditioned by the translator’s efforts to produce a fluent text- a text which would sound as the original even though at the expense of the culture of the other.

The culture of the other (for the purpose of this paper it is the Iraqi culture) is represented by three categories:

- 1) A number of proverbs (mainly proverbs or sayings in local Iraqi Arabic used in a socio-political context. They are taken from a daily column by an Iraqi columnist in the daily Arabic paper, Al-Mada. Conceptualized by Iraqi people in the local reality of Iraq at a certain point of history (Selected and translated by the researcher), the proverbs/idiomatic expressions reflect certain cultural significance that is not necessarily present in the culture of the Target language (English).
- 2) A number of proverbs/ idiomatic expressions associated with certain animals.
- 3) Certain expressions in local Iraqi Arabic taken from novels by modern Iraqi novelists.

The aim is to present practical evidence in support of Venuti's call for developing a theory and practice of translation in the hope of facing up to the dominance of the target language(English). (1995:17)

Examples of proverbs selected from the daily Arabic-speaking paper, Al-Mada. They are all used by the columnist (Abdullah al-Sukuti) during a period of time ( months after the Iraqi parliamentary election in 2010 when the new government was in the process of being set up). So the context is (local event);the people addressed are local with local Iraqi culture.

To keep this local, cultural touch the translator needs to be visible ( foreignized translation) and not invisible (domesticated translation):

### **Proverb One:**

انكلب الطابك طبعك ( Al-Madah daily : 2010)

This Idiomatic expression ( ) is the production of the material reality of the Iraqi people at a certain point of time. This means there is a story behind it. And there are two material instruments used by Iraqi people at certain point in history in their daily life : is a circular disc made of clay which stands on three legs). It usually gets heated by charcoal. When it is hot enough a dough made of rice powder baked on it. And when baked enough it is put on the ' ' to cool down. But it happens that some people were about to have the bread which is on the ' ' , but something happened that they had to leave for a while . When they came back, they found that the bread was eaten up leaving the ' ' with nothing on it. They were surprised how come the ' ' is left with nothing on it. They were surprised how come that the bread baked on the ' ' turned into ' ' !

Of course the columnist used the idiomatic expression semiotically.

Therefore, the translator is required to render that semiotic element into the target language as the expression has an extra-linguistic (cultural) meaning.

According to the columnist, a friend of his who had to leave Iraq to flee Saddam's cruelty and who had for years been living abroad as immigrant came to Iraq to see nothing changed to the better. On the contrary, 'لطابك طبعك' (everything turned upside down) though long years passed since the toppling of the Saddam Regime.

Of course, a domesticated translation of the expression above would be shorter and fluency and immediate intelligibility would be guaranteed. But what about the culture of the source language?

### **Proverb Two:**

أحجارة الجبيرة تجي من الجار القريب (Literally: The big stone comes from neighbour next door ) (Al-Mada Daily: 2010)

As explained by the columnist, this proverb means that one may get hurt by his/her close friends. The origin of the proverb is also given. The story goes that one day a man came to be the guest of another man. While they were eating and enjoying themselves, a big stone fell on their food and spoiled it. Surprised, the man said where such a stone might come from ? The guest's answer was that if the stone was small, then it had to be coming from a long distance. The big one, however, had to be coming from neighbour next door.

Again the context in which this proverb was used is socio-political. The time was after the parliamentary election and the new government to be set up. The proverb is said here to refer to the interference of some neighboring countries in the internal affairs of Iraq. So the big stone comes from neighbor next door.

A domesticated translation of this proverb would look for the equivalent in the target language so that a fluent and readable translation would be guaranteed for the target language reader. And the source language culture would be lost- when it was first said and why.

### **Proverb Three:**

**الميعرف يركص ايكول الكاع عوجه (Literally: He who does not know how to dance, blames the ground) (Al-Mada Daily: 2010)**

The story of origin of the proverb: It is said that the official in charge of District of Al-Shamiyah in Nejaf Province bought a car. He did not know how to drive well yet. However, he went out driving his new car. When he crossed the bridge of Al-Shamiyah ( a makeshift bridge), he lost control of the new car. It veered pulling alongside with it a side of the wooden part of the bridge. So instead of blaming himself for driving the car before he got fully ready, he held the man in charge of keeping the bridge responsible. "It is your fault. You did not set up the bridge right!"

With such a histo-cultural background, the columnist employed the proverb to criticize the performance of a number of Iraqi politicians some of whom are ministers who blamed their failure to doing their job on silly pretexts.

The pro- domesticated approach to translation would take the shortest cut to produce a readable, fluent translation for the target text receiver. This is by looking for the equivalent in English for the proverb in the source text (Arabic) which is: **The losing horse blames the saddle.**

But moving in the direction of the target language reader would leave behind the source language culture denying it any access to the former.

#### 2) Proverbs Associated with certain animals:

##### a) Proverbs associated with **dog**:

- i. **اذا حاجتك صارت يم الجلب سمي حجي جليب** ( Literally: If you your need can be met by a dog, address him as Haji/puppet)
- ii. **جلب الينبح ميعض** ( Literally: The dog that barks, would not bite.)
- iii. (In a difficult position, just like a dog cornered in a mosque.)
- iv. **الكلب كلب ولو طوقته بالذهب** (Literally: A dog will remain a dog even though its ring is made of gold.)
- v. **مثل جلب السوك، شبعان نوم ميت جوع** ( Literally: Just like the dog of the suq- it gets full sleep, but is dead hungry.)
- vi. **البحر مينكس من لكة الجلب** ( Literally: The sea would not get filthy if a dog licks its water.)

The above proverbs are selected and translated by the researcher taking into account the source language reader and his/her culture when translated them. The reason is that the animal **dog** in the target text culture (English) has associative meanings different from those in the source text culture (Arabic). If they are translated the traditional (domesticated) way, the culture of the other (Arabs) and Moslems (proverb iii and vi) would not be understood.

The solution can be by adopting the foreignized translation but supported by annotations, explanations and further remarks.

##### b) Proverbs associated with **camel**:

- i. **البعير لو يشوف حديته جان اكسرت ركبته** (Literally: If the camel saw its hunch, it would break its neck.)
- ii. **البعير من يوكع تكثر سجانينه** (Literally: When the camel falls, more daggers will be waiting for it.)

- iii. ( Isold the camel together with its loads.)  
 iv. **مكدر على الجمل جاع الجمال** ( **Literally: Unable to face up to the camel, he turned to the camel driver.**)

The camel is specific to the environment in the Arab World including Iraq. Naturally, reality here would be conceptualized by people through experiences that are bound to be different from those in the environment of the target receiver. A domesticated translation would not only ignore the culture of the other, but also block it.

- 3) Certain expressions in Iraqi Arabic taken from novels by modern Iraqi novelists: Among modern Iraqi novelists who used local Iraqi Arabic in certain situations in their novels is In'amKachachi . In her novel The American Granddaughter( 2009 ) she invites the reader to live what Iraq has been through right from the early hours the American land troops penetrated into Iraq. Being one of the American conscripts recruited by American contractors for the invasion of Iraq, Zeena, the main character in the novel, narrates what happened to her the moment she and her colleagues reach the airport. She is Iraqi born to Iraqi family. She was a teenager when her Iraqi family decided to migrate to the States to get American citizenship. Once she entered Iraq in the north ( the province of Nineveh)- the hometown of her family, she started feeling nostalgic to her aunt (now living in Baghdad), the grandfather, and all the family social gatherings and occasions. Being a mixture of nostalgia to the past and description of the present moment and the reality in general, the novel can be seen as a very good example of a literary work that would never maintain its local flavor or its culture which is Iraqi specific if the choice would be domestication in translating it into English or other foreign languages. Kachach uses expressions in Iraqi Arabic used in Baghdad and Nineveh in 34 pages. The code-switching used by novelist Kachachi has a lively function. Moving from high register (standard Arabic) to low register (Iraqi Arabic) provided a medium that effectively expressed Zeena's inner feeling towards people she met and situations she happened to be in. Used successfully by the novelist, the low register says a lot about Iraq, its people and culture. Thus, It is the foreignness of the text that must be made apparent by the translator of the novel, especially when there is code switching. Below are some expressions in Iraqi Arabic as used by novelistKachachi in The American Granddaughter:

The Expression in Iraqi Arabic	Page	The Expression in English as translated overtly (foreignized translation)	The expression as translated covertly (domesticated translation)



شلون عين تفره او تكتب (said by the man who teases Zeena on her way to see her grandmother in Baghdad.		What an eye! It can read and write.	What a charming eye!
"كلب ابو بيتين .. على استرجاع حياتي السابقة ولا على التألف مع حياتي في "		The dog that keeps two houses, not knowing how to stick to one house.	A stray dog
...في ذلك اليوم الساخن من . وفي تموز يغلي الماء في الكوز		In July when the water boils in the clay mug	The dog days

As shown in column four, the translator who would go for domestication in translating the expressions must have cared first and foremost for the target text reader (the English reader) so that a fluent and readable text can be guaranteed. But the translator in this case moved, in the process of translating these expressions, in one direction. It is that of the target language reader which is unfair as far as the source language culture is concerned, especially in translating culture.

In an interview with Roger Allen, Professor of Arabic and Comparative Literature, University of Pennsylvania (2012), one may realize the importance of reading Arab literature in translation (presumably with foreignness of the source text preserved) so that to have access to the culture of the other, "In a world in which "news" and "facts" are completely manipulated (and more often than not manipulated), literature becomes the most effective mode of insight into another culture and the values of the people who live within it and try to reflect their values and concerns through the medium of literary genres"

The dominance of Anglo-American culture and the drift towards mono-culturalism, which is the outcome of unequal cultural exchanges, have been the concern of bodies and associations concerned with Translation studies like IATIS (International Association for Translation and Intercultural Studies). Under its main theme (Translation and the Politics of Recognition) The IATIS fourth conference held at Queens University Belfast, Northern Ireland, UK in July 24-25, 2012, discussed topics like globalization, intercultural relations, the role of literary translation in challenging or reinforcing cultural differences as well as other related topics.

Efforts made by such international associations are meant to come to certain solutions to the problem of assimilating the culture of the other through domesticated translation of its culture.

Scholars, translation theorists and linguists are also concerned with finding some sort of solutions to the problem. In his book *The Translator's Invisibility*, Venuti recommended the following as part of his "Call For Action:

1. A change in contemporary thinking about translation finally requires a change in the practice of reading, reviewing, and teaching translations. Because translation is a double writing, a rewriting of the foreign text according to domestic cultural values, any translation requires a double reading—as both communication and inscription. (1995: 312)

2. Evaluating a translation as a translation means assessing it as an intervention into a present situation. Reviews must not be limited to rare comments on the style of a translation or its accuracy according to canons that are applied implicitly. Reviewers should consider the canons of accuracy that the *translator* has set in the work, judging the decision to translate and publish a foreign text in view of the current canon of that foreign literature in the target language culture. (ibid.)
3. The academic institutions, according to Venuti, are required to play a major part in making the role of the translator visible: “It is in academic institutions, most importantly, that different reading practices can be developed and applied to translations. Here a double reading is crucial”. Translation in academic institutions, Venuti argues, should never be taught as a transparent representation of a text. (ibid.)
4. It sounds vitally important for Venuti “to critique the current situation and to hope for a future more hospitable to the differences that the translator must negotiate.” (ibid. 313)

#### **Suggested prospects of cooperation for a change in the present status of translation:**

1. Cooperation between bodies concerned in academic institutions at world level could provide a good channel to work in the direction of changing the present status of the translator and the strategies of translation at the top of which is the strategy of fluency and transparency in English language translations. More initiatives are expected to be taken where cultures are victimized by the dominant Anglo- American cultures .

International book fairs, for instance, especially those organized by institutions in Arab countries, can be a good help in this sphere. They may arrange with some publishers in the world to take up translation of some distinguished Arab works. The initiative launched by The Sharjah International Book Fair last year and this year can be seen as quite promising and encouraging in this respect.. The management of the Sharjah International Book Fair (SIBF) has announced that it has begun funding the translation of 78 books through the Translation Grant Fund. The titles were submitted by both Arab and international publishers. The 78 titles, which met the eligibility criteria set for the grant, range from fiction to history, and include books for children and youngsters, among others. (This is according to the site of the Book Fair on the Face book.)

The Translation Grant Fund is meant, according to the Director of the Book Fair, to promote Arab Islamic civilization and thus bridge the cultural gaps with other communities.

2. In fact, the absence of institutions in the Arab world, which may support the translation of Arabic literature into English, can be seen as a major part of the problem. It is seen as a serious problem by the Egyptian novelist Ibrahim Farghli ( Arabic Literature (in English) Magazine,) “ One of the most serious problems is that it is on the Arab side are

no institutions that support the translation and dissemination of our literature systematically and energetically” (arablit.wordpress.com/ the statement is google.translated from German: [www.nzz.ch](http://www.nzz.ch), 2012

3. The nations with predominant cultures are required not to assimilate cultures of the other (by continuing to adopt domesticated translation) since “no particular culture of a particular people could be in the position to state that it is so self-sufficient that it can not benefit from any type of contact to other cultures of other peoples,” says Han (2009) in his paper Translation—Tool in the process of Cultural Globalization .
4. Therefore, of paramount importance is the need to make good efforts by UN bodies like the UNESCO as well as by concerned NGOS to help curb the predominant cultures so that they would not go on assimilating cultures of the other as the former would also be losers in the end, “we might dare say that those cultures with a very strong sense of property’, where the linguistic ethnocentrism is too powerful than to allow incomings” has nothing but to lose out of the whole process.” (ibid: 2)
5. Echoing Munteanu ( 1980), Han believes that educating readers of works in translation (particularly in English) is yet of further importance. His argument is that the chances of making fruitful efforts at the reader level are expected to be wider than those made at the translators themselves being the mediators in the process of translation. “ But, we believe that the reader needs to be educated towards a correct understanding of the phenomenon of translation, which equivalates a permanent enrichment of the language with new concepts, experiments: translations „enchance acts of searching of new concepts, of permanent exploration of semantic hues in order to serve the original text as true as possible.”
6. Creating awards and prizes to honour translations of Arabic literary works into English can provide a big stimulus to professionals to embark on projects of translation works into English. This is in line with what Mexico has recently done. A new award bearing the name of Spanish-born Mexican author, translator and poet Tomas Segovia (1927-2011) has been created to honor outstanding work in literary translation, Mexican cultural officials said (2012).

The honor carries a cash prize of \$100,000 and is financed by Conaculta in partnership with Fondo de Cultura Economica - Mexico’s leading publishing house and the Guadalajara International Book Fair, where this year’s award ceremony takes place in November. (ibid.).

7. Setting up publishing houses interested mainly in publishing literatures of the others into English could very well help support the efforts towards accessing the cultures of nations who are predominated by the Anglo-American culture. This can be similar to what Will Evans, a translation entrepreneur, is to start as his own publishing house (Future Tense).

### **Conclusion:**

Translation in a world dominated by Anglo-American cultures is going on in a way that is seen as serving the interests of the western world by translation theorists, particularly in the field of Translation Studies as well as scholars and linguists. In the meanwhile, it is negatively affecting the cultures and languages of nations outside the western sphere. The present status of translation in the world can be attributed mainly to the unequal cultural exchanges between nations. What is happening regarding translation is that works translated from English into Arabic and other languages are much more than works translated into English.

If not corrected, the present status of translation could lead to mono-lingualism and mono-culturalism which by themselves are seen as unhealthy for the western world.

Prompted by fears of monoculturalism and monolingualism, translation theorists and scholars in language and linguistics have been making efforts in the direction of trying to find some sort of solution to the unequal cultural exchanges between nations with dominant cultures and language and those whose cultures and languages have been victimized.

Foreignized translation is one main approach suggested particularly by Vinute to respect and preserve the culture of the other. Glossing is one means to help express the foreignness of a translated text into English and other languages from Arabic and languages other than English.

A number of suggestions were provided in this paper to encourage more translations into English and other languages at international and Arab world level.

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