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## **Translation and Shaping the Arab Identity in a Post-colonial Globalized World: A Multi-disciplinary Approach**

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### **ABSTRACT**

Conflicts over identity are old and they emerged explicitly during the European colonial expansion in the nineteenth and the twentieth centuries and they accelerated remarkably with a recent globalization wave that started in the early 1990s. Philosophers, psychologists, mathematicians, logicians, politicians, among others, have found in the term "identity" a vivid niche where they can approach and research the issue. The relationship between identity, globalization, language and translation is so steadfast that a fresh perspective on the role of translation in this respect is urgently required. Hence comes the present research. It hypothesizes that there is a conflict between Arab identity and globalization and this is manifested in the role played by translation.

This paper is an interdisciplinary examination of the role of translation in shaping the Arab identity in a post-colonial, globalized world, taking concepts from post-colonial translation studies, pragmatics, post-colonial theory of international relations and Samuel Huntington's theory of the Clash of Civilizations. It employs a dual methodology of content analysis and comparative study between English texts and their Arabic translations. It aims to reveal the nature of this role. Through the analysis of data, it concludes that translation has played a 'shameful' role in shaping the identity of the Arab

World in the post-colonial era and that globalization is a new form of Western colonialism which targets the identities of other nations.

**Keywords:** Identity, globalization, translation studies, post-colonialism, international relations

## **INTRODUCTION**

We are now experiencing great ideological, political, economic and cultural battles whose final consequences are difficult to predict, because this issue will depend on the ability of nations and their struggle to face the huge operation which the United States leads under the slogan of globalization in order to reproduce the old domination system. (Yassin1997,p.1; trans.)

In a world changing so fast, faster than our reactions to and understanding of the nature of those changes, one may wonder what is being changed and whether the changes are good or bad. Identity, among others, has been targeted. Hence comes the present paper.

**Aim of the research:**

This research aims to examine the role of translation in shaping the Arab identity in a post-colonial, globalized world.

**Hypotheses:**

It hypothesizes that there is a conflict between Arab identity and globalization and this is manifested in the role played by translation.

**Importance:**

This study is important at three levels:

1-Topic Level: The relationship between translation and identity in our world today is necessary to reveal for the grave implications it has for the nation's mind and the next generations'.

2-Theoretical Level: a) The researcher used a multidisciplinary approach drawn from post-colonial translation studies, which rely heavily on developments in cultural and ideological research in the last decade, as well as pragmatics; and b) Also the

incorporation of a political perspective, theories of international relations, contributes to the study and its results.

3-Methodological Level: The paper used a dual methodology of content analysis and comparative study in order to better address the collected data.

### **Operational Definitions**

**Identity**: Identity, Al-Hafyan (2006, p.74; trans.) argues, may be generally defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. It is originated from philosophy, beginning with Descartes' famous mantra "I think, therefore I am" or later "I think, I exist". In other disciplines like psychology, it relates to self-image, self-esteem and individuality. It refers, in social anthropology, to the idea of selfhood based on the uniqueness and individuality which makes a person distinct from others. Logicians associate it with sameness, mathematicians with equality, and Sufis (Muslim mystics) with unity, truth, infusion and belonging. In global politics and security, it 'shapes the ethical boundaries of security' to the extent that the identity of individuals, institutions and states creates the limits of security and insecurity (Burk, Lee-Koo and McDonald 2014, p.48).

Identity is either simple and partial relating to a particular thing or person, or complex and collective relating to a particular group, people or nation; it includes past and present times, geography, thinking or vision, religion in addition to other elements like collective will, the state and economic interests.

The concept of identity is unclear and vague for the complexity of factors contributing to its formation. It is derived from an infinite number of sources; these are primarily six sources according to Huntington (2004,p.27):

-*Ascriptive Sources*: such as age, gender, race, ethnicity and kin;

-*Cultural Sources*: such as language, nationality, religion, civilization, clan, tribe, and way of life;

-*Territorial Sources*: such as neighbourhood, village, town, city, country, region, and continent;

-*Political Sources*: such as ideology;

-*Economic Sources*: such as job, work group, industry, economic sector, and class;

-*Social Sources*: such as friends and status.

**Globalization**: Globalization as a term has been coined lately, but the history of the conflict between identity and globalization is older. It has been commonly used since the early nineties of the twentieth century, especially after the collapse of the ex-USSR when the U.S. president George W. Bush said that a "New World Order" was being formed in 1990. But, the phenomenon, itself, dates back to the fifteenth century excavations. The basic elements of the phenomenon revolve around the idea of increased interdependent relationships among nations: an increase in the interchange of commodities and services, in the movement of capitals, in the spread and influx of information and ideas, and in the effect of one nation's customs and traditions on another's, etc. (Amin1997,p.1; trans.). The essence of the process of globalization rests on moving goods and services, people, ideas and information, money, institutions, and various forms of behavior and applications easily around the globe (Yassin, 1997,pp.2,6; trans.). That's to say, we know the elements of globalization about five centuries ago, yet the term is quite recent.

**Civilizational Texts**: Hamed Rabie (1986,p.247; cited in Abdel-Fattah 2006,pp.35-6; trans.) uses the term 'civilizational' texts to refer to those which shape the nation's

thinking and mind and, henceforth, identity. Abdel-Fattah mentions that 'civilizational', here, does not mean dealing with the text from a heritage perspective, instead, these texts are important because they help formulate a certain vision on a number of critical issues, contribute to the civilizational structure of the nation, and shape the overall vision of the major civilizational concepts including 'identity'. It is not so described for being old, but for its thoughts, methodology and topic.

### **REVIEW OF LITERATURE:**

Translation theory has devoted little attention in recent years to the pragmatics of translation and to the subjectivity of the translator as a factor in the translation process. There is a lot of interesting research to be done here, which brings together the personal and the political. (Bassnett 2011,p.6)

Susan Bassnett refers to the interesting revelations that can result from researching the use of language in translation as a reflection of identity. Indeed, post-colonialism and identity have attracted scholars of translation studies and social and ideological research since the mid-1990s. Post-colonialists study topics like the history of former colonies, resisting the colonizer by the colonized and the effects of the imbalanced power relationship between them (Munday 2013,p.202). The edited book Post-colonial Translation: Theory and Practice, by Bassnett and Trivedi (1999), presents various contributions to the post-colonialist translation theory, but many chapters are dedicated to a discussion of this issue from an Indian literary perspective. Bassnet's theory will be tackled in more details later in the paper.

Spivak (1993/2004) examines the ideological effects of translating the literature of the Third World into English, the language of hegemony, and how translations distorted its image (Simon 1996, pp.145-7). She also criticizes Western feminists for the way they look at the translation into English of the literature written by feminists from outside Europe.

Power relations is central to post-colonialists like Niranjana who considers literary translation as one of the discourses 'informing the hegemonic apparatus that belong to the ideological structure of colonial rule' (1992, p.33). She is interested in identifying the way translation into English has produced rewritten images of the East, which the latter has then believed.

In *Translation and Identity*, Cronin talks about identity and translation from a linguistic and cultural perspective in the context of globalization and migration. He assumes that the immigrant is either 'assimilated' or 'accommodated' depending on the direction of translation. In assimilation, he is translated into the language of the host country, while in accommodation, he refuses being translated into the dominant language and stress instead his cultural self-consciousness (2006,p.47).

Eurocentrism has been criticized by scholars from different disciplines including translation studies (see for example Peter Flynn and Luc van Doorslaer's *Eurocentrism in Translation Studies* (2013)). In Michaela Wolf's 'German Speeches, Step Forward in Translation and Interpreting Studies' (2013), Dimitri Asimakoulas and Margaret Rogers' *Translation and Opposition* (2011), they explore the translators' inter-/intra-social agency and identity construction. Rakefat Stela-Sheffy and Miriam Shlesinger (2011) approach the idea of identity in *Identity and Status in Translation Professions*. Maria

Tymoczko (2010) uses micro-perspectives to examine issues related to resistance and activism in *Translation, Resistance, Activism*. The book *Translation and Cultural Identity: Selected Essays on Translation and Cross-cultural Communication*, edited by Carmen Buesa-Gomez and Michaela Munoz (2010), includes important contributions by scholars like Julio-Cesar Santoyo who presents the concept of author translator and his role in shaping cultural identity in his essay 'Translation and Cultural Identity: Competence and Performance of the Author Translator'.

One advantage of widening the scope of translation studies to include post-colonial research is enhancing the field with scholars from various and different backgrounds. However, those theories are criticized for the following reasons as Munday (2013,p.208) explains:

- 1-Cultural theorists, who talk about ideologies, have their own ideologies and agendas. Brownlie (2009, pp.79-81) calls them 'committed approaches' to translation studies.
- 2-The wide range of approaches involved can cause conflict and competition between them.
- 3-This cultural turn in itself may be described as an attempt to 'colonize' the field of translation studies.

In the last ten years or so one can notice an increasing attention dedicated to the issue of globalization and its impacts on the Arab World mainly from a political, economic or social point of view. Very few researches drew our attention to some instances for the conflict between globalization and identity in the region and referred indirectly to the role which translation can play in this regard. For example Al-Kayyat, in his essays 'The Arabs tongue between Masculine and Feminine' and 'How does Change Occur in Arabic?'

And What Happened?' (2006), shows how the language of discourse in the Holy Quran speaks for women, in contrary to what the West tries to circulate about the status of women in Islam. This discourse stresses the identity of Muslim women. He draws our attention to another kind of benevolent globalization, that of the Islamic civilization, which is different from globalization today. The latter aims to change the meaning and reference of Arabic words.

Madkour in 'Arabic and the Islamic Civilization' demonstrates that 'the Arabic language has widened to incorporate the heritage of all nations through the famous translation movement' and 'thus it has become a language of civilization, culture and religion' (2006,p.95). He further adds that it faces 'a wild attack' from a so-called 'the culture of globalization'. 'The Absent Dimensions in the Islamic Discourse in the West' by Ali (2006) investigates the problematique of writing, mass media and translation from Arabic to European languages. He explains how the present Islamic discourse, contrary to the true Islamic culture, uses a harsh, emotional, excited, extremist, unwise language which increases the gap between Muslims and non-Muslims.

In his 'Terminology and Debate: Negotiation Maps and Diplomacy with a Critical World Context', Wageh (2006) discusses the metaphorical construction of terminology, especially in the West, and its translation as it is. Scholars like George Lakoff, Chomsky and Fowler criticize this process, he says. He argues we should face the hegemony of the United States and the West who create terminologies to mass murder the Arab Islamic character.

To the knowledge of the researcher, this review of literature demonstrates the gap in translation theories and research accounting the role of translation in shaping Arab

identity in a globalized world. And here lies the contribution of the paper. Accordingly, the researcher has been able to state the problem statement and devised from the problem statement the following hypotheses:

- 1-There is a conflict between the Arab identity and globalization.
- 2-This conflict is manifested in the role played by translation in the post-colonial, globalized world.

**Research Questions:** Thus she was able to raise the following **questions:**

- 1-Has translation played a role in shaping the identity of the Arab World in a post-colonial?
- 2-What is the nature of that role?
- 3-What is the intersection between globalization and colonialism?
- 4-Does globalization challenge the Arab identity?
- 5-Do we need to redefine the translator's loyalty and faithfulness to the Source Text and equivalence? In other words, how to assess a translated text?
- 6-What are the implications of the realization of this role for professionals in the field and non-professionals?

**THEORETICAL FRAMEWORK:**

Language is an old manifestation of identity. Al-Hafyan says 'language is the oldest representation of identity' (2006,p.75;trans.). The identity of every society rests on its language because identity is a cultural formula (as cited in Megahed, 2006, p.267, trans.). That's to say, there is an 'intuitive' interrelationship between 'identity', 'language' and 'translation'. It follows that translation, a manifestation of language, plays a crucial role in shaping the identity of nations.

As mentioned above, this paper hypothesizes that there is a conflict between the Arab identity and globalization and this is manifested in the role played by translation in the post-colonial, globalized world. Therefore, in order to better address the issue at hand the researcher has chosen a multi-disciplinary perspective derived from: post-colonial translation studies, pragmatics, post-colonial international relations theory, and Samuel Huntington's theory of the Clash of Civilizations.

**Post-colonial translation studies:** This paper is based on Susan Bassnett's post-colonial theory of translation (2011), and her collaborated works with Harish Trivedi (1999) and with Andre Lefevere (1990; 1998). Bassnett argues that little research has been done on language and identity, and the role of the translator in this regard, assuring that:

Translation theory has devoted little attention in recent years to the pragmatics of translation and to the subjectivity of the translator as a factor in the translation process. There is a lot of interesting research to be done here, which brings together the personal and the political. (2011, p.6)

The point is that there is a struggle between local languages and 'the one master-language of our post-colonial world, English', a struggle well-manifested in power-relations (Bassnett and Trivedi 1999, p.13). In the context of what Corbett (1999) explores as a role of translation to examine the range of a language and to extend the boundaries of a literature to present the Other, she proposes to 'shift perspectives, to look simultaneously from within and from without, to question oneself and one's own culture as much as one questions the other (2011,p.7).

In translating literature, Bassnett adopts Augusto de Campos's view that translation is a personal experience where the translator transfers into the target language what he feels only. De Campos clarifies that translation is 'a persona' for him; it is something like:

getting into the pretender's skin to re-pretend everything again, each pain, each sound, each colour. (1998, p.186; cited in Bassnett, 2011, p.7)

Looking at translation as a means to remind people, probably minorities, of their identity, Bassnett supports his theory of translation as 'a process of shape-changing, of re-imagining an Other' and of the translator's right to select what he translates (2011, p.7). This perspective of translation does not aim to erase the Other; it rather hails differences.

**Pragmatic approach:** Thomas (1995, p.23) defines pragmatics as meaning in interaction, making meaning a dynamic process involving the negotiation of meaning between speaking/producer and hearer/receiver, the context of utterance/text (physical, social and linguistic) and the meaning potential. Also, Verschueren (1999, p.7) suggests four angles or tasks of language analysis in 'any serious' pragmatic approach, namely context, structure, dynamics of interaction and salience (mind in society).

Following Verschueren (1999), a word is meaningless without a context; the components of the communicative context, according to her, are: the language user (text-producer and receiver), the mental world, the social world and the physical world. The text, itself, needs to adapt with the producer's mental world and the choices made are adapted to the producer's assessment of the receiver's motivations and intentions, personality traits, beliefs, emotional involvement, wishes and needs, which may all enter the analysis. The mental world activated in language use contains cognitive and emotive

elements. As for structure, the function of the basic utterance-building units (sound structure, morphemes, words, sentences, propositions and supra-sentential units) should be investigated. The last of the four tasks is analyzing salience, i.e. mind in society. It accounts for how the mind tackles all the previous processes, how it perceives, represents and plans language.

**Post-colonial theory of international relations:** The post-colonial theory of international relations rests on the continuance of colonial forms of power and racism in world politics. Like postmodernism and feminism, post-colonialism is a latecomer to the field of international relations. It uncovers the bias in world politics and international relations by highlighting the 'blind spots' in the discipline, in terms of subject matter and the epistemological claims of positivism (Daddow 2013,p.232). Smith and Owens argue that this theory aims to demonstrate 'the important degree of continuity and persistence of colonial forms in contemporary world politics... a form of neo-colonialism (2008, p.188). Post-colonialism is a project that unravels the language of global political economy of control (Ramakrishnan 1999, p.163). A valuable question raised by post-colonialists is: 'Where is the ethnic diversity and what forms of control from now absent formal Empires linger on in the world today?' (Daddow 2013, p. 233). Edward Said, a post-colonialist himself, challenges the works of Orientalists by writing on Orientalism\_ the present paper takes his theory as its point of departure.

The post-colonial theory is activist and whichever form it takes, it 'continues in a new way the anti-colonial struggles of the past' (Young as cited in Daddow 2013, p.233). However, it is criticized for having a 'problem of the subject' all of its own because 'the post-colonial theory is not concerned with a unified 'problem"' (Kumar 2011, p.665).

Indeed, it is attracted to all kinds of disciplinary fields and tools since they probe injustices, produce new knowledge and enhance the lives of the marginalized (Sugirtharajah, as cited in Kumar 2011, p.654).

**The Clash of Civilizations:** In addition, the nature of international relations would not be understood unless how the West looks at his relations with Others is seen from its own eyes. Samuel Huntington's theory, in his famous essay 'The Clash of Civilizations' (1993), represents the core of the West renderings of international relations in the last three decades. He claims that civilizations, i.e. countries' politics, economics, cultures, identities, etc., clash and predicts that the wars in the future are launched for reasons humans have never known before:

The rivalry of the superpowers is replaced by the clash of civilizations. In this new world the most pervasive, important, and dangerous conflicts will not be between social classes, rich and poor, or other economically defined groups, but between peoples belonging to different cultural entities. Tribal wars and ethnic conflicts will occur within civilizations. (Huntington 1996, p.4)

Since the creation of humans, they have lived side by side, tolerant of ethic and cultural diversity. But, the West has been promoting for something contrary to the nature of humans through such theories.

### **METHODOLOGY:**

This paper argues that there is a conflict between the Arab identity and globalization and this is manifested in the role played by translation in the post-colonial, globalized world. In the light of the gap revealed in the review of literature as well as the

hypotheses, the researcher raised questions on the role played by translation in shaping the Arab identity in a post-colonial, globalized world, the nature of that role, the intersection between globalization and post-colonialism, the challenges posed by globalization to the Arab identity, the need to redefine the translator's loyalty and faithfulness to the Source Text, how to assess a translated text, and the implications of the realization of this role for professionals and non-professionals.

With all this in mind, the paper sets the following objectives:

- 1-To provide a preliminary framework and definitions for the basic concepts in the research such as 'identity', 'globalization', etc.
- 2-To review literature on identity and translation studies.
- 3-To identify the gap in literature and in understanding the nature of the steadfast relationship between Arab identity and globalization.
- 4-To propose a new multidisciplinary approach towards the study of identity and translation (see the theoretical section above).
- 5-To analyse and discuss sample texts, carefully selected, with a view to make the identity vs. globalization conflict explicit.

The sample source texts and their target translations (from English into Arabic since we talk about the effects of globalization on the Arab identity) used for the analysis in the paper are what Hamed Rabie calls 'civilizational texts'. Rabie (1986 p.35, trans.) uses the term 'civilizational' texts to refer to those which shape the nation's thinking and mind and henceforth identity. So, the other text-genres, like for example the purely scientific texts and their translations, have been excluded. Abdel-Fattah mentions that civilizational texts are important because they help formulate a certain vision on a

number of critical issues, contribute to the civilizational structure of the nation, and shape the overall vision of the major civilizational concepts including 'identity' (2006, p.35, trans.). The samples are mainly extracted from 'The National Security Strategy of the United States of America' in addition to some other texts for many reasons: a) coherence in the selection of data; b) for space, so that there is no need to give a historical background for each new text; c) representing the cornerstone of American and Western politics and international relations; d) reflecting the conflict between globalization and Arab identity; e) being the raw material for the American ideology; and f) the distribution of the ideas and the language of such texts for local and international public opinion consumption\_ as it will be revealed in the study.

Of great significance in the analysis of data here, the researcher, in her comparative analysis of the English texts and their Arabic translations, is not going to highlight the differences and similarities between them or what is called 'translation shifts' because this is not the intention of the paper. Instead, she aimed to examine only the translations which have already affected or can affect the Arab identity, the focus of the paper, rather than assessing translated texts generally.

The researcher has designed a dual methodology of content and comparative analysis to investigate the issue. In addition to the multidisciplinary approach suggested, she argues that a historical approach, too, is inevitable in political discourse because it is impossible to examine any document without considering its relevant history and context.

However, the researcher is well-aware of the challenges and the limitations of the research:

- 1- All the criticisms directed at the post-colonial translation studies and the post-colonial international relations theory, mentioned in the previous section, represented a challenge to her post-colonial translation theory used, a matter she has tried to overcome by using a multi-disciplinary approach to reach the same conclusion from different angles.
- 2- The sample data could have been bigger to account for the conclusions more authentically.
- 3- The conclusions are drawn mainly from the analyses of political texts. Hence the question whether results apply to other text genres would be a research topic for further research.
- 4- The paper focuses on the negative, rather than positive, sides of globalization to show the effects of the latter on the Arab identity.

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### **DATA ANALYSIS AND DISCUSSION**

To analyze texts precisely, the paper assumes that understanding the reality of the conflict between globalization and identity would not only help the translator get precise translations, but would also maximize the role of translation in keeping the identity of the Arab societies. This section attempts to investigate the phenomenon of globalization, and to explore its negative impacts on and its conflict with the Arab identity through the analyses of English 'civilizational texts' (STs) and their Arabic translations (TTs).

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Globalization is a phase in the development of the international capital system where a nation state's political, economic, cultural, and behavioural issues dissolve into the global framework; the communicative, technological and information revolution has

created a world of open states with no boundaries in which the stronger party dominates the weaker (as cited in Aboul-Fadhl, Hassanein and Al-Qaffas, 2004, pp.20-1; trans.).

Before the Ronald Regan and Margarett Thatcher era, the 'welfare state' model had prevailed in the Western world. The 'Regan' and 'Thatcher' state model did exactly the opposite of what the welfare state used to do. The United States and Great Britain paved the way for a new globalization trend pushed unmercifully by giant and multinational companies to find new markets. Amin (1997, p.6; trans.) argues that the new state aimed at more labour suppression and oppression rather than more benefits for them to expand the market; it did not aim at a fair distribution of national income in favour of the poorer classes; inflation was considered the worst thing when the increased ability to compete in external markets was targeted, unlike the welfare state inflation which had been desired to expand the local market; the state role shrank regarding expenditures and taxes to facilitate the multinational companies' task of conquering the world; unemployment augmented. During the Western welfare state, the Third World countries were strong. The Cold War enhanced this direction: each of the two super powers did its best and gave donations and aids to get them by its camp, against the other's. The state in the Third World countries used to interfere in every issue related to the economy and the society, put ambitious, developmental 5-year-plans, impose custom taxes to protect its infant industries and crafts, exert tremendous efforts to carry out infrastructure projects, and sometimes adopt socialist principles in an attempt to redistribute the national income (Amin 1997, p.7; trans.).

With the evolving globalization trend, the Third World countries have become weak or 'soft' states. Their usual role in economy and society had to diminish gradually in

favour of the interests of multinationals and some greedy power that wants to dominate the whole world. Custom taxes have been lifted, planning almost cancelled, income redistribution vanished, and subsidies decreased. They started to justify what they do by saying that the old system was anti-development and anti-efficiency. This trend has further accelerated after the collapse of the ex-USSR and the end of the Cold War to the extent that these countries had to deconstruct themselves in the full sense of the word. These countries had to demobilize armies (take the Iraqi, Sudanese and Libyan examples as cases in this regard), deconstruct themselves, convince their peoples of their futility and uselessness, and hand over old tasks and functions to the giant international companies or the related institutions.

Eventually, the exclusive function of these states has become a matter of 'evacuation and handing over' of usual tasks, as Yassin (1997) explains. They are not even ashamed of announcing and claiming that what is being done aims at achieving the general interest of the nation and those of the poor in particular. They sell the public sector companies to foreigners and term this 'privatization'. They demolish, or at best decrease, subsidizing and call it an economic fixing. They bombard the local market with imported goods and assume this to be structural reforms. Let alone handing over their people to enemies, spreading corruption, ignoring the rule of law, and preferring their own interests over the public ones. This trend has accelerated especially after Francis Fukuyama had written about "the end of history" in "the biggest contemporary attempt ever to formulate a fake global awareness" (Yassin 1997, p.1;trans.).

The post-colonial theory of international relations, Daddow argues, criticizes the formal and informal practices of colonialism, which paved the way for harsh

exploitation, alienation and repression of many countries by supposedly rational, enlightened European imperialist order (2013, p.233). Edward Said explains that the West tried to place, use and direct the 'rest' of the world through the production of knowledge about it (1979, p.xii). This kind of knowledge does not reflect the reality about the Others, instead it reveals how the West racially looks at them. Therefore, post-colonialists teach 'who' tells us 'what' about the world and its nature.

Globalization is based on free trade. The American discourse \_ the Western discourse has become lately no more than a repetition of the former' ideas and words\_ has intentionally employed a language which explicitly makes the propaganda for free-trade an inevitable preliminary step to enhance all the other forms of globalization. Look at the following text extracted from The National Security Strategy of the United States. This strategy was approved on September 17, 2002, almost one year after the attacks of September 11, 2001. It reveals the principles the United States utilizes in order to justify any of its action; it is a road map. Thus the text-producer chose words so meticulously that he induced text-receivers to react in a certain direction (the appellative function as Reiss (1971/2000; 1977/1989) calls it) for a specific desired response, namely approving and clapping hands for the United States. Under a strange categorization of the countries of the world into either friends or enemies, the strategy aims at accelerating the steps of globalization from the very beginning; all states should follow the course delineated by the States or else they would become 'enemies'.

In this context, Verschueren (1999, p.118) points out that the principles governing the utterance-building guide production, interpretation and utterance clusters. She refers to 'variability', 'negotiability' and 'adaptation' when talking about the dynamics of

interaction. Language use consists of a continuous process of making linguistic choices consciously or unconsciously; the range of possibilities from which choices can be made represents a language property called variability. At any given moment of interaction, a choice may exclude alternatives or create others for specific purposes on the interaction.

The propaganda for globalization started with promoting the idea of free trade, but look at the logic in the argument:

*A strong world economy enhances our national security by advancing prosperity and freedom in the rest of the world. Economic growth supported by free trade and free markets creates new jobs and higher incomes. It allows people to lift their lives out of poverty, spurs economic and legal reform, and the fight against corruption, and it reinforces the habits of liberty.*

*We will promote economic growth and economic freedom beyond America's shores... We will use our economic engagement with other countries to underscore the benefits of policies that generate higher productivity and sustained economic growth. (The National Security Strategy, 2002, p.10)*

إن قوة الاقتصاد العالمي، من شأنها أن تعزز أمننا القومي، من خلال تعزيز الرخاء والحرية في بقية بلدان العالم. والنمو الاقتصادي، الذي تسنده الحرية والأسواق الحرة، يخلق فرص عمل جديدة، ودخولاً أعلى. كما يسمح بانتشال الناس من الفقر، ويدفع إلى الإصلاح: التشريعي والاقتصادي، ومحاربة الفساد، إضافة إلى أنه يعزز عادات ممارسة الحرية.

سنشجع النمو الاقتصادي، والحرية الاقتصادية، في مناطق بعيدة عن سواحل الولايات المتحدة الأمريكية... سوف نستثمر ارتباطنا الاقتصادي مع الدول الأخرى، في التشديد على فوائد السياسات، التي تدر

انتاجية أعلى، ونمواً اقتصادياً مستمراً. (Al-Amn Al-Watani, n.d.)

The United States, according to this text, assumed that it seeks a 'strong' economy in the whole world, a world based on the unbeatable American values of liberty. Who does not want to reap the promised fruits of 'prosperity', 'freedom', 'new jobs', 'higher incomes', 'fighting corruption and poverty'? No one, of course. Reading the Arabic translation, any Arab would logically consider globalization the magic potion that would heal up most of the devastating diseases or problems in the region. Although the translated text (TT) may seem equivalent to the source (ST), it flouts the Gricean conversational maxims because the original text producer aimed to mislead receivers. What is said in the ST contradicts the real American actions. So the translator should have drawn the attention of his text receivers to this fact by, for instance, adding footnotes, extra statements or commentaries, etc. to the TT to this end. Being an initial text user or receiver of the ST, the translator has the responsibility of understanding the original message and conveying it to his receivers in such a way that does not deform their conceptions. In other words, the dilemma of faithfulness to the ST should not overcome a dangerous translation. He should prioritize danger over faithfulness. In fact the researcher hopes to broaden the term 'faithfulness' to include the ethical dimension of mentioning the true intention of the text producer. One may argue that this could be an unnecessary interpretation of the ST, from the translator's point of view! Even though, the translator is a writer in the first place (according to the most recent socio-cultural translation theories), not a mere submissive transporter of ideas, and he has the right to express his opinion. This point will be further enhanced in the coming analyses.

The strategy set the scene for accepting the capitalist idea of free trade. An economy based on 'market economies' is 'the way', in fact 'the only way' to 'promote prosperity'

and 'reduce poverty'. Look at the idea of this discourse: the American capitalist system suits all countries, be them developed, developing or underdeveloped. The international economic crisis in the last few years\_ the worst since the financial crisis of 1930s\_ has undoubtedly proved the futility of the American system. Yet, the same ideas are still being promoted:

*The lessons of history are clear: market economies, not command-and-control economies with the heavy hand of government, are the best way to promote prosperity and reduce poverty. Policies that further strengthen market incentives and market institutions are relevant for all economies—industrialized countries, emerging markets, and the developing world.*

*...Improving stability in emerging markets is also key to global economic growth.*

*International flows of investment capital are needed to expand the productive potential of these economies. These flows allow emerging markets and developing countries to make the investments that raise living standards and reduce poverty.*

Our long-term objective should be a world in which all countries have investment-grade credit ratings that allow them access to international capital markets and to *invest in their future.* (The National Security Strategy, 2002, p.11)

إن دروس الماضي واضحة: اقتصادات السوق، وليس اقتصادات القهر والسيطرة، على يد حكومة متسلطة، هي الطريق الأفضل إلى تعزيز الازدهار، والحد من الفقر. والسياسات، التي تعزز السوق الحر ومؤسساته، هي التي تلائم الاقتصادات كافة، في الدول الصناعية، والأسواق الناشئة، ودول العالم النامي. إننا ملتزمون بانتهاج سياسات، تساعد الأسواق الناشئة على الوصول إلى تدفقات رأسمالية أكبر، بنفقة أقل. ولهذه الغاية، سنواصل السعي إلى تنفيذ إصلاحات، تهدف إلى الحد من عدم الضمان في الأسواق المالية.

وسنعمل، بجد مع دول أخرى، ومع صندوق النقد الدولي، ومع القطاع الخاص، لتطبيق خطة عمل الدول الصناعية الكبرى، التي جرى التفاوض في شأنها، في بداية هذا العام، لمنع حدوث أزمات مالية، والأكثر فاعلية من ذلك، هو معالجتها، حال حدوثها. (Al-Amn Al-Watani , n.d.)

The States is after "international flows of investment capital", that's to say emerging markets should widely open the door for multinational investments. If we keep in mind the weaknesses of these markets and their inability to resist those multinationals, we can understand why they want to control economy, the first "key" step to control and thus to colonize the globe. Again the ST plays on the emotions of text receivers: free trade aims to "invest in their futures", "raise living standards" and "reduce poverty". The danger of repeating and promoting such ideas is quite evident. The TT does not reflect the real intentions of the text producer. Translation in this case serves, intentionally or unintentionally (this is not the point), his bad intentions. In other words, the TT is the perfect propaganda for the American ideology and the translator role here is really questioned!

Moreover, the United States has presented the concept of free trade as one of its "moral" values and regarded free trade the "real freedom": The concept of "free trade" arose as *a moral principle* even before it became a pillar of economics. *This is real freedom, the freedom for a person\_ or a nation\_ to make a living* (The National Security Strategy 2002, p.11). One may wonder: what has been achieved since the Arab region has started to apply the U.S. principles of free trade? If we look around, we will realize the truth of this "freedom".

The analysis of a civilizational text necessitates more than mere linguistic tools. It needs to view the text within its civilizational (intellectual and practical), intellectual and

historical reality (text memory), our reality, and within its potentials for offering an effective added value to fix the de facto, its intellectual state and forms of practices inside it (Abel-Fattah, 2006, p.36, trans.).

Post-colonial translation studies shifted attention from 'positivism' to 'relativity', from the attempts to find universal standards for phenomena to the involvement of the observer as a determiner of those phenomena (Marinetti 2011, p.26). Equivalence is no more the criterion for assessing translation. Translation, according to Bassnett and Lefevere, is a product of history and target culture, which cannot be explained through linguistic equivalence or correspondence between languages, or assessed by means of universal standards of quality and accuracy (1990, p.3). Niranjana (1992, p.2) argues:

Translation as a practice shapes, and takes shape within, the asymmetrical relations of power that operate under colonialism.

In the main stream, Said (1979) points out the West has spoken for the rest of the world creating an untrue image about it. Western scholars dominated the study, categorization and education about world peoples for the last two centuries. Western voices have dominated other voices in the world:

Western representations of these 'other' indigenous peoples who had their stories to tell were simply drowned out. The stories the West developed about the character of these peoples, their politics and cultures, arguably tell us more about the Western beliefs and prejudices than they reflect the reality of those other worlds. (Said 1979; cited in Daddow 2013, p.233)

To justify the actions to be taken with a view to globalize the world, the United States, in its discourse to and about the Third World, has symbolized globalization as the salvation from all the economic, political, social problems there. Globalization promotes some great slogans like democracy, political pluralism, human rights, freedom of thought, religion and expression, etc. President George W. Bush spoke about "liberty", "freedom", and "democracy" in his introduction to the Strategy:

The great struggles of the twentieth century between *liberty and totalitarianism* ended with *a decisive victory for the forces of freedom*—and a single sustainable model for national success: *freedom, democracy, and free enterprise*. In the twenty-first century, *only nations that share a commitment to protecting basic human rights and guaranteeing political and economic freedom will be able to unleash the potential of their people and assure their future prosperity. People everywhere want to be able to speak freely; choose who will govern them; worship as they please; educate their children—male and female; own property; and enjoy the benefits of their labor. These values of freedom are right and true for every person, in every society—and the duty of protecting these values against their enemies is the common calling of freedom-loving people across the globe and across the ages.* (The National Security Strategy, 2002, p.1)

انتهت الصراعات الكبيرة في القرن العشرين بين قوى الحرية وقوى الاستبداد بنصر حاسم لقوى الحرية ونموذج واحد مستدام للنجاح القومي يشمل الحرية، الديمقراطية والتجارة الحرة. وفي القرن الحادي والعشرين أصبحت الأمم التي تلتزم بحقوق الإنسان وضمنان الحرية السياسية والاقتصادية هي الوحيدة القادرة على إطلاق العنان لطاقت شعوبها وضمنان نجاحها المستقبلي. الناس في كل مكان يرغبون في القدرة على التحدث بحرية، اختيار من يحكمهم ممارسة شعائرهم الدينية كما يحبون، إن قيم الحرية هذه صحيحة وحقيقية

لدى كل فرد وفي كل مجتمع وإن حماية هذا القيم من خطر الأعداء واجب على محبي الحرية في كافة أنحاء المعمورة وفي كافة العصور. (Albawaba, n.d.)

He started by announcing the end of the Cold War (the "great struggles of the twentieth century") with the collapse of the Soviet superpower and declared the "decisive" victory of the States. As if the collapse of the Soviet bloc meant the inevitable victory of the other party and its ideology. He described it as a war between the United States, representing "liberty" and the "forces of freedom", and the USSR, representing "totalitarianism"; which implies we should stand by the American model, the model which will "unleash the potential" of people and "assure their future prosperity". Is there a better propaganda for this model than one promising "people everywhere" to "speak freely; choose who will govern them; worship as they please; educate their children—male and female; own property; and enjoy the benefits of their labor"? It is the duty of the United States to make sure "every" person, in "every society" would live according to the American delineated model across "the globe" and across "the ages". Why should it be the United States who tells people across the globe and across the ages how to live? Is this model fit for all persons and nations? Is this model true or a mere lie to get people fall into the trap?

The clever choice of words to mobilize peoples brings us back to the pragmatic view of language as interaction. Verschueren (1999, p.118) choices are not made mechanically or according to strict rules, but they are made on the basis of highly flexible principles and strategies, i.e. the production and interpretation of an interaction are negotiated between the producer and the receiver (language negotiability). Through

adaptability humans become able to make negotiable linguistic choices from a variable range of possibilities in order to make the interaction communicative\_ this does not exclude, however, the possibility of communication failure, non-communication or miscommunication.

To seize such an unprecedented opportunity in history, the States, the only superpower on the scene now, has a global agenda and a role to perform for 'Today, *these ideals* are a lifeline to lonely defenders of liberty' and it will do anything to impose the American ideology or to 'encourage change' (The National Security Strategy 2002,p.4). It claimed it plans to 'extend the benefits of freedom' globally, especially to the poor states because poverty and corruption make them 'vulnerable to terrorist networks', a matter which 'threatens the international peace and security'. But were Iraq and Libya 'poor' countries that deserved to be destroyed to 'extend the benefits of freedom' to them? It is ridiculous how the United States stands beside 'any nation determined to build a better future by seeking the rewards of liberty for its people' like Iraq. Who gave it the right or "responsibility" to "lead in this great mission"? Who said that 'free trade and free markets have proven their ability to lift whole societies out of poverty'? Actually these are only allegations and deliberate lies:

.. the United States will use this moment of opportunity to *extend the benefits of freedom across the globe*. We will actively work to bring the hope of democracy, development, free markets, and free trade to every corner of the world. The events of September 11, 2001, taught us that weak states, like Afghanistan, can pose as great a danger to our national interests as strong states. Poverty does not make poor people into terrorists and murderers. Yet *poverty, weak institutions, and corruption*

*can make weak states vulnerable to terrorist networks and drug cartels within their borders.*

The United States will *stand beside any nation determined to build a better future by seeking the rewards of liberty for its people. Free trade and free markets have proven their ability to lift whole societies out of poverty*—so the United States will work with individual nations, entire regions, and the entire global trading community to build a world that trades in freedom and therefore grows in prosperity. The United States will deliver greater *development assistance* through the New Millennium Challenge Account to *nations that govern justly, invest in their people, and encourage economic freedom*. We will also continue to lead the world in efforts to reduce the terrible toll of HIV/AIDS and other infectious diseases.

...Freedom is the *non-negotiable demand of human dignity*; the birthright of every person—in every civilization... The United States welcomes *our responsibility to lead in this great mission*... America must *stand firmly* for the *nonnegotiable demands of human dignity*. (The National Security Strategy 2002,p.2)

.. الولايات المتحدة ستستخدم الفرصة السانحة حالياً لتوسيع آفاق الفوائد التي تجلبها الحرية في جميع أنحاء الكرة الأرضية، سوف نعمل بمثابة لتوفير الأمل بالديمقراطية، النمو، الأسواق الحرة والتجارة الحرة في كل زاوية من العالم، لقد علمتنا أحداث الحادي عشر من أيلول/سبتمبر 2001م أن الأمم الضعيفة مثل أفغانستان يمكن أن تشكل خطراً كبيراً على مصالحنا القومية كدول عظمى. الفقر لا يحول الفقراء إلى إرهابيين وقتلى، ومع ذلك فإن المؤسسات الضعيفة والفساد تجعل من الدول الضعيفة بيئة خصبة لشبكات الإرهاب وعصابات المخدرات داخل حدودها.

ستقف الولايات المتحدة إلى جانب أية دولة مصممة على بناء مستقبل أفضل من خلال المردود الذي تعود به الحرية الممنوحة لشعبها. أثبتت التجارة والأسواق الحرة مقدرتها على انتشال مجتمعات بأكملها من الفقر، ولذا فإن الولايات المتحدة ستعمل مع الدول الأخرى كل على حدة ومع جميع أقاليم العالم ومجتمع التجارة العالمي بأكمله لبناء عالم يتبادل التجارة بحرية ويحقق نمواً بنجاح. وستقدم الولايات المتحدة أيضاً مساعدة تنموية أكبر من خلال الحساب الجديد للألفية الجديدة إلى الدول التي تحكم بالعدل وتستثمر في شعوبها وتشجع الحرية الاقتصادية، كذلك فسوف نستمر في قيادة العالم في جهودنا من أجل تقليل خطر مرض الإيدز والأمراض المعدية الأخرى.

...الحرية مطلب لا جدال ولا نقاش فيه للكرامة الإنسانية فهي الضوء الذي ينبعث ميلاد كل فرد في كافة الحضارات ... والولايات المتحدة بدورها ترحب بالمسؤولية الملقاة على عاتقها لقيادة هذه المهمة العظيمة. وعلى أمريكا أن تؤيد، بحزم، متطلبات الكرامة الإنسانية. (Albawaba, n.d.)

The TT, which could be evaluated as a 'good' translation, in the narrow sense of offering an equivalent text, is no more than a naïve propaganda for certain ideologies. In cases like translating civilizational texts, 'equivalence' alone is insufficient for assessing the value of translation. Translation presents the ideas of the others; if these ideas destroy, so does the translation! Bear in mind the crucial mass media responsibility, as well, in taking TTs and repeating their ideas day and night.

'Translation is not process of linguistic transfer'; thinking of it as a rewriting as Lefevere (1992) calls it, helps moving on 'beyond the silly idea that a translation must somehow be the same as the original' (Bassnett 2011, p.42). Language teaching has promoted misconceptions about translation, often regarded a mechanism for testing one's knowledge of a foreign language, Bassnett adds.

Translation can deliberately manipulate target texts to impose translators' own ideologies (Bassnett and Lefevere 1990, p.88). However, translation is not where translators can advance certain ideologies; this is not how we should look at it. Instead, it should be used to enhance identity.

The global influx of ideas with no limits at all raises absolutely crucial issues. It takes place at a historical time of 'reproducing the American centralism' that assumes the Western values are higher than the others' and are the only reference in matters of development and underdevelopment, as Yassin (2007,p.114;trans.) describes it. Why should the U.S. be universal? Who decides whether it is applicable to the Arab world or not? In a rhetorical question to stress the idea of the universality of the American values, Huntington (2004,p.9) asks whether the United States is a 'universal nation', based on 'values common to all humanity and in principle embracing all people'. In general, the West considers its values superior to other civilizations and what it deems as underdeveloped should be so regardless of what other civilizations may think of. This brings us to the inevitable question about what is being globalized and its impact for identity.

Conflicts over identity are old and they emerged explicitly during the European colonial expansion in the nineteenth and the twentieth centuries. The imperialist forces colonized many Third World counties in Asia and Africa and imposed specific regimes there; they went through violent and merciless battles to destroy the colonized countries' national identities and highlight, instead, their own identity (Yassin 2007, p.135;trans.). Those forces aimed to make the European centralism an international thinking type, a

value-reference system with all its "developed" or "underdeveloped" standards? But who decides which is which? Creating an atmosphere of contempt for the long history, civilizations and genuine cultures of the colonized countries, they attempted to ruin the Other's identity. Take for example the French colonization of Algeria: France cancelled the use of Arabic language in education, decreed French as the formal language of the state and imposed the French values on the Algerian society. Notice how the colonizer understood the importance of language as a shield for identity that if broken, identity goes away. Though Algeria lost one million martyrs in its independence and identity battle, some Algerian pro-French elites still oppose their own national Arab Muslim identity!

The conflict over identity has aggravated with the acceleration of globalization. Yassin (2006) says that 'this one globalization launches, indeed, different worldwide battles against the various identities, which differ in their historical roots and cultural representations' (p.136;trans.). One can clearly see this conflict in, for instance, the new ideology 'the Clash of Civilizations' which the West, particularly the United States, has tried to promote as a reality. In the 1990s the American administration asked famous political and economic thinkers, among others, to present new concepts, terms and ideologies that pave the way to a new age of U.S. domination. The new ideas just justify whatever actions the United States desires to take regardless of the destruction they could bring about to the whole world. In 1992, Samuel Huntington, the well-known U.S. political thinker, gave a lecture on 'The Clash of Civilizations', developed later into his famous essay and in 1996 into the book 'The Clash of Civilizations and the Remaking of World Order'. The central theme of this book is that culture and cultural identities,

civilizational identities in the broad sense of the word, are shaping the patterns of cohesion, disintegration, and conflict in the post-Cold War world. He assumes that the Western civilization, in the present phase of transformation, would go through clashes with other civilizations and religions; i.e. the battles of the future are cultural. He (1996, p.3) depicts Islam as coming first in the list of the civilizations clashing with the West:

The West's universalist pretensions increasingly bring it into conflict with other civilizations, most seriously with Islam and China; at the local level fault line wars, largely between Muslims and non-Muslims, generate 'kin-country rallying', the threat of broader escalation, and hence efforts by core states to halt these wars.

Huntington advocates for changing the identity of the Arab Muslim countries, arguing that 'cultures can change'.

The danger lies in the fact that the repetition of such ideas in the Arab world, which have reached us through translation, promotes for the U.S. ideology and serves the interests of the American administration and Israel in the end, because both have a definite interest in destroying these countries and becoming the sole effective powers in the region.. a matter which they do not hide sometimes. This idea is derived from a strong political ideology that the United States should rule the whole world so long as it is the only superpower after the collapse of the Soviet superpower. Yassin (2007, p.233;trans.) stresses this point saying that the American 'emperor' adopts an ideology stemming from an unprecedented surplus of power which entitles America to rule the whole world solely and over-dominate its political, economic and cultural potentials.

The 'end of history' theory advanced by Francis Fukuyama, Huntington' student, in 1992, assures this fact further. 'We may be witnessing', Fukuyama (1989, p.19) claims,

'...the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government'. Some conflicts, he says, will surely happen in the Third World, but the global conflict is over, not just in Europe. It is precisely in the non-European world that the big changes have occurred, particularly in China and the Soviet Union. The war of ideas is at an end and the overall liberal democracy has triumphed. The future will be devoted not to great exhilarating struggles over ideas but rather to resolving mundane economic and technical problems. In the contemporary world, only Islam, in Fukuyama's point of view, offers a theocratic state as a political alternative, i.e. enemy, to both liberalism and communism. It is an evident war of ideas:

We will also wage a war of ideas to win the battle against international terrorism.

This includes: ...supporting moderate and modern government, especially in the Muslim world, to ensure that the conditions and ideologies that promote terrorism do not find fertile ground in any nation. (The National Security Strategy 2002,p.5)

Nationalism, in the Arab world particularly, and 'other forms of racial and ethnic consciousness', in his as well as other globalization advocates' opinion, represent the other major threat after Islam, an ideology the U.S. Administration has been trying to enforce globally.

For centuries, the West considered Europe the centre of the universe, hence looking down at the others. The Anglo-Saxon political thinkers, since the fifteenth century, have been bombarding the globe with theories and ideas that reflect nothing but the vitality of Western values and the futility of the Arab Muslim values. For example a French legislation, approved by the National Assembly few years ago, explicitly glorifies the

French colonization and its invaluable mission in civilizing nations. The establishment of the United Nations organization in 1945 is, for instance, a remarkable example for the victory of Western centralism as only five permanent members in the Security Council decide and are responsible for the maintenance of "the international peace and security" of the whole world, instead of being an example for the victory of justice, fairness, ex aequo et bono principles, international law or human rights of nations, big and small.

Globalization is about imposing an American lifestyle model in all fields of life. The economist Takis Fotopoulous categorized globalization into different types: economic (referring to the opening and deregulation of commodity, capital and labour markets leading toward the present neoliberal globalization), political (the emergence of a transitional elite and a phasing out of the nation state), cultural (a worldwide homogenization of culture), ideological, technological and social.

Globalization necessarily utilizes ideology instead of the traditional military tools. In other words, it turns into a war of language, ideas, aiming at changing the Arab Muslim culture and henceforth identity, among others. This is, by all means, the target of a planned New World 'Order' (look at the careful choice of and the possible meanings implied in the word 'order', where the United States comes on top, not a New World 'System!'). Known scholars from various countries are following suit in this ideological battle. Manuel Castells, the renowned professor of sociology in Barcelona, in his book 'The Power of Identity: The Information Age' (1997/2009) draws our attention to identity and the inevitable impact of globalization on it. On the other hand, some Arab writers discuss the destructive consequences of globalization on the Arab world generally and on its identity specifically, as mentioned above. Aboul-Fadhl, Hassanein and Al-Qaffas

(2004) define cultural globalization as the dissolution of cultural and behavioural affairs of the national state into the international framework, regardless of any political borders among states. In addition, it refers to the formulation of a unified global culture transcending states' cultural boundaries aiming to gather the whole world under one opinion through what is known as 'one global village' (p.32,trans.). Isn't this exactly what has been planned in the last three decades?

Generally speaking, Said (1979) and post-colonialists criticize the binary the West has created about the West and the Orient: the former is higher, superior, rational, virtuous, mature and normal, while the latter is lower, inferior, irrational, depraved, childlike and different. This assumption, and the 'manifold subjugations and silences imposed upon the rest of the world' are manifested through the linguistic practices and new forms of post-modern governance by the West' (Daddow 2013, p.238).

As for the translator's role here, De Campos (1998) argues that translation is a personal experience, and hence the translator has all the right to be 'selective' about what to be translated. This notion of translation 'hinges on the case of rejoicing in difference, rather than seeking to erase it' (Bassnett 2011,p.7). Translation, in post-colonial translation theorization, is seen as a 're-writing' and a deliberate manipulation of target texts to impose the translator's own ideology (Bassnett and Lefevere 1990, pp.vii;88). These re-writing and manipulation should be directed towards constructing rather than deforming or erasing identity.

The United States is 'recontextualising' political, economic, cultural and social events. That's to say, when a social event, for instance, is represented, it is incorporated within

the context of another social event; this process is called recontextualisation by Fairclough (2003). The representation of events are not merely repeated, instead, they are transformed in their new setting through, maybe, the addition of new elements or the deletion of others; also the arrangement of events may change or some elements are substituted for others (Blackledge, 2005, p.121). Let's discuss the United States' vision of the Arab-Israeli conflict, how our vision has consequently gone through drastic changes, and the role played by translation in this regard. The States pretends to stand as a neutral party, playing 'a crucial role', in the conflict while actions and statements reveal that the American and Israeli national securities are 'steadfast'. It claims to seek a 'lasting' and a 'just and comprehensive peace', which in turn invites us to ask about the nature of this 'peace' and whether it is peace or a stagnant state of no peace, no war. Since negotiations have begun in Madrid 1993, Israel has been expanding and occupying more Palestinian territories whereas Palestine has turned into a 'Palestinian Authority', not a 'state'. The United States' help in creating and recognizing a Palestinian state is conditioned by: 'If Palestinians embrace democracy, and the rule of law, confront corruption, and firmly reject terror':

There can be no *peace* for either side without freedom for both sides. America stands *committed to an independent and democratic Palestine, living beside Israel in peace and security*. Like all other people, Palestinians deserve a government that serves their interests and listens to their voices. The United States will continue to encourage all parties to step up to their responsibilities as we seek *a just and comprehensive settlement* to the conflict... If Palestinians embrace *democracy, and the rule of law, confront corruption, and firmly reject terror*, they can count

on American support for the creation of a Palestinian state... The United States can play *a crucial role* but, ultimately, *lasting peace* can only come when Israelis and Palestinians resolve the issues and end the conflict between them. (The National Security Strategy 2002, pp.6-7)

لا يمكن أن يتحقق لسلام لأي من الجانبين، دون تحقيق الحرة لكليهما. وتظل أمريكا ملتزمة بدولة فلسطين مستقلة وديموقراطية، تعيش إلى جانب اسرائيل، في أمن وسلام. أن الفلسطينيين، مثلهم مثل بقية الشعوب، يستحق حكومة تخدم مصالحهم، وتستمع إلى أصواتهم. وستواصل الولايات المتحدة الأمريكية، حت الأطراف كافة، على الاضطلاع بمسئولياتهم. وسنسى إلى تحقيق تسوية عادلة وشاملة لهذا الصراع... وإذا تبنى الفلسطينيون الديمقراطية، وسيادة القانون، ومواجهة الفساد، ورفض الارهاب، رفضا تاما، فيمكنهم حينئذ الاعتماد على الولايات المتحدة الأمريكية، في مساندهم لإنشاء دولة فلسطينية... وتستطيع الولايات المتحدة الأمريكية أن تؤدي دورا مهما، غير أن السلام الدائم لا يمكن أن يتحقق، إلا حين يحل الإسرائيليون والفلسطينيون أنفسهم القضايا المتعلقة بينهم، ويضعون حدا لهذا الصراع. (Al-Amn Al-Watani, n.d.)

There is something missing in the translation here: the text producer should be exhibited as a liar, not as a salvation hero who will settle the conflict and create "an independent Palestine". The Arab text receivers, thus, started to believe what Americans make-believe. Unfortunately listening to the many statements used by most Arab mass media in this respect, we can easily realize the huge repetition of almost the same words and ideas promoted by the United States in such a discourse. In this framework, such translations in the last three decades or so, the researcher suggests, have caused much harm to the Arab identity.

Besides, repeating and translating concepts as they come from 'the Other' without the least intervention on the translator part can lead to distorting and challenging our long

standing beliefs. For example the translation of 'Israeli settlements' as 'المستوطنات الإسرائيلية' and the 'separation' barrier or wall 'الجدار الفاصل أو العازل' is very dangerous indeed: the former should refer to 'occupying' units (وحدات الاحتلال) and the latter to a 'racial discrimination' wall (جدار الفصل العنصري). 'Colonization' should be translated into 'احتلال', not as 'استعمار' (reconstruction) which has good connotations in Arabic. Using such words with their implied meanings gradually changes our conceptions of these issues. Arabic language, among all the languages of the world, was exposed to huge conspiracies because it represents the essence of an idea, a culture and a historical relationship, Al-Aqqad (as cited in Abdel-Fattah 2006, p.35-7;trans.) remarks, adding that 'Enemies plan well: they stress language is a secondary thing, meanwhile holding fast to their own languages'. Enemies realized early that fighting national languages would definitely destroy self-confidence and sense of unity. Napoleon used to bid farewell to his colonizing missions with the statement 'Teach French wherever you go because teaching French meant servicing the nation'. The English Lord Cromer stopped anyone who did not speak English from working in governmental positions in Egypt under the British colonization.

The famous linguists George Lakoff and Mark Johnson in their book *Metaphor we Live by* (1980) notices that the Western, American cultural reality uses 'colonial metaphorical constructions' every day so intensively that these language constructions become embedded into the American mind while the true meaning vanishes gradually (as cited in Wageh 2006, pp.181-2;trans.). He gives examples like: we gain and lose 'ground'; your claims are 'indefensible'; he 'attacked' every weak point in his argument; I 'demolished' his argument; you disagree? Okay, 'shoot!'; if you use that 'strategy', he

will '*wipe you out*'; he '*shot down*' all my argument ,etc. The use of language is employed deliberately in everyday interaction to push Americans act as if in a battle, toward a certain direction that ultimately meets the U.S. administration plans. Again it is a recontextualisation in the sense that transformation becomes dependent on the goals, values and interests of the context into which the discursive practice is recontextualised (Blackledg 2005, p.122).

To globalize the American model, the United States applies a stick and carrot policy. At one end lies the allies and friends camp which adopts globalization as imposed and planned by America and at the other lies the enemies, the 'terrorist' camp, which threatens the whole globe and deserves demolishing consequently. In a letter sent to President Clinton, Elliott Abrams et al. on January 26,1998 urged him to seize the opportunity and enunciate 'a new strategy that would secure the interests of the U.S. and our friends and allies around the world'; that strategy 'should aim, above all, at the removal of Saddam Hussein's regime from power', arguing:

As you have rightly declared, Mr. President, *the security of the world* in the first part of the 21<sup>st</sup> century will be determined largely by how we handle this threat...The only acceptable strategy is one that eliminates the possibility that Iraq will be able to use or threaten to use weapons of mass destruction. (Abrams et al. 1998)

If we observe the actions and behaviours of the United States on the one hand and analyze such texts on the other, the contradictions between a propaganda of ideas appealing to and deceiving an international public opinion and the real actions, which unveil the true nature of the U.S. intentions, become evident. We should not investigate the words and

meanings of texts in isolation from deeds. This flouts immediately the maxims of communication. How to justify launching a war against innocent countries, like Iraq, as ultimately fighting for the U.S. democratic values and way of life: 'In the war against global terrorism, we will never forget that we are ultimately fighting for our democratic values and way of life' (The National Security Strategy 2002, p.8). Ideology, thus, has paved the way for every and all military actions taken in this regard.

The Iraqi war in 2003 was first justified by claiming that Saddam Hussein possessed weapons of mass-destruction (WMD). The allies destroyed a once-strong Arab country under a fabricated chemical dossier and false allegations of terrorism. And when the international public opinion realized there was no WMD, a new justification had to be created: the regime was a dictatorship and hence America, being the greatest power, had to eliminate it, claiming that it was changing Iraq into a democracy, a model it has diligently sought to apply to the rest of the Arab countries. The United States managed to forge not only the American but also the international awareness. This raises the question about the exact meaning of 'terrorism'. In fact, America has deliberately used words like 'terrorism' so broadly and vaguely that it has become a term referring to whatever comes in the way of achieving the American dream. The 'Palestinian resistance' can thus turn into 'terrorist acts', 'terrorists acts' against the Syrian army into 'resistance', and 'Muslim Brotherhood terrorist acts' against the Egyptian army, police and people into 'legitimate opposition' in the American point of view! Abdel-Fattah (2006, p.37; trans.) sums up the impacts of globalization on the Arab world so significantly saying that the values of globalization and our acceptance of the Other have led us to 'present immolations and prostrate under the other's feet', meanwhile, the other savagely pierces

his claws into our flesh, deforms our identity and even kills our ability to communicate with own people'.

Post-colonialism intersects with translation studies in studying power relations. Power can be understood as a repressive force or in the Foucauldian sense as a producer of knowledge and discourse (Lefevere 1992, p.15). Both notions apply to the Western discourse which struggles to impose its ideologies on the Other, who is presented as inferior to the superior West.

Translation, according to Corbett (1999), is significant because it enriches a literature in a transition state and it reminds readers of how language is related to identity. In line with this idea, De Campos suggests that translation is something personal since the 'persona' of the translator mediates between a Source Language (SL) and a Target Language (TL) and this is why he should translate what he feels:

Translation for me is a persona. Nearly a heteronym. It is to get into the pretender's skin to re-pretend everything again, each pain, each sound, each colour. This is why I never set out to translate everything. Only what I feel. (1999,p.186; cited in Bassnett 2011, p.7)

This contradicts the idea of faithfulness as misunderstood by many translators, because in translating this kind of civilizational texts, the translator's faithfulness should be directed towards one's identity rather than towards the Source text or the text sender.

Thus, all the research questions are answered. The analysis of data reveals that translation has played a serious role in shaping the Arab identity in a post-colonial, globalized world. This role is, eventually, a 'shameful' one because globalization is a new

form of colonialism, a neo-colonialism. The kind of 'shameful' translation which eliminates or tries to eliminates identity, the researcher argues, offers its readers what Bassnett (2011,p.11) calls a 'vital minimal space where they could neither be one thing nor the other, neither here nor there'. Eva Hoffman expresses this state as *Lost in Translation* autobiography. Globalization, or neo-colonialism or re-colonialism, aims to dissolve the Arab identity in favour of a globalized, Western model, the matter which draws our attention to the importance of reconsidering long-established concepts of translation like 'faithfulness' and 'loyalty' to the Source text, text sender, Source language or Source culture. That's to say, translation should not be assessed on equivalence basis. Adequacy of the translation to the target language identity and culture comes first. Definitely the implications of the realization of the role of translation in shaping identity are tremendous for professionals and non-professionals since language, and consequently translation, form the mind of the nation. If they keep in mind the responsibility of shaping the present and next generations' minds, i.e. the nation's, they will realize the role they should play in maintaining their identity.

Hence, the researcher proposes that the translator uses footnotes as a tool of adding any information to explain certain ideas or give comments he deems necessary for the reader. This is truly an intervention on the part of the translator, yet it is an inevitable one since identity should have priority over any other rhetorical, literary, or even theoretical (related to old theories of translation) considerations. Phrases like 'as he (the author) claims or says' inside the source texts themselves offer another option for him to maintain identity. Translation as Lefevere (1992) argues is 'rewriting'.

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## Conclusion

The present paper attempted to reveal the conflict between identity and globalization in the Arab world through the analysis of some civilizational texts and discussing the role the translator in this regard. It reviewed literature, presented a theoretical framework and methodology and then analyzed sample texts. And it came to the conclusion that the question whether translation is accurate or inaccurate, right or wrong, let alone 'faithful' or 'unfaithful', is no more a valid question. For, there is a critical factor, namely identity, that should be put into consideration when translating. The conflict between globalization and identity, as revealed in the analysis of texts, assign a further 'new' mission to the translator. In the translation of civilizational texts, it is insufficient for the translator to give an 'accurate' translated text, equivalent to the ST in meaning, form, effect, etc. The translator is a writer, a re-writer, and even an author translator. Venuti regards source texts and their translations as derivative products, i.e. not the same and cannot be assessed on the basis of relationships between them. Since meaning is not fixed and unchangeable, the translated text and the translator's intentions are not one but they generate multiple and often conflicting discourses. Such conflict is what Venuti calls 'the violence that resides in the very purpose and activity of translation' (1995, p.19).

To perform the role assigned to him, the translator, keeping in mind that his translation will shape the mind of the nation, can add footnotes, commentaries, or expressions like 'as the text producer claims' to his TTs, among others, so that the TT receivers understand the real intentions of the Source text producer. Presenting the ideas of the STs as they are can promote ideologies which can destroy our identities, our countries. Here arises the danger translation can pose to identity for this is how history

is made nowadays. Said cleverly puts it: 'History is made by men and women, just as it can also be unmade and re-written, always with various silences and elisions, always with shapes imposed and disfigurements tolerated' (1979,p.xii).

Taken from this perspective, the paper hopes to have made a contribution to the field of translation studies at both the theoretical and practical levels, and drawn our attention to the role of translators in shaping their countries' identity and the importance of facing globalization in such a way that challenges are met and opportunities, if any, are maximized. The researcher recommends that the concept of identity should be incorporated into translation teaching and training courses. Translated works should be revised, bearing in mind their potential impact for identity, before giving them an approval for publication. We should have a code of conduct or ethics of the profession clearly and well-stated. Arab scholars of translation studies should contribute to the field of translation studies from an Arab point of view, instead of leaving the Western theories prevail. Further research is needed on identity and the role of translation in shaping it in the Arab World, Third World as well as other marginal or minority ones especially when many of these are in danger of being demolished. Furthermore tackling the issue from other perspectives can reveal other interesting results. Thus we may address and resist the challenges posed by globalization and translation and make use of the opportunities to enhance one's own identity and image in a world where different identities have lived side by side since thousands of years without clashes or the supremacy of any over the Others'.

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