The Façade of Translation: Globalization or Neocolonialism.

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Abstract
This paper explored the resilient association between translation and globalization; and how the former is an apparatus for the latter. Globalization is perceived as another trope of colonialism, i.e., neocolonialism. The paper’s assumption is implemented in the fact that globalization eschewed from all that is national, and in its stead attempted to necessitate the merge without a crystal clear manifesto. Translation, as far as this paper is concerned, is enforced to be biased and was not fairly employed by the dominating politico-cultural systems. Then, the paper suggested that translation, being biased toward the marginalized cultures, should, indeed, be utilized by these cultures to create equilibrium in the globalized world, i.e., proficient units would counter the biased translations and media propagandas through perfecting the same techniques, applied by neocolonialist systems, and reversing the entire wheel to the nations’ well-being. The paper adhered to the call for a hybrid global system; nonetheless, the singularity of a nation must not be underestimated or neglected as it is a constant reminder of the roots and another source that would heighten the richness of human diversity.
Introduction:

Translation has executed a very intricate role in formulating the globe’s economic, ideological, cultural, and political dimensions. Indeed, the political dimension of translation is the focus of this paper. Since "the role played by translation in facilitating colonization [or perhaps globalization] is also now in evidence. And the metaphor of the colony as a translation, a copy of an original located elsewhere on the map, has long been recognized. (Bassnett and Trivedi 5). On other hand, Samir Amin (2000: 37) believes that albeit history since antiquity was characterized by inequality among nations and regions; he asserts that an even severer polarization was registered because of the globalization epoch. Therefore, the colonial and post-colonial discourses were transformed by another guised colonial discourse, neocolonialism: globalization. Globalization will be, as its predecessor, accompanied by the vehicle of translation.

This paper argues that translation was, for centuries, biased and politicized with texts selectively translated so that they adhere to the Western culture and its inclinations which will, understandably, shun from any text that would counter the Western ideology; therefore, only texts that would synthesis with Western culture frame line are to be recognized and translated. Though translation ought to be a cross-cultural process, globalization denied, indeed, other cultures their share of the human experience and knowledge augmentation. H. K. Bhabha, in his book The Location of Culture, believes that the middle-ground that translation occupies between two different cultures should,
indeed, elude the politics of polarity and in its stead embrace ‘the Other’ in ourselves (38).

What Bhabha is suggesting is an equal share of rights; no place for marginalization of other cultures or us-them outlook. Nevertheless, this paper believes that the colonizer’s mentality persists and the pointed polarization is still being practiced and translation is an inherent device for the colonization or globalization. With that said, the association of translation with politics seems to be communally established; therefore, this paper will attempt to answer the imminent questions:

1- How to stimulate the political dimension of translation?

2- What is the role played by translation to counter media-propagandas?

1. The Political Dimension of Translation:

Moses Kiggundu perceives globalization as not merely an economic occurrence, but rather it affects every other dimension in a given nation; hence, Kiggundu suggests, conformity is imposed on nations for globalization means the need to conform and meet the universal standards, requirements, and expectations (Kiggundu, 6). It could be said that translation cannot be exempted from that imposed conformity as Maria Tymoczko (2010,17) posits that the history of Western thinking about translation proves to be disturbing and stultifying for it consists of statement after another on how to translate declarative, positive, and definitive terms about what is generally complex, open, and indeterminate issues; therefore, writers and translators proclaim clear norms and it does not seem to matter for them that
they, knowingly, contradict each other’s account from decade to decade from century to century.

It is legitimate to deliberate the impact of a translated piece on Western politics that seems to have such established and persistent practices against the ‘other’. Indeed, this paper suggests that Arabic, or any other marginalized lingua-cultures, should counter this latent neocolonialism, i.e., globalization even through translation. Jurgen Todenhofler (a judge and a previous member of the German parliament) wrote, in 2008, his *Warum tötest du, Zaid?* Or why do you kill Zaid? In his book, Todenhofler voiced his concerns and his anti-American and coalition policies in Iraq, and the book was positively and favorably received because it divulged the political injustice and persecution inflicted on Iraqis. A year later, Todenhofler’s book was translated into many languages among which are Arabic, French, and English. The translation of Todenhofler’s account of the Iraq resistance altered the American lies that were fed to the ‘globalized’ world through its mainstream media and it became palpable that the legitimate resistance was automatically distorted to equal terrorism. Such disclosed truths left no choice for America and its allies but to depart Iraq. This anecdote evidences the power of a positive act: writing or translation.

The paper advocates that such an act, done by Todenhofler and then by the translator, is profound and should, indeed, be implemented on a much larger scale: legislative and logistic scales. In a world of a concealed war-fare, perhaps, it becomes a necessity that Arab nations and other sidelined nations and cultures must unite their ventures to
counter all sorts of offense inflicted on them. If a large panel is to be shaped of qualified members from marginalized nations, they would form a formidable front, one that is administrated by high officials. That board should follow the global political events and counter any twisted translation of phraseology with a persisting modification or what Nico Wiersema (2013) terms as "the excessive translation", where the suggested board should attempt replacing a given single term (adopted by the politicized translation) with a more clarifying and enlightening account to the general consensus. Wiersema believes that the "excessive translation" might be direly needed because of globalization; the translator no longer has the utter need to find a translation of a term in the target language even if this would make the target-language text lose credibility.

The suggested joint board to counter the politicized translations should as well monitor and, pronto, counter any sort of misguided translation not only in the political domain, but also in other domains that could be subjected to and affected by media-propagandas. To sum up this segment, the amalgamated joint effort should guard against any mal-translated text and counter immediate corrections and modifications; furthermore, they should make the initiative of translating from Arabic to different languages to reach out to the globalized world with its own tools: counter translations. With that said, the imminent segment of this paper will elaborate further on the role of translation in countering the media propagandas.
2-The Role of Translation to counter Media-Propagandas

The paper believes that the world is living in a war zone, be that a virtual war or concealed one, globalization. These sorts of confrontations need instruments of their own among which are translation and media propagandas which are highly inter-related for propagandas are targeting a globalized world with different tongues; and here where translation comes to play. Matthew Hall’s article, "Israeli War Propaganda Hits Social Media", attests to the fact that Israel, in her last offence, utilized student volunteers who initiated the project "Israel under Fire" to sweep the Israel’s dirt under the rug and to clear her name internationally. The volunteer students started propagandas of their own, through social media, to counter opposing ones; and what was interesting was the fact that a group within the named project focused on translating from Hebrew to 30 other languages. The project was administrated and supported by the Israeli government and the Israeli defense force. The same governmentally guided propagandas were used in post-revolutionary Egypt as Sara Khalili posits in her article on how the Egyptians maintained relative order through using social media propagandas.

Accordingly, one would venture to say that what is seen, heard, or read from the media must, indeed, have political shades and there is not always the so called freedom of thought and opinion of a given TV station, newspaper, translations or what have you. Bias, as far as this paper is concerned, will always be existent. Even the extremists, whom Ammerman (1993:2), Marsden (1983:150) and Marty and Appleby (1991: vii) note that they will never fit with any social structure, those extremists are using
propagandas of their own to sell themselves to the masses. Accordingly, globalization left no room for any nation’s independence because all means of communication are employed to serve a biased political outlook. Indeed, Matyas Banhegyi (2013) conducted a study on the mediatized political communication which started, as far as Banhegyi is concerned, right after the emergence of the mass media. Banhegyi asserts that the media can manipulate its audience who are, indeed, influenced by the political mediatized propagandas, including translation.

Therefore, the next move must be: how would sidelined nations react to such ill-conceived propagandas? Perhaps the simplest reaction would be entering the propaganda war with full force and perfecting the same tools used against the sidelined nations. The previously suggested assembled board should oppose propagandas and, simultaneously, initiate its own propagandas that would serve the political interest of its nations, be that through social media, TV stations, newspapers, or translation. Translation is embedded in the heart of these propagandas and, as well, in any counter actions towards them. Consequently, the government administrated board which should be perceived as a fundamental and a profound necessity to any given nation’s security: the brigade of translators; that would react to any propaganda as follows:

1. Select any text in Arabic which illuminates a debated issue favorably and translate it into many languages.

2. Partake in any broadcasted debate to shed light on the reality of a given event or perhaps a distorted reality.
3. Employ the social media favorably in countering any cyber warfare propaganda, or even starting one.

4. Translate any favorably controversial text from its original tongue to as many languages as possible.

5. Employ all sorts of translations possible as the relationship between translation and globalization is not limited to book publications, but it goes beyond that to engulf audio-visual translations as well.

Perhaps these measures are proposed because globalization, one would venture to say, disregards the singularity and uniqueness of any given nation; and strives to dominate and direct nations into its own outlook. As James Martin (Martin: 40) posits that, in reality, any relations must be erected on two steadfast pillars: the national and the international. Both must have a fair share in any relation without highly regarding one on the expense of the other; and the national must, indeed, be the point of departure if any industrious relationship is to be attained. Nonetheless, if the neocolonialism or globalization opts not to yield nations what they need their own singularities the consequence should be eventually rather drastic. Jean-Paul Sartre posits, in his book *Colonialism and Neocolonialism*, that colonization is not a series of coincidental events but rather a system that was put in place around the middle of the nineteenth century, flourished in about 1880, and started to decline after the First World War. Where the colonized people opted to turn against the colonizing countries (Sartre: 31). Now it is, perhaps, legitimate to ask: how long would the marginalized nations endure
globalization or the neocolonialism? Is it inevitable that the globalized and the globalizing collide?

**Conclusion**

This paper argued that translation is the façade of the still existent colonial discourse, globalization. Biased translation, as it were, has contributed a great deal in distorting facts and misleading generations one after another as it was utilized in facilitating the domineering politics’ outlook. In fact, politics, as this paper asserted, was the locus propeller and instigator of any sort of a neocolonial discourse. Indeed, politics succeeded in mapping and manipulating the global scene by the call for equality or democracy, whereas equality was exploited as a stage for managing discrepancies not constituting consensus. To counter such perceived view of biased translation and globalized politics, the paper attempted answering the research questions: How to stimulate the political dimension of translation? And what is the role played by translation to counter media-propagandas? For that purpose the paper suggested the establishment of a joint board that would represent marginalized nations with mutual interests. With that said that board should be administered by high officials of each nation and formed by a team of translators propagandas managers, who should collaborate sincerely in countering any ill-conceived translations and propagandas. Such measures need to be taken because it is palpable that politics and translation are strongly interrelated for political forces interfere in translation, its selection and production which means that translation becomes an acting agent for a political agenda or a political gain. Therefore, it would be conceivable the fact that history is, indeed, written or perhaps rewritten and translated by the victorious.
Bibliography


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