

## Needs and Priorities of Translating Humanities and Sustainable Development

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**Abstract:** This paper tackles the needs and priorities of translating humanities as well as arts and social sciences in the age of sustainable development with respect to possibility, reasons, potentials and purposes. It starts with preliminaries about translation as a well-established discipline and profession, ethics in translation, the different senses of priorities, choice of text priorities, translation priority list, specialization in translation and how to develop it, a qualified translator, translation and Arabization of foreign terms of all types, the importance, possibility and scope of translating foreign sciences including humanities into Arabic, with a special focus on the potentials, justifications, needs and priorities of translating humanities in the light of our academic needs and how these are related to international sustainable development. The ultimate objective of this study is to pinpoint the most urgent needs and priorities of translating Arts, Humanities and Social Sciences into Arabic: what, how and why, AND their contribution to sustainable development.

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### I. INTRODUCTION

#### What is Translation, and How is it Related to Sustainable Development?

Different definitions have been suggested for the term 'translation'. Yet, they meet at the central issue of 'MEANING'. To avoid going into the paraphernalia of providing several counter definitions, I pick up three general definitions that mark meaning as the center point of translation for many translation theorists: (i) Translation is "rendering the meaning of a text into another language..." (Newmark, 1988: 5); (ii) "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (Nida and Taber, 1969: 12); and (iii) "As a subject, translation refers to all the processes and methods used to render ... the meaning of the source language text into the target language..." (Ghazala, 2008: 1) (for discussing other conflicting definitions of translation, see Bell, 1991; Baker, 1992; Newmark, 1981, 1993, and 1998; Robinson, 1997/2007; Boase-Beier, 2006; Rojo, 2009 and Ghazala, 2013). It remains to point out one or two unarguable facts about translation as a field of study, knowledge and activity. First, it involves two languages translating one another, the Source Language (SL) (i.e. the language translated from, or the first language) and the Target Language (TL) (that is, the language translated into, or the second language). Usually the direction of translation is from a foreign language into the translator's native language. However, the opposite direction is unavoidable in practice when the need arises and when no native translator is available to translate the natural way. The rendering of meaning is the central issue that translations of most types of texts into the other language, however variably, and from different angles and for different purposes. Whatever definition of translation we may go for, translation has been established as a solid discipline and profession, as the following points argue.

But what is the relation of translation to sustainable development? Sustainable development is now an international concern worldwide. It is defined in general terms as "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs." (from the World Commission on Environment and Development's Report (the Brundtland Commission) (1987). Not far from this definition is the following one: "Humanity has the ability to make development sustainable—to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs." (Kates, *et al.*, 2005). The common ground between the two definitions of sustainable development is the key term 'NEEDS'. The needs are many and can be economic, environmental, social, scientific, etc. They also include 'TRANSLATIONAL NEEDS'. As far as our countries are concerned, these needs aim at providing and securing permanently the latest about sustainable development the world over to be put in use in our countries and help us contribute to it as much in our communities as elsewhere, as will be argued below. But let us start with some preliminaries about translation as a human practice in the first place.

### II. TRANSLATION AS A DISCIPLINE

"Translation Studies" is an academic interdiscipline dealing with the systematic study of the theory, description and application of translation, interpreting, and localization. As an interdiscipline, translation studies borrow much from the various fields of study that support translation. These include comparative literature,

computer science, history, linguistics, philology, philosophy, semiotics, and terminology. On the one hand, "Descriptive Translation Studies" aims at building an empirical descriptive discipline (Toury, 1995).

For centuries, the discipline of translation, interpreters and translators were viewed with suspicion (Pym, 1992: 152). They were not allowed to work on translation on their own, nor should they change anything in the SL text. In our age, the age of information and high-tech communications and higher studies, colleges, institutes and centers of good translation programs and curricula almost everywhere in the globe, translation has emphatically become a well-established discipline Austermöhl, 1999. The time of marginalizing and undermining the subject of translation being a dictionary-practice activity is now history.

Indeed, in the past twenty years, translation as a discipline has witnessed major developments and revolutionary changes of translation studies in theory, methodology and practice as a well-defined discipline. Hence, it is no longer valid to append them to the studies of language learning. Rather "... they have grown into a special discipline... In translation studies a greater variety of approaches and methods is visible, and they all are valid as they contribute to a better understanding of the complex problematic linked to translation" (Stolze, 2011).

In today's translation studies, there is a variety of research subjects like translation as a process, translation as a product, cognitive style-based translation studies, translation functions, huge developments of translation theory (or theories) and models, focus on translator training, translational tools, translators as mediators, translators as authors, translators as co-authors, pedagogical means and translation criticism, descriptive analysis with the aim of finding out translation universals, lexical and corpus translation studies, comprehensive accounts of many different translation procedures, influences of translation on the target language and target readership, ideological trends and implications of translators, stylistic cognitive strategies of translation, several traditional, creative and newly proposed methods of translation that respond to all types of texts, and so on and so forth.

Thus, translation has been instated as a discipline beyond any doubt to become a profession on its own right.

### **III. TRANSLATION AS A PROFESSION**

It is hard to believe that mastering two or more languages may be enough reason to decide upon translation as a profession, this decision must be made carefully. There is more to translation than just knowing more than one language and being able to communicate the meaning of a source-language text through an equivalent target-language text. Deciding on translation as a profession has requisite requirements that should meet if they want to succeed in the translation industry.

Some describe translation as an "ageless profession with increasing importance in our global business environment" (Katia Spanakaki, 2013). Well, until very recently, translation has not been treated respectfully as an independent profession, but rather as a pastime, or, at best, as a part-time job whose practitioner is pitiful and unlucky. However, things have changed drastically, especially in the past twenty five years and the age of information and electronic life. I draw a distinction here between two senses of the term "profession" in relevance to translation. The first is its reference to 'job' as a means of earning money; the second is its presupposed sense as an established, recognized and dignified occupation per se that has its own rules, standards and requirements.

This asserts that translation is nowadays a recognized profession that translators feel proud of being professional translators, what Robinson terms "professional pride" (2007: 24-25). This profession requires specific qualifications, requirements and prerequisites to be met by translators who aim at becoming good professional translators. A professional translator is expected to master different translation skills both in theory and in practice that are developed and refined among other things through long experience. With the rapid and urgent demand for professional translation and translators, the translator is no longer just "a mediator" between two languages, but, sometimes, he becomes "a Terminologist, a Technical Writer, and Information Broker or a Consultant in intercultural and interlingual communication" (Austermöhl, 1999). In Shreve's terms, the translator now is a "multitasking translator", (i.e. performs multiple tasks) (ibid.). This new look at translators is the result of the challenges that the profession of the translation is facing as a consequence of the changes occurring in a technology-based global communication (ibid.). On the other hand, 'professionalism' in translation is based on the great issue of ethics. Unfortunately, this is yet to apply to Arab translators.

### **IV. PROFESSIONALISM, ETHICS AND TRANSLATION**

In addition to its inclusion of greatly skillful status, character, methods and standards, professionalism has three further core implications: the full mastery of a profession; the meeting of highly sophisticated standards of work or achievement; and the commitment of the practitioner of a profession to the ethics of the performance of this profession.

In the first sense, professionalism is equivalent to trustworthy expertise, skillfulness and high qualifications. The second sense presupposes the accomplishment of translation near to perfection in accordance with the highest international standards, with punctual commitment to deadlines. As to the third sense, ethics, it is essential to the credibility of professionalism. It involves devotion and commitment to performing work as accurately, honestly, faithfully and wholeheartedly as is required. To Chriss (2002), ethical considerations should be attended to in the form of what he calls "ethical business behavior" (c.f. his term, "efficient ethics"), i.e. how to deal with clients properly, how to negotiate with clients (what Sonia T. Gehring terms "client-translator relationship", 1996, *TRADTERM*, pp. 35-46), honesty in deadlines, honesty in the possibility or not of taking a translating job, secrecy and confidentiality, etc. In other words, ethics in translation to him is how to behave yourself in your job.

In practical terms, ethical professionalism is derived from several sources: religion, politics, sociology, culture and individual ideologies and biases. These sources involve factors that are hard to have a consensus on by different people of different religions, mentalities, social, cultural and political environments, national belongings and personal idiosyncrasies and idiolects. Some take traditions and religion as their frame of reference of ethics (Pym, 1992: ch. 7); others take the socio-cultural factors as their source of ethical values. Yet, a third group believes in the individual in the sense that each one has his/her own ethical values that he/she applies freely especially in our age of liberalism, openness to everything and everybody, and devaluation of values, religious values in particular. The most serious of all is a fourth group which believes in the sacredness of the author and total commitment to his/her text no matter what it can be, good, or bad, insulting, disgusting, repugnant, obscene, heretic, racist, erotic, or whatever. Their pitiful pretext is that the translator is a mere vehicle that transports the author's meaning and bears no responsibility for what this author says for it is the latter who is – if and when – to blame for it (e.g. Celine (2011)). This is to say that the translator is a dumbfounded machine that has no senses, human feelings or personal views and biases! This view of the translator is now history in this age where individuals take pride in their national, social, religious, cultural and ideological values. Baker is right to regard intervention in translation as inevitable, objectivity in the profession of translation as naïve and neutrality as impossible for "We are dealing with human beings (i.e. translators) not machines, and code of conduct or talk about 'professionalism' can never change this reality" (2006a) (see also Mercier (1997), Robinson (2007: 19) and others for similar views.

The American Translators Association Code of Ethics and Professional Practice states some principles of translation. Here are the first three (see Ghazala, 2015: ch.1 for full list):

- (1) To convey meaning between people and cultures faithfully, accurately, and impartially;
- (2) To hold in confidence any privileged and/or confidential information entrusted to us in the course of our work;
- (3) To represent our qualifications, capabilities and responsibilities honestly and to work always within them;

Further ethical codes of translation have been provided by the following International Bodies (see *ibid.*):

- (a) Ethics of Interpreting and Translating: A Guide to Obtaining NAATI Credentials;
- (b) Translator's Charter: The International Federation of Translators FIT;
- (c) UN Recommendation on the Legal Protection of Translators and Translations and the Practical Means to improve the Status of Translators.

(I have browsed the NET for a trace of anything similar in Arabic for any Translation Association's ethical code, but I found nothing!)

These abstracted translation codes of ethics meet at a central point of observing the LEGAL rights and duties of the profession of translation and professional translators. In other words, they look at the ethics of translation professionalism in terms of law only. They also legalize moral values like faithfulness, credibility, reliability, honesty, neutrality, etc. by means of subduing them to a strict legal examination. That is, faithfulness is faithfulness to authors; honesty is honesty to authors, neutrality is the refusal of intervention in the SL text, and so on and so forth.

Though partly accredited, such legalization of ethical values sidelines their core moral essence. Faithfulness, credibility and honesty are abstract ethical values that are located outside the SL text and author inside the mind and heart of the translator and in religious, social, cultural, political and ideological authorities, whether we like it or not. Faithfulness, for example, cannot be exclusively to the author only; it could be to the TL readership, the translator's adamant and inevitable bias, to an external authority like religion, or perhaps to national belonging and pride. Likewise, neutrality, and as Baker declares, is naïve (2006). How can a Muslim

translator be faithful to an author who demises or ridicules the fundamentals of the religion of Islam, for example? Can he/she have a claim for objectivity when the whole race of his/hers is accused of ugliness, obscenity, barbarism or terrorism? Can a responsible Arab professional translator translate the fake term, 'The Persian Gulf' as such into (الخليج الفارسي) and ignore the passionately ipso facto term 'The Arabian Gulf' (الخليج العربي), for it is definitely Arabian? I hereby pinpoint the sharp difference between the ethics of the western mind and the eastern (Islamic/ Arabian) mind regarding obscenity and religious values. The westerners are not as sensitive (not to say insensitive) to these two topics as Muslims and Arabs who are hypersensitive to them. Many writers and translators have been attacked, shunned by the public or sentenced to death due to their disrespect for, or ridicule of Muslim Figures and Creeds, and indecent language. In the same way, western writers and translators do not care much about their religion (Christianity), and not the least about taboos and erotics (e.g. Newmark, 1993: 13, and Baker, 1992).

I therefore suggest the following frame of professional translation ethics which draws heavily on criteria outside the SLT due to the fact that translation is personal and socio-cultural profession and activity in the first place:

- (1) The commitment of the translation profession to universal moral values like credibility, faithfulness, accuracy, seriousness, punctual meeting of deadlines, mutual translator-client and translator-employer respect, confidentiality of information, rejection of working on translating texts of criminal ill-purposes, or working for criminals or evil employers, companies or agencies.
- (2) The translator's personal idiolectal attitudes, views and biases, which are derived from the socio-cultural and other background factors suggested next.
- (3) Socio-cultural factors and environments.
- (4) Political attitudes and biases.
- (5) Ideological biases.
- (6) Solid religious (especially Islamic) background.

Translators are expected to attend fully to these ethical considerations in their translations into Arabic and have to respond to them conscientiously and responsibly to avoid insulting his/her readership and reflect his/her own attitude, if and when.

## **V. THE TRANSLATION'S NEEDS AND PRIORITIES IN THE LIGHT OF SUSTAINABLE DEVELOPMENT**

In our Age, the discipline of translation has become indispensable to all nations and cultures, in all fields of knowledge. Yet, not everything is translated into one's native language (in our case, Arabic Language). Hence, we need to be eclectic in our translations *IN THE LIGHT OF SUSTAINABLE DEVELOPMENT MORE NATIONALLY THAN INTERNATIONALLY*. We translate only those works that regularly meet our community's needs and interests. These needs are not of equal importance and level of urgency. Further, they cannot be met simultaneously at one and the same time. They have to be put on an ascending ranking scale of priorities, starting with the most important. No doubt, priorities are not the same for everyone. They vary, sometimes widely, from one person to another, one institution to another and one country to another, depending on social, political, academic, cultural, ideological, national and international factors, being the most influential in terms of the sustainable development of the Nation, and upon which our choice of books and texts to translate is based. In this paper, we will investigate the different types of needs and priorities of translation in general, with a special reference to translating Humanities into our mother tongue, Arabic.

## **VI. PRIORITY IN TRANSLATION**

Priority in translation is interpreted in different ways. It is defined in terms of the most focal point of translating a text into another language, and whether it is the SL Text meaning, the production of one-to-one equivalent, effect of the translation on the TL readership, the (stylistic) functions and (pragmatic) implications of the SLT (source language text), the ideological construction and creation of the SLT meaning in the TL, and so on. Perhaps, from the SLT producer's (writer's) angle, priorities are the formal and functional characteristics that the text has. However, to the professional user of the text (i.e. a scholar, an editor, or a critic who is expected to "see beneath the surface"), priorities are the properties of interpreting the translation of a text in its explicit and implicit aspects. Thus, comparing translation with its SL can be done at the surface level, or at the level of intentions and purposes. Translation can in a sense be viewed as the result of a hierarchical set of goals (i.e. priorities) for the target translation. It is assumed that each priority is conditioned by restrictive factors and constraints. This implies that the sets of ST and TT priorities may, or may not coincide, for the priorities of the latter do not always mirror those of the former. For example, a legal text can be translated not so much to exemplify for problems of translating it into Arabic as an example of a highly complicated sentence structure; a technical text on how to start a car may be translated with the intention of producing a target text that teaches the public readers how to drive a car for the first time in simple language, etc.

Further, priorities can lean heavily on the variables of translating such as: (1) the factors of the people involved in translation, be they political, professional, commercial, social, individual or collective; (2) the contextual factors of the ST (source text), the TT (target text) and the translating process (i.e. the translator's working environment, means and materials); (3) language and communication factors; and (4) tools and norms for text analysis and production. Summing up translation priorities, the general parameters of these priorities are: source (who decides the text's priority), rank (scaling priorities from top to bottom), range (either national or international), function (informative, vocative, expressive, aesthetic, didactic, humoristic, etc. internal textual functions like cohesive, exemplifying, concluding, and contextual functions like interpersonal, pragmatic, social, etc.), form (formal textual elements such as repetitions, layout, etc.), and equivalence (one-to-one equivalence, nonequivalence, intended equivalence, intended difference, indifference to equivalence, and different types of equivalence) (see Zabalbeascoa, 1999).

Several other priority scales have been suggested by translation theorists. Levy (1969, in Austerlühl, 1999) for example, proposes a functional hierarchy of importance in translation which consists of four degrees: the ST writer's style, pun, object of activity and place of activity. Nord (1997), on the other hand, puts forward seven criteria of priorities: (1) ST intended functions; (2) medium; (3) text type and general style conventions and formal register; (4) special and temporal deixis; (5) reason(s) for text production; (6) the text's fitting into its particular layout; and (7) information. Newmark (1981 & 1988) treats the different methods of translation adopted by the translator as a matter of arrangement of priorities. He also reports small sets of priorities (i.e. rendering lexical meaning, rendering sentence meaning, rendering contextual meaning, rendering intention, rendering effect, insisting on being grammatical, striving for some degree of aesthetic effect, keen to be easy to be understood, and driving at achieving faithfulness to the ST author's intentions). Newmark also suggests ten tensions of translation that affect the translator's priorities heavily. However, Nida and Taber's (1969) system of priorities are different, based on four factors: contextual consistency, dynamic equivalence, formal equivalence, and forms approved by the readership for which the translation is intended (in Zabalbeascoa, 2006)

Another type of translation priorities is the set of criteria for the choice of the ST for translation. Choosing certain texts to translate is a matter of eclecticism in the first place. Translators should not be platitudinarians, translating anything and everything. They choose specific texts to translate for specific reasons and purposes, and on clear criteria. Some of the sets of priorities suggested above can be used in some way as criteria for selecting the source text to be translated by the translator into the target language. However, more specifically, the English texts to be translated into Arabic are usually based on well-established criteria. The very first step of translating any material of any type or length is its choice by the translator before giving his/her consent to undertake it, for, once consent is given, he/she must show total commitment to work. Such a choice is mainly attitudinal / personal, ethical and academic:

- (a) Attitudinal / personal choice: the translator has his/her own opinion, attitude, inclinations, likes, dislikes, idiosyncrasies and mind. Hence, his/her choice is subject to his/her personal attitude as to whether or not the text to be translated is in line with it.
- (b) Ethical choice: involves examining the contents of the text from an ethical perspective, regarding points like: sensitive areas, religious, cultural, political, social, or otherwise; illegal criminal issues; promoting suspicious publicity material; intelligence information; indecent material; suspicious (military, social, racist, etc.) companies; anti-human practices material, conspiratorial material; and the like. This means that a professional translator has to use his/her discretion as to the type of material he/she is going to undertake. It goes without saying that he/she is not prepared to undertake translating anything. He/she must have his/her own reservations on anti-Islamic, anti-human, suspicious, pro-racist, anti-liberal, pro-dictatorial, pornographic, anti-national, pro-criminal or illegal material.
- (c) Academic choice: includes checking the text's academic contents and potentials like: the text's usefulness/uselessness to TL readership; the text's potential difficulties of translation; the text's topic/subject matter; the author of the text's biases, prejudices and attitudes; the translator's own biases, tendencies and attitudes, and so on. For example, good professional translators care about these academic points before taking up any material. Those who care for none of those ethical and academic issues are not addressed here as they are neither professional nor respectful translators. They are money-makers who do not care a damn be it dirty, filthy, illegal or cheap money. I wonder how those who translate for horrible dictators like Assad of Syria, or for outspoken enemies of their people or religion feel about their blood-tainted salaries.
- (d) Register-based choice: the type of text to be translated (e.g. scientific, literary, \_political, legal, social sciences, humanities, etc.) can be crucial, depending on the needs and priorities of public and private academic and non-academic institutions of the community.

The four types of choice are interrelated and inseparable in practice. They vary from one translator to another owing to differences among individual translators worldwide. However, since our concern is the Arab translators and students, we might agree to such a set of criteria that can be applicable to most of us. We are people of religion and tradition; have close social ties, devoted to certain principles, agree generally on what is

right and what is wrong, dedicated adamantly to our religious beliefs, jealous to our kith-and kin women, hypersensitive to material that may be anti-God, anti-Prophet Mohammad (peace be to him), anti-Islamic, asocial, anti-cultural, amoral, obscene and, in some countries, anti-political.

It must be stressed that those who make the appropriate choice of texts are solely the specialist academics, each in the field of knowledge concerned in their institutions, colleges, schools and companies. No one else should intervene with their job for they are the only body who know what is academically useful, or not. That said, unfortunately, politicians poke their noses in everything in our countries, which is quite disappointing indeed. We are lucky that there is not much space for political interference. The only political snag, and it is a big and chronic snag, is the political decision as to translate and Arabize higher education in Arab Universities. So far, Arabization has been suffering a series of setbacks since 1930 up to now, especially in our age, the age of English Language hegemony and colonization of the world.

## **VII. RESEARCH SKILLS**

Research skills are taken here in the sense of doing research in the field of translation. As Newmark said, "Research is now proceeding on *how* people translate, but there may be many factors (mood, deadline, need for a change of method) which will not be taken into account" (1988: 52). Indeed, in the past thirty years, a huge amount of research has been done and still, not only on how people translate, but also what they translate, what for they translate, for whom they translate, on what ideological bases they translate, but, more emphatically, on what they do and feel when they translate. Throughout, and in all topics, and on all occasions, translation problems of all types and how to solve them are top on the agenda, with the ultimate objective of dealing with all upcoming problems and the consequent conclusions contributing to translation theory. I believe doing research on translation is one of the main tasks of good translators who are probably the best to write about the link between the problems and the theoretical issues of translation in practice. Professional translators who are dedicated wholeheartedly to translation in practice are doing a great job, but it is not enough. They are expected to write papers and books on translation to make their own contributions to translation improvement and development, and record their new explorations in the field. Sadly, not many Arab professional translators do that for a number of reasons (see Ghazala, 2015: ch. 4 for further reasons):

1. The demise of personal impetus for research due to laziness, or the pressure of financial demands of the daily chores of life.
2. Lack of interest in translation research due to its low standards in general.
3. Shortage of good books in the field in particular.
4. Publication of the translation of commercial works in Arabic, and relegation of the translation of quality books in English.
5. Little care by readership about research.
6. Understatement of doing research on translation by academic institutions.
7. Lack of passion for research in the Arab World in general.
8. Lagging behind international quality research.
9. Low level of trust in, credibility and originality of Arab writers' works even though some of them may be quality works, due to the so-called 'inferiority complex' and several other reasons mentioned here in the list.
10. Discouragement from many colleagues and men in the field.
11. The chronic feeling of inferiority complex before westerners with respect to professionalism, experience, expertise, quality, academic standards, and disciplined organization of work's writing, printing, typesetting, publication, distribution, availability and popularity.

Hard facts are bitter, yet I mean this confession to be taken as a boosting springboard for getting research run on again. We, Arab translators, can be as good as, and as skilful as westerners in research as well as anything else. We should not despair as many professionals and writers on translation are prolific and have authored many good works and research papers on the different topics of translation, traditional and new.

## **VIII. TRANSLATION PRIORITY LIST OF TEXTS**

With a view to sustainable development in the first instance and other pressing factors, the texts to be translated into Arabic have to be put on a priority list in such a way that it responds to the most urgent and pressing needs for the types of texts that meet the requirements of the translator's Community, academic institutions and research, the clients' demands and, in the fourth place, the local market demand. This means that picking up certain sets of topics and texts based on the same criteria and priority positions does not work for different countries and different peoples, interests and markets. Therefore, universal, European, or American priority list of choice of texts and specialization like the one suggested by *TranslationDirectory.com* (2003-2013) does not work everywhere in the world. Here is the list:

- (1) *Patents;*
- (2) *Legal;*
- (3) *Banking and Finance; and*
- (4) *Medical (all on similar levels). Then much lower comes:*
- (5) *General Business;*
- (6) *Art History; and*
- (7) *Classical Music).*

The list is irrelevant to our Muslim and Arab States. Our interests and Market and Community demands are widely different from the Western Market and Community demands. A case in point is the last couple of types in the list, art history and classical music. I wonder if anyone in our countries would have any shade of interest in either.

Hence, an alternative priority list of specializations that may fit in our Communities and Markets can be roughly suggested here:

1. *Academic;*
2. *Islamic/religious;*
3. *Legal;*
4. *Personal;*
5. *Documentary;*
6. *Administrative;*
7. *TV show, series and interviewing programs;*
8. *Mass Media / Newspaper;*
9. *Business;*
10. *Political;*
11. *Medical;*
12. *Literary;*
13. *Children's stories;*
14. *Short stories;*
15. *Computer and Internet sciences; and*
16. *Economic / financial.*

This is a highly tentative, open-ended list that is prone to change and variation in different Arab and Muslim Countries and Communities, and for different translators. Freelance translators tackle all types of texts and in both directions (English-Arabic-English) randomly, regardless of register, specialization or personal interest, to make a living. The idea of register choice and/or specialization is irrelevant to most of them for they feel they have no alternative, and the chance to specialize, if ever, is slim. On the other hand, the translators' choice of text, if and when, is likely to be commercial and market-oriented regardless of value and quality, or based on individual priorities and preferences which are in many instances literary translations that are demanding indeed, but less profitable as far as the individual translator is concerned, let alone translating social sciences texts.

## **IX. SPECIALIZATION IN TRANSLATION: HOW TO BE A QUALIFIED AND SUCCESSFUL TRANSLATOR**

Specialism is incredibly significant in all fields of knowledge, including translation. Sadly for translators, specialists are required to be experts in one thing, whereas translators are expected to be specialists in everything and the translation of all types of text, and in any individual text they translate. This is indeed 'mission impossible', as it were, but that is a fact about translation and translators. Yet, there must be a way out of this dilemma.

Specialization in translation can be understood and achieved in several ways. One way is specialized in translation in general at the undergraduate level – if and when available. Several faculties of languages and translation and English Departments in Arab Universities have Departments of translation independently of Departments of English. These Departments provide several courses in translation that generally cover several theoretical and practical aspects of specialization. In addition, all Departments of English at all Arab Universities enroll translation courses on their undergraduate programs, but they stand short of meeting the requirements of achieving a quality specialization in translation. Apparently, the former are more reliable than the latter with respect to specialization in translation. However, the graduates suffer from several shortcomings regarding the outputs of these departments which are generally more academic than practical and fall short of covering many parts of the specialization. Further, translation jobs are still rare in the Arab Countries for translation is not considered with due respect yet. Further, good management and organization of translation

work is yet to be taken seriously, for, so far, it is done at random, and translators receive works to translate on the spot. Many public and private companies as well as individuals submit their translation works only when they need them urgently and demand them to be finished on the spot due to serious misunderstanding of translation as a piece of cake and a dictionary practice.

Another way of attaining specialization in translation is to read for higher degrees in translation (Diploma, MA or Ph.D.) in good international Universities (some UK, US, Australian and Canadian good Universities, and Geneva School, Faculty and Institutes of Translation and Interpretation in particular). Many of these academic institutions give good translation programs that develop, extend and refine the translator's knowledge, experience and practice in translation. Some of these Universities provide specializations in certain types of texts and fields like Legal Translation, Economic and Financial Translation, Scientific / Technological Translation (i.e. Arabization), Media and Political Translation, Computer-based Translation, Machine Translation, Interpreting (especially Conference Interpreting), UN Translation, etc. Higher Studies in Translation are available at the MA Level in some Arab Countries' Universities in Saudi Arabia, Jordan, Egypt and few other Countries. Some of them are of international standards, including our updated MA Translation Program at the English Department of Umm Al-Qura University.

A Third way of obtaining specialization is by means of acquiring a long professional experience at good agencies, companies or specialist Institutes of translation training after graduating from University. Naturally, gaining experience is required for all fields of translation specializations, but it gains yet special momentum for a Bachelor's Degree (BA/BSc). A good level of education and academic qualifications in translation is not only a huge advantage for translators, but a must for getting a job whether in a public or a private institution. Translation and English Graduates are highly recommended to build up a specialization in one type of text. A good translator chooses a specialization relevant to the needs of his/her own Community and market, and tries to have an appropriate professional (academic and practical) training in his/her specialization. Perhaps narrowing down specialization is an ideal situation for translators provided that it keeps them hectically busy most of the time. The Institute of Translation and Interpreting (ITI) and other translation Authorities like American Translators Association (ATA) and Institute of Linguists (IOL) suggest a singly specialism, but two would be the norm, but up to four would be the maximum number for many professional translators. Indeed, it is a good idea to have a combination of specializations, preferable related (for example, legal, medical and documentary; literary, political and media; religious, legal and personal; computer-aided, machine and technological; business, financial and economic, political and administrative, Humanities and Social Sciences, or any combination that may suit the translator's and the Community's interests). If the personal interests of the translator and the demand of his/her Community meet, we might have a near-to-perfect situation in translation specialization. But, alas! This may happen in a month of Sundays! Arab translators are not fortunate enough to specialize in one type of translation only; they have to be all-purpose translators.

## **X. THE IMPORTANCE OF TRANSLATING AND ARABIZING HUMANITIES**

A distinction between the two interchangeable terms used in the subheading, *Translation* and Arabization, can be made, first. As a field of knowledge and a discipline, translation covers all theories, activities, methods, procedures, problems and practices, involving the rendition of meaning from one language into another. In this sense, Arabization is subsumed under the larger umbrella of the field of translation. In a broader sense, translation is taken to refer to rendering meaning from one language into another. Arabization, on the other hand, has in Arabic dictionaries a traditional, dictionary, abstract, narrow-sensed and formal meaning of writing foreign terms in Arabic letters as they are pronounced in their native origins – the so-called nowadays 'transliteration' (التعريب اللفظي) (or 'transference') (التحويل) (e.g. 'plazma' is Arabized into (بلازما); 'computer' into (كمبيوتر), etc. (see also Al-Waseet Dictionary, 1987; and Ghazala, 2012). Further, to our predecessors, an 'Arabized' word is a word that is pronounced, used and spelled in accordance with Arabic rules of pronunciation, spelling and grammar: (تفوه بها بالكلمة) على منهاج العرب / يطبعها بالطابع العربي) – the so-called now 'naturalization' (التطبيع) (e.g. 'topography' is naturalized into (طبوغرافيا), 'democracy' into (ديمقراطية), etc. (see Ghazala, *ibid.*; Barazi, 1989:157; Sara, 1989: 15-17; Shaheen (1986: 321); and the Arabic Language Dictionaries of Al-Waseet, Ibn Manzour, Al-Fairoozabadi, and Az-Zubaidi). In both cases, the foreign essence of the Arabized terms' is retained, especially in the former. Thus, they are described by the purist grammarians as (الدخيل / الترجمة الدخيلة) (loan translations / calques), which is a negative term indicating their foreign, non-Arabic origins intruding on Arabic Language and, hence, dismissed as unacceptable, sensitive and inferior to Arabic.

However, this definition is impractical, inefficient and completely partial in both senses of the word for all languages borrow from one another over all times, including Arabic Language. Today, Arabization is taken as a reference to all operations, techniques and methods involved in the process of rendering scientific / technical terms in particular, and all types of terms in general into Arabic, using generally Arabic and Arabized words and phrases. Translation - in the sense of using Arabic words and terms which already exist in Arabic



*language lexicon - has the lion's share in the whole process.* Thus, usually, the Arabization of, say, medicine is an exclusive reference to the Arabization of medical terms rather than to the translation of medical books in general.

It is out of question that Arabic, the native language of speech, writing and education of hundreds of millions of Arab Nationals, is naturally important to them in all fields of knowledge and aspects of life. As Sara points out, Arabic is a national, social, scientific and educational necessity (1989). Above all, Arabic is a religious, cultural, ideological and mental necessity.

Hence, the importance of translation and Arabization lies first and foremost in the urgent need of the Arab Nation for rendering all non-Arabic branches of science in particular and all fields of knowledge in general into its native Language, Arabic. This is a matter of national pride in the first place. Secondly, the vast majority of the Arab people do not master any language other than Arabic. Therefore, it is their absolute right to learn about the world knowledge in their mother tongue. The importance of this is that Arabization is the gateway for them to the outside world knowledge of civilizations, cultures, sciences and technologies. In turn, and since language is a matter of identity and shapes thought, civilization and culture, Arabic qualifies them as a Nation to absorb and contribute to the human civilization more efficiently using their native Language, Arabic.

This means that Arabization safeguards Arabic Language, identity, culture, thought, way of thinking and viewing the world as a major component of Arabic civilization (see also Qalalah, 1988: 7). Further, it ensures the constant development of Arabic with respect to word formation and new coinages based on Arabic roots, with the aim to bring borrowing from foreign languages to a minimum. Otherwise, the door would be left wide open for unlimited, random and irresponsible borrowing of loan words, especially from English. Only limited and systematic borrowing can be accordingly tolerated, which is quite normal and natural. At the same time, being a developed, updated Language, Arabic would be able to contribute a great deal to humanity as a source of lending to other languages rather than a source of borrowing from them, as the case may often be now (see also Barazi, 1989: 167).

Arabization can be viewed as a savior and reviver of Arabic Language over the Dark Ages of the Arabs (from the 16<sup>th</sup> to the 19<sup>th</sup> Centuries), prior to the Arab renaissance. This renaissance started at the outset of the 20<sup>th</sup> Century with emphasis on the Arabic identity and Arabic Language more than anything else. Now, at the beginning of the Third Millennium, this Arab renaissance is seriously threatened by calls for disposing of the Arabic Language once and for all in sciences, technologies, schools and higher education to be replaced by English Language, the first Language in the world. The pretext is that English is now the language of technology and education worldwide and, therefore, learning it is much easier than Arabizing. In other words, Arabization is useless in a situation like that. Arabic, then, should be restricted to the Arabic Language courses and education and the Holy Koran. It looks like going back to the 18<sup>th</sup> and 19<sup>th</sup> Centuries when Arabic was completely excluded from teaching modern sciences in the Arab Countries' educational institutions (see Al-Omar, in Sarah, 1989: 11)).

This is the most serious threat yet leveled against Arabic Language in this Age of Anglicized Globalization. This very threat confirms the vital importance of Arabization (correct) as one of the major weapons – the other two being the Holy Koran and the Prophet's Tradition – that can protect the Arabic Language, identity and heritage. This position has never occurred in Anglicization, Germanization, Frenchization, or Italianization, for example. Arabization has really become more important, urgent and challenging responsibility than ever before. The protection of Arabic Language is high on the agenda among our priorities, simply, because it is us.

## **XI. POSSIBILITY OF TRANSLATION AND ARABIZATION OF FOREIGN TERMS**

The possibility of Arabization is out of question. It is perfectly possible in terms of language, academic specialism, specialist references, publishing institutions, financial support, willingness, modern technology and technicalities required to achieve the whole process from beginning to end as professionally and efficiently as required.

Perhaps the most critical factor in this respect is language. The Orientalist, MacDonald, stressed that Arabic Language is capable of meeting all the requirements of our age, the age of science and technology, thanks to its rich vocabulary and great potential of word formation, or derivation in particular. It had been able to meet the needs of all the ages, so whatever the new inventions may be, they are not insuperable to Arabic (in Ghoneim, 1990: 55). It goes without saying that, like any live language, Arabic is competent enough to shoulder the burden of Arabization and resolve all its problems and overcome its difficulties. In theory, any live language in the world can express anything and any meaning in any language. Newmark stresses this by declaring that, in principle, everything is translatable from one language into another (1988). However, languages vary in the translation tools and volumes of using these tools. For example, Arabic prefers to render most terms and meanings using Arabic or Arabized words, and avoid as much as possible using transferred words. However, Turkish tends to transfer foreign words and terms; whereas English strikes a balance between

Anglicized and transferred words with remarkable flexibility, though. French, Spanish, German and Italian are probably less inclined to transfer foreign words, and so on.

Academic specialization in the field of translation has been until recently rare, not only in the Arab World, but also the world over. However, the situation has changed drastically now, and a good number of Arab specialists in this field as well as all fields of science and technology in particular are available. They are qualified to meet the challenge of Arabization successfully if and when they are given the opportunity and receive the academic, financial and political support required. Arabization is after all a politicized issue (contrasted to political issue, for it is a linguistic / translational issue per se), and this is the worst part of it. It is supposed that a purely linguistic and academic topic should not be politicized for politics and politicians are victims of vicissitudes over time, which, in effect, proved to have had dire consequences on Arabization.

Among the influential factors of the feasibility of Arabization is willingness. Many academics, specialists, journalists, educated people and top politicians have the thrust to encourage Arabization at the levels of education, school and higher education, mass media, official institutions and, perhaps, in daily conversation.

As to financial support, it is available in most Arab Countries, however, with variations. Academic institutions of all levels of education need to allocate a fractional part of their annual budgets to Arabization, neither more nor less. Yet, the problem lies in the political decision which is in the hands of Arab rulers most of who do not take up Arabization as one of their top priorities. Worse still is the commitment of the rulers of one or two Arab States to promote the propagation of English Language at the expense of Arabic Language in schools and universities, including Humanities. It is an unfortunate situation indeed that those politicians and States have not gone back on this serious decision. Arabic is above all the Language of the Holy Koran, the Prophet's Tradition, the Arabic literary heritage and the whole Nation. It is *us*, and we do not, and are not willing to change our identity after all, anyway. We cannot be anybody else but ourselves only.

## **XII. PROCEDURES OF TRANSLATION AND ARABIZATION**

From a purely translational point of view, and to make translation of these terms possible in all types of texts including humanities, all translation methods, strategies and procedures are available to solve the various problems of translating and Arabizing all types of terms and texts. Following is an almost exhaustive list of translation procedures and strategies that are all valid for use and can be quite useful to translators (as there is no space for examples, see Ghazala, 2012: ch. 5 for illustrative examples):

1. Translation of Sense
2. Word-for-word Translation
3. Paraphrase
4. Naturalization
5. Transference
6. (Figurative) Semantic Extension
7. Allegory
8. Classifiers
9. Expansion
10. Reduction
11. Compounding
12. Translation Couplet
13. Translation Triplet
14. Transposition
15. Modulation
16. Translation Label
17. Through-Translation / Calques
18. Functional Equivalence
19. Descriptive Equivalence
20. Deculturalization / Neutralization
21. Acculturation / cross-culturalization
22. Accepted Standard Translation
23. Recognized Translation
24. Componential Analysis
25. Cultural Equivalence
26. Cultural Correspondence
27. Compensation
28. Synonymy
29. Undertranslation
30. Overtranslation

31. Blends  
etc.

### XIII. SCOPE OF ARABIZATION

'Scope' is taken here to refer to the type of language and terms tackled by Arabizers. Arabization involves mainly the language of science and technology of all branches and fields. However, the scope of the type of Arabized terms is much wider than that. Although the major proportion of Arabized terminology is technical, all types of terms are addressed in Arabization to a lesser extent, though: literary, political, journalistic, legal, religious, administrative, humanities, social sciences, institutional and even conversational terms. Hence, in principle, all types of language, text and terminology have to be attended to, for each variety of language has a characteristic terminology of its own, which requires to be Arabized. Technical terms of all types pose a real challenge for the translator, however, with variation.

### XIV. DISCOURAGING STATISTICS ABOUT ARABIZATION

Arabization has been at times slow and disappointing, yet it has never come to a halt. The following statistics are restricted to modern time, covering the last three decades of the Twentieth Century and the first decade of the Twenty First Century. They are official statistics supplied by official bodies and institutions, Arabic and International. They are meant to trace the movement of Arabization and translation in the past forty years, with a view to give a good idea about the works achieved in the Arab World over this period of time:

**Table (1)** represents the statistics of the books translated in the Arab Countries between 1970-1980, provided by the Arab League Educational, Cultural and Scientific Organization (ALECSO) (in Ghoneim, 1990: 165):

Jordan 22		Oman 776
United Arab Emirates 2		Palestine 5
Tunisia 40		Qatar 5
Algeria 16		Kuwait 95
Saudi Arabia 7		Lebanon 152
Sudan 9		Libya 44
Syria 442		Egypt 1758
Iraq 258		Morocco 2
<u>Total</u> 2840		

The percentages of these statistics indicate that Egypt is in the first place by 62%, followed by Oman by 17%, Syria by around 15%, then by Iraq by 9%. On the other hand, the same statistics of the ALECSO show the percentages of the fields of knowledge of the translated books, with only 14% of the total number being books in basic and applied sciences.

**Table (2)** illustrates the statistics of the books authored annually in all fields in the Arab World, compared to those written in other Countries over twenty years (1970-1990). The source is *UNESCO Statistical Bookyear*, Paris, and the percentage represents an annual average (see Hijazi, 1993: 189-191):

Spain 31177	
South Korea 41849	
China 40265	
Japan 36346	
India 14408	
	vs. 5000 in all Arab Countries

Turkey 6031	
Hungary 7562	
Austria 7735	
Switzerland 12794	
France 39026	
<u>Total:</u> 237193	<u>Total:</u> 5000

**Table (3)** demonstrates the statistics of the books translated annually in some Countries. The Arab Countries translate the least number:

Germany 8000	Japan 2600	
Austria 8000	Sweden 1900	
Switzerland 8000	Denmark 1600	
Spain 7000	Hungary 1250	
Holland 4000	Bulgaria 720	
France 4000	Arab Countries	350
<u>Total:</u> 47420		

The *Fourth Statistics* are taken from the *UNESCO Index Translationum* regarding the number of books translated between 1970-2003 worldwide. The total is 1.5 million works, only 8000 of which are in Arabic. These are generally cultural, educational, political and popular fiction books of public interest, translated from English.

In Saudi Arabia, to take an example of statistics at the individual level, the total of the books translated into Arabic are 1260 between 1930-2005, which means an annual average of 16 books. However, since the translation movement started in 1955 in the Kingdom, the average goes up to 25 books per year (i.e. two books per month). Still the total number of translated books went up higher in 2002 to become 170 works. The number of the books translated between 1990-2004 was 805, which is comparatively remarkable.

In 1999, the number of books translated in the Arab world went up from 175 to 330, then up to 2000 books in 2010. Though still not up to expectations, this latest number is encouraging compared to the number ten years ago, and considering the less spirited enthusiasm to translation. Another incentive has lately emerged with the translation awards in the Arab World: The then *King Abdullah Translation Award* (Now the Custodian of the Two Holy Mosques Award) (English-Arabic-English: five awards in five areas). Over 700 works took part in the fourth session of the Award (1431/2010). Another famous Award is *Sheikh Zayed Book Award*, the Translation Section, which received 200-300 entries in translation only. Added to these statistics are the 100 large-size volumes (10 million words) translated annually by *ARAMCO*, of Saudi Arabia (see also Othman, 2010). The purpose of providing these statistics is not so much to pinpoint the deficiency of Arabization and translation movement as to stress the significant fact that Arabization is important, possible, innate, impulsive, necessary, inevitable and on the move over time, past and present.

#### **XV. CONCLUSIONS: TRANSLATING HUMANITIES AND SUSTAINABLE DEVELOPMENT: POTENTIALS, JUSTIFICATIONS, NEEDS AND PRIORITIES**

In the light of the previous discussion of preliminaries about translation, needs and priorities, specialization in translation and importance, possibilities and scope of Arabization and translation of different types of technical terms and texts including humanities and their sustainable development, we may conclude that the potentials of translating humanities are wide open and quite feasible, once the academic decisions, willingness, financing and academic needs and priorities are observed.

As to the justifications of translating humanities and social sciences under the umbrella of sustainable development, they can be summed up as follows, (see also further propositions by the AHRC (Arts & Humanities Research Center) *Delivery Plan* 2011-2015, UK:

- (1) Help reinstate translation as a respected discipline and profession.
- (2) Respond to our academic institutions' needs for these translations to be enrolled on their curricula.
- (3) Keep up updated with the latest studies and research work done in the field.
- (4) Establish constant links and contacts with the Globe in humanities and other fields of study concerned.
- (5) Refine the students' knowledge of other nations' sciences, knowledge, cultures and approaches in the field concerned
- (6) Support arts and humanities research of the very highest quality
- (7) Ensure that strategic capability in arts and humanities discipline is sustained.
- (8) Focus resources to obtain the greatest efficiencies and best value of money.
- (9) Deliver maximum benefits for society by stimulating research and knowledge exchange in the fields concerned.
- (10) Contribute to the improvement of wellbeing and public services especially in relation to communities.
- (11) Promote quality, proportion of global output and return on investment.
- (12) Enhance the excellence of achievements across the range of arts & humanities and social sciences disciplines
- (13) Support talented students across the board and develop collaborative work.
- (14) Invest in the development of individuals and projects at all levels from postgraduates, through early career researchers, to projects of exceptional scope and importance through research projects, incentives and scholarship.
- (15) Implement new pertaining programs to stimulate interdisciplinary humanities.
- (16) Sustain key areas of strategic national research in the field of humanities and respond to changing methodologies and opportunities.
- (17) Demonstrate the impact of new technologies and digital and electronic facilities on humanities studies, research and academic programs and syllabi.
- (18) Pool expertise, make best use of potential and deliver efficiencies in the different fields of arts, humanities and social sciences.
- (19) Bring major social benefits in adding new contributions and corpus to our heritage.
- (20) Encourage research that provides an informed approach to communications with other cultures and communities, hence, sustaining a place in the globalized world.
- (21) Do research in humanities to influence public policy and community cohesion, ethical challenges and debates about key social literary, political and other issues, both nationally and internationally.
- (22) Support research that preserves and refreshes the creative arts traditions which underpin our capacity for innovation in the field such as design, new media, digital technology and electronic life in general.
- (23) Enhance the role of cross-cultural approaches to humanities.
- (24) Show commitment to the development of new areas of research and the students' skills, and ensure the continuing pipeline of quality in teaching, learning and research.

*Finally*, the priorities of translating humanities can be summed up as follows:

- (a) Translation should be recognized as a well-established respectable discipline and profession in our Countries.
- (b) Qualified and specialized translators have to be available to take up the mission of translating.
- (c) Translation and Arabization of different types of terms and texts including humanities is possible and feasible.
- (d) Priority is preconditioned by the local community's academic, public or private needs, and cannot be decided by any international body or set of standards, for we are the best people who know our own needs.
- (e) Priority is multi-meaningful and multi-functional in relation to the process, methods, and points of focus of translation. However, our concern is in its sense with respect to the choice of the SL and the criteria suggested for that.
- (f) The other sense of priority is related to the type of text which is assigned priority in translation and Arabization in our academic institutions.
- (g) It is not a secret that priority has been given for long to the translation of scientific texts, especially medical texts. The second best was the translation of literary texts, especially, short story, novel and poetry for famous men of letters of world literature; and that is that. Yet, that is not the full story, and that should not be final.
- (h) Priorities of translation should be readdressed in our countries, to be based on the needs and requirements of our academic and public institutions. In principle, all types of texts and academic specializations and

their academic needs are equally important for the people involved in each specialization, and, hence, have to be treated on equal footing by the people in charge. In principle, every field of knowledge has its own priorities and urgent needs to be met to ensure developing and updating it globally with the latest in the field constantly. Yet, there could be more urgency to, say, works on literature, social services and information than, say, history, geography and philosophy, etc.

- (i) The only Body responsible for making and taking such academic decisions about needs and priorities of translating humanities, social sciences and any other field of study should be the specialists in each field, through standing and ad hoc committees in the departments and institutes concerned. Politics should be left out, or else, any academic work will not be up to satisfaction and academic credibility and accreditation will be at stake. Politics may spoil the appercart, as it were, of purely academic work.
- (j) When, for good reasons – be financial or academic - all needs and priorities cannot be met by the Academic Institution concerned, priorities can be short-listed into the most urgent for the departments, and/or for the most urgent department(s). Again, only the specialist committees of the departments and colleges should decide on that.
- (k) All our choices and priorities are subjected to the requirements and criteria of sustainable development, both nationally and internationally.

In conclusion, it is hoped that this paper on the needs and priorities of translating humanities, arts and social sciences in the light of sustainable development would open the way for further avenues of research and hard work on the subject, hence, enhancing and boosting more practice in the field of translation into Arabic.

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