

TOPIC5

The invisible translator:

- “The dominant domesticating strategy is based on the translations’ fluency and naturalness of expression, which creates an illusion of an invisible translator”.

The violence of Translation:

- Holds power.
- The violence of translation resides in its very purpose and activity.
- **Example:** the three B’s (1. Bombers 2. Belly dancers 3. Billionaire shaikh)

Lawrence Venuti defined translations as:

- The forcible replacement of the linguistic and cultural differences of the foreign text with a text that will be intelligible (understandable) to the TR.

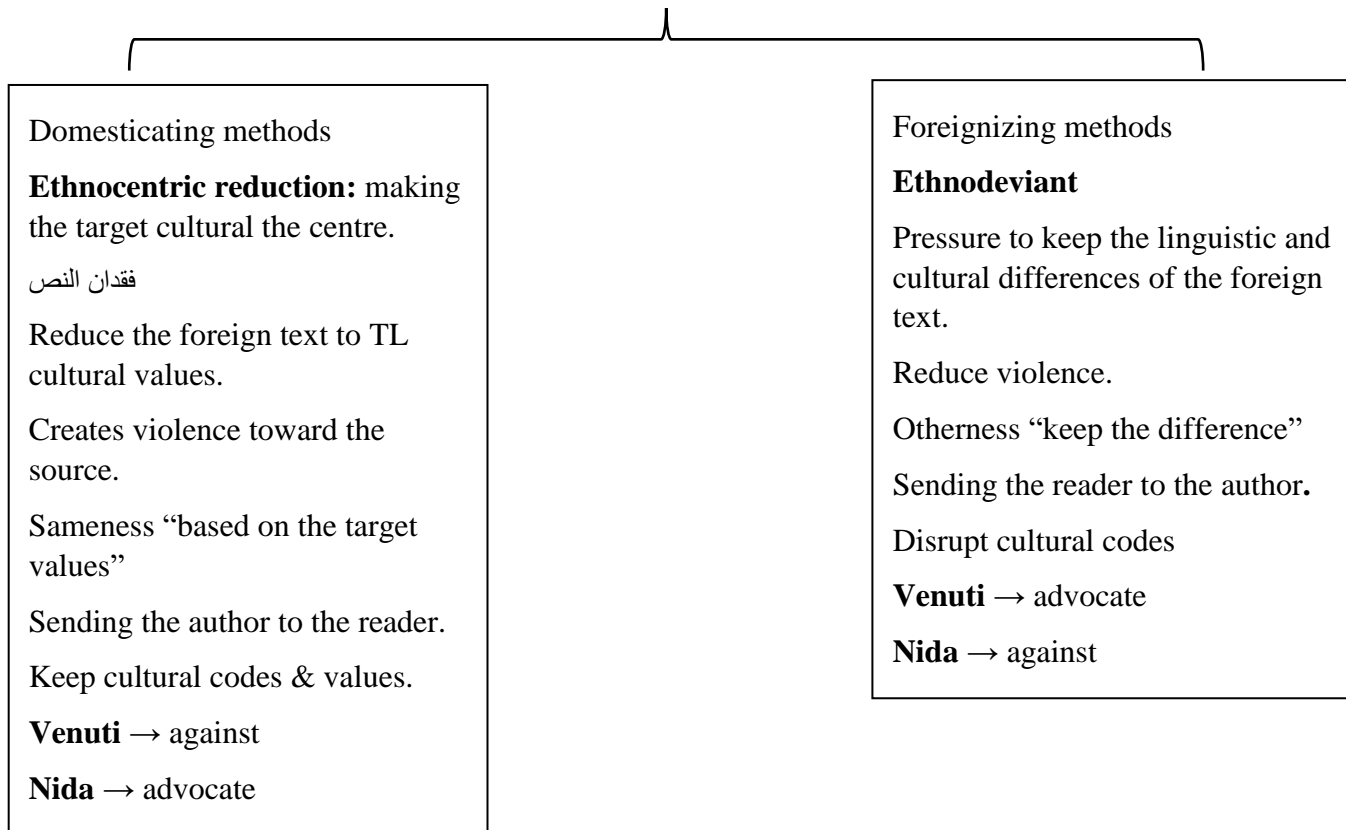
The aim of domestication:

- To bring back a cultural other as the same, the recognizable, even the familiar.
- Serves an imperialist السيطرة بالقوة* appropriation of foreign cultures for domestic agendas, cultural, economic, political.

The Ethics of Translation:

- Translation is a site of multiple considerations (linguistic, cultural, ideological, political).
- Translators always exercises a choice concerning the degree and direction of the violence as work in his practice.

Schleiermacher allowed the translator to choose between:



- *Schleiermacher* choice was foreignizing translation, which had led *Antoine Barmen* to treat his argument as an **ethics of translation**.

Foreignizing translation:

- signifies the difference of the foreign text, yet only by disrupting the “cultural codes & values” that prevail in the target language.
- Stage an alien reading experience.

Cultural appropriation: taking someone else’s culture and making it your own.

Venuti's critique of Eugene Nida:

- Nida's theory of translation doesn't adequately consider the *ethnocentric* violence that is inherent in every translation process. *especially dynamic equivalence.
- Nida's theory of domestication aims for "naturalness of expression" this phrase signals the importance of fluent strategy to this theory of translation, which is evident that 'Fluency' involves domestication.
- The point is to develop a theory and practice of translation that resist dominant TL cultural values, to signify the linguistic and cultural differences of the foreign text.
- The foreign text is privileged in a foreignizing translation, only in so far as it enables a disruption of TL cultural values.
- The goal is not an essentializing of the foreign, but resistance against 'ethnocentrism' and racism, cultural narcissism and imperialism (control).