

A Higher-Order Functional View of Translation

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Abstract

In our modern world, information technology and globalization have markedly emerged as two generators of supra-contextual variables. More than ever before, the different cultural communities and unions of our composite world are urged to form a harmonious whole in which the local should fit into the global and the global can smoothly adopt the local. An efficient way to implement that great aspiration is through intercultural communication wherein translation can acquire an important role. With this regard, two main questions are raised. The first question is about the way translation can be conceived and oriented in order to promote its function to the enhancement of intercultural communication and coherence. The second question is about the implementation of such a challenging goal with the adoption of an appropriate and operational translation procedure. These two concerns are discussed from a higher-order functional perspective. This involves a set of prevailing realities that are inextricably related to the novelties of our modern era and which have brought about an unprecedented rate of relevance, conciseness, rapidity and efficacy. Accordingly, it is argued that intercultural communication can actually be promoted by tuning translation to the best convenience of a modern target audience and, subsequently, enlarging the scope of that audience. This would considerably help to dissipate conflicting disparities, undermine xenophobia and enhance coherence between the different nations of our composite world.

Keywords: supra-contextual variables, intercultural coherence, relevance, fluidity, domestication

Introduction

In the present paper, translation is approached from a high-order functional perspective. The focus is on one of the most elevated objectives of translation, which is to serve intercultural understanding and pave the way to sustainable coherence between the different nations of the world. Very often, translation is discussed and assessed in terms of relatively low-level variables, involving mainly the expertise those variables entail within the act of translation. These low-level variables are actually of much importance. However, to use translation as an efficient means to promote intercultural coherence requires some higher-level manoeuvres and some effective adjustments under the heading of supra-contextual variables. Within the concern of the present paper, supra-contextual variables are those top-level situational factors which, by virtue of being highly influential, determine and govern the realities of our world globally and locally. These are namely the prevailing political, economic, cultural and technological factors that interact with each other worldwide and subsequently mould the state of our composite world. With regard to our interest, two types of supra-contextual variables stand out as being highly important: (a) the prevailing disparities and conflicts among the different parts of our composite world and the need to promote intercultural communication and boost global coherence and (b) the novelties that communication in general has acquired with regard to relevance, conciseness, rapidity and efficacy. Under the impact of these two main variables, some source topics should gain much priority over others. For example, source texts preaching persuasively for constructive cooperation and fair partnership among the different nations of the world should acquire much priority over those which are concerned with the descriptive account of a given landscape. Source texts which on the other hand feed and encourage the adoption of racial supremacy, for instance, should be dismissed. If they prove to have a significant influence worldwide, those ill-intentioned texts should even be disheartened by highlighting their counterarguments worldwide via translation. This implies that translation has to adopt a selective task and apply a rigorous principle of priority order among an enormous multitude of source topics. Of much importance as well is to convey the core content of a given text from language to language and from culture to culture and, at the same time, opt primarily for the easiness and fluency of the target audience's understanding. This would additionally make the translated text at the grasp of a considerably larger target audience. When, for example, a translated text is intended to meet the target audience's rhetorical expectancies, more people can actually understand its content. The target audience can then become larger when the translator chooses to mould the content of the source text into more familiar rhetorical outputs. Such massive understanding can also be promoted by adopting a local selection within the source text. Therefore, priority should also be attributed to the most influential communicative parts of the source text. Thus, the output would be a concise target text that lends itself to an easier and quicker comprehension by a larger target audience. The scope of the target audience can be even larger when the source text is translated into an international lingua franca like English. Moreover, by making a skilful use of the newest means of information and communication technologies, like digital scripts and online platforms, the translated text can eventually prove to be much more accessible and much more efficient.

A Reconsideration of Contextual Variables

To address the issue of translation and intercultural coherence, it would be beneficial to evoke some salient contextual variables and how those variables are involved in a complex, interdependent and interactive relationship with each other. Within the interest of the present article, a variable is a feature that can vary from language to language, from a sociocultural

situation to another, from a translator to another, from text to text, etc. In terms of the effect they exert on each other, variables are generally classified into two main types: independent and dependent variables. An independent variable is normally a determining factor that brings about a certain effect on another variable, while the affected variable is accordingly labelled as being dependent. For instance, the amount of the rhetorical differences that exist between the source language and the target language would determine the degree of translation difficulty. In this way, the amount of those rhetorical differences stands for an independent variable, whereas the difficulty of translation figures as a dependent variable. In other words, the amount of rhetorical differences, according to this example, determines the degree of translation difficulty, while the other way round is not true. That is so, because translation difficulty cannot by any means be the cause behind the rhetorical differences which exist inherently between those two languages. As another example of variables, the method according to which a source text is translated would determine the amount and the quality of communication achievement between the source author and the target audience. It comes out that communication achievement here is a dependent variable, because it depends on the way the translator has manipulated form and content to cope with the specificities of the target audience. Those specificities involve mainly the linguistic and cultural aspects to which the members of that target audience are used to. When it comes to the understanding of a given translated text, with a content which has not been originally encoded in their mother tongue, the achievement of communication depends largely on the method that the translator has applied in his or her act of translation. Moreover, the translator may or may not choose to comply with the specificities of the target audience's norms and expectations in treating the translated text. In this case, the method of translation becomes in turn a dependent variable too, since it is the nature of those understanding specificities of that specific target audience which stands out as a determining factor in choosing a given translation method rather than another. Therefore, in this last example, we have two independent variables that are mutually involved in an interactive relationship and, thus, exert their effects on each other. These are namely (a) the specificities of the members of a certain target audience with regard to the norms and expectations that those members are familiar with in understanding a text via its linguistic means and its rhetorical design and (b) the method which is adopted by the translator to either converge or diverge with that specific way of understanding.

Moreover, a variable may vary from context to context in terms of place and time. For example, the linguistic proficiency of translators within a geographical area may vary from era to era, as well as it may vary from translator to translator within one and the same era. A variable can also vary in the way it can be dependent in a given context and independent in another. In a former example, we have seen how translation difficulty can be a dependent variable vis-à-vis the amount of the rhetorical differences that exist between the source language and the target language. Differently from that, translation difficulty can prove to be an independent determining variable when it comes to its relation with the fluency and fluidity of translation and their role in enhancing intercultural communication. By fluency here is meant the smoothness and rapidity through which a text is translated, while fluidity is intended to mean the smoothness and rapidity through which translation in general handles different source texts and therefore come up with a rich repertoire of translated texts. Subsequently, this implies that the more translation is difficult, the less fluent and less fluid it becomes; which means that translation difficulty in this case turns out to be a dependent variable. Moreover, in this case too, it is also true to say that the less translation is difficult, the more fluent and more fluid it becomes; which, like its parallel statement, entails a negative correlation and falls within a pair of opposite directions. Such a pair

has the structure of "the more ..., the less ..." and "the less ..., the more ...", which is a form of negative correlation, instead of "the more ..., the more ..." and "the less ..., the less ...", which is on the other hand a form of positive correlation. In general, the existence of a positive or a negative correlation between variables indicates a possibility of causal effect between those variables. This means that the variables in question are possibly, though not necessarily, involved in a cause-effect relationship. When it comes to translation, however, the correlation that exists between (a) translation difficulty and (b) translation fluency and fluidity proves to be evidently causal by virtue of a unanimous confirmation among translators. In terms of a positive form of correlation, it is equally true to say that the easier translation is, the more fluent and more fluid it becomes. Subsequently, it is also true to make a further cause-effect statement through a further positive correlation as follows: the more fluent and more fluid translation becomes, the better intercultural communication can be boosted as an efficient means to achieve coherence between the different nations of the world.

In general terms, the contextual variables involved in translation constitute a complex set of components by virtue of their diversity and variability and also by virtue of their interdependent and interactive relationship. As a suggestion within the present article, those contextual variables can be broadly arranged and classified under two major headings: macro-variables and micro-variables. Macro-variables cover categories of relatively larger situational components. This type of variables covers a set of surrounding entities such as the overall linguistic systems and sociocultural aspects of the languages involved in translation, the translator's bilingual and bicultural proficiency and the situational circumstances within which the source text occurred. These are variables like those evoked in Hermans (2003) and Toury (2012). Micro-variables, on the other hand, cover components and sub-components of relatively more specific concerns such as text genre, style of translation, mood of translation and strategy of translation. These are, on the other hand, variables that involve more specific concerns like those that are described and discussed in Trosborg (1997), Gentzler (2001), Baker (2006), among others.

A Neglected Area of Supra-contextual Variables

The macro and micro-variables have been exhaustively dealt with by a large number of scholars in the domain of translation, like those which have just been mentioned in the end of the last paragraph above. These concerns have also been very often introduced and discussed in the fields of interlingual and intercultural contrastive analyses, as it is the case in Levenston (1965), Kaplan (1966), Chesterman (1998), Connor (2002) and Connor, Nagelhout & Rozycki (2008), among many others. However, according to our interest, which is translation for intercultural coherence, some highly important variables have been partly or wholly neglected. These are components which have been introduced in this article as supra-contextual variables. These variables are top-level entities which consist of the most dominant factors worldwide and involve highly vital and highly decisive sectors. The sectors in question are namely politics, economics, culture and modern technology. Accordingly, the neglected area consists of three concerns, the first of which is a functional orientation of translation under the impact of those supra-contextual realities. This involves top-level variables that have a paramount determining effect on the actual state of intercultural coherence. Under the heading of those supra-contextual variables, economic partnership and cultural tolerance, for example, can promote coherence between the nations of the world, while colonialism and racism can do the converse. Actually, the functional orientation of translation has to be conceived, first and foremost, according to the prevailing supra-

contextual variables. The second concern has to do with a rigorous choice of source content among a large variety of presumably relevant topics. Relevant source topics and contents would be primarily those which favour and promote coherence between the different nations of the world. The third concern involves an appropriate translation. In terms of a higher-order functional point of view, translation should be operational under the heading of the predominant supra-contextual variables of its time. Eventually, this requires appropriate strategies and processes of translation, with a permanent focus on the target audience as being in its turn highly influenced by those top-level variables. As such, the target audience should be taken into consideration with regard to its mode of thinking and the way it better receives, processes and understands a given message coming from a different culture and originally performed in a different language. Then, it would be beneficial to shed some more light on those three top-level components in the next three sections.

A higher-order functional orientation

The purpose of translation has always focused on re-encoding the source communicative contents into the target language within a given expertise. In other words, translation has always been practiced under a limited set of relatively mechanical, low-level variables, like the similarities and differences existing between source and target text genres, the level of fidelity required in preserving the source communicative content, the eventual nuances of that content, the types and processes of translation that best suit those variables, etc. These concerns are actually important and compulsory, but when it comes to translation for intercultural coherence, a much larger functional dimension is inextricably required. The purpose of translation according to our interest lies rather at a much higher level. This involves a top-level functional orientation, which consequently attributes much more responsibility and much more commitment to translation. To meet the requirements of such a higher functional orientation, translation should be focused on those predominant contextual variables that are originally behind the existence of incompatible disparity and bring about intercultural incoherence. Those prevalent factors continue to exist as a permanent threat to the coexistence of the nations of the present era in a world which has actually become like a tiny collective residence. More than any time before, the composite world of the present time needs to develop and comply with a sustainable global ethics, while the role of translation is to highlight those elevated values and make them easily understood in different languages. Accordingly, the role of translation lies firstly in an orientation towards the source texts of those global ethics and towards making the translated versions of those source texts more accessible to the understanding and conviction of the largest audience worldwide. The scope of the target audience, therefore, should be enlarged as far as to cover all the peoples of the world.

Incoherence and discrepancy are directly or indirectly the ultimate result of misunderstanding, xenophobia, ethnocentrism and rapacity. Throughout the history of mankind, the consequences of such anomalies have always been disastrous and extremely lamentable. Human beings have continuously lived in communities of generally different geographical areas, different ethnicities, different beliefs, different political regimes, and eventually different interests and aspirations. All over the history of mankind, those issues have so repeatedly launched long series of confrontations, mainly over dominance and material interests. Very often, the results have been devastating and highly deplorable: casualties, fatalities and long periods of lamentable massive misery, during and after war. The only positive aspect in all that, however, resides in the lessons learned and eventually in the growing awareness of prompting

the different nations of the world to getting engaged in preventive rather than reparative actions. Worth mentioning are the international efforts that have been made within the United Nations (UN). Since the end of World War II in 1945, translators have always served UN in its peacekeeping endeavours in many hotspot regions of the world, like Kosovo, Rwanda and Sri Lanka. Thus, many conflicts have been reconciled and, therefore, many human lives have been saved. These endeavours, however, have been more reparative than preventive. Prior to those relatively successful peacekeeping missions, and in the same three regions that are mentioned here as examples, 7,800 Bosnians, about a million Rwandans and more than 6,500 Sri Lankans were killed, due to intercultural conflicts and due to striking UN failures to intervene appropriately and prevent those casualties before they actually took place (Fitzgerald, 2013). Moreover, despite the nuclear non-proliferation treaty which was signed by 190 nations in 1970, "nuclear stockpiles remain high, and numerous nations continue to develop these devastating weapons, including North Korea, Israel, Pakistan, and India" (Fitzgerald, 2013, p. 1; Sec 2: *Nuclear Proliferation*). Nevertheless, many important UN measures have been taken to prevent conflicts and eventually intervene, reconcile and relieve the victims of hostility in many parts of the world. Worth mentioning here too is the UN war crimes prosecution, which actually has a positive effect on many unstable regions. Additionally, a considerable number of international, non-governmental organisations (INGOs) have been founded, developed and specialised, mainly under UN governance and help. Thanks remarkably to translation and modern mass media, the peoples of the world are increasingly becoming acquainted with acronyms like UNCS (United Nations Security Council), UNHRC (United Nations Human Rights Council), UNESCO (United Nations Educational, Scientific and Cultural Organization), UNICEF (United Nations International Children's Emergency Fund), UNPFII (United Nations Permanent Forum on Indigenous Issues), WIPO (World Intellectual Property Organization), among many others. Those international organizations have actually participated in preventing or reducing many human casualties and sufferings. According to the interest of the present paper, it is important to note that those disasters have been originally launched and backed by intercultural incoherence; which obviously entails a prior lack of communication and, subsequently, a missing pack of impartially founded and strongly supported world ethics.

Thanks to the translation of the legislative texts of those established international foundations into many languages, concepts like freedom, democracy, human rights, equality, partnership, constructive diversity and intercultural communication have become more popular among the different peoples of the world. Therefore, a deeper and massive belief in those constructs is continuously gaining more grounds worldwide. At the core of all those major historical events, translation has always been operational, even though the act of translating keeps usually hidden behind its final product. Actually, translation can acquire more importance in enhancing intercultural communication and preventing human deterioration and causalities. By virtue of its critical position among the different languages and the different cultures of the world, translation should acquire more important roles. As a preventive measure, mutual understanding and global coherence should come prior to any restitution endeavours and to any peace restoration force. To provide more help in developing and promoting intercultural coherence, translation should be employed more efficiently in getting the different nations of the world know each other better and coexist in peace, harmony and partnership. This can come true only by adopting two main parallel measures. As we shall see in the next section, the first measure consists of focusing on those ethical and humane standards that are inherent in all human beings and that different cultures have basically in common. The second measure is to

dishearten and dissipate discrepancy between the different communities of our composite world. This involves a supra-functional orientation which requires an efficient use of translation for the purpose of achieving and boosting intercultural coherence on the basis of sustainable world ethics.

A relevant choice of source content

In general, content refers to the ideas that a piece of writing or speech contains. Different contents normally fall under the headings of different topics, while topic means what a text is talking or writing about. The topic of a text can be an event, a phenomenon, a notion, etc. In translation, the topic is the most stable variable, because it can vary from text to text and from discipline to discipline, but it can never be changed in its passage from source language to target language. According to some methods of translation, like dynamic translation and interpretative translation, transferring the message of a given source text together with its eventual nuances into the target language involves different sorts and different degrees of modification, at least at the level of what Hymes (1971) calls language usage (which is mainly grammatical) and language use (which is essentially functional). However, there is no way for any method of translation to change the topic in its movement from source to target text. Then, in addition to being more or less culture-specific, topics range also from popular to specialised matters; which entails that some topics are more knowledge-specific than others and, therefore, prove to be limited to a relatively small audience. That is so, because knowledge-specific topics in general make use of concepts and jargons that are specific to their specialized fields of interest. These are the type of topics that involve specialized fields of interest as it is the case in the domain of anthropology and pragmatics. The audiences of those topics, nevertheless, can be significantly enlarged by means of manipulating the original text through simplification and vulgarisation.

To make translation at the service of intercultural coherence, a great manoeuvre is necessarily required. The manoeuvre consists of calling for a selective operation among a vast set of apparently important source contents. In quest of intercultural coherence, a rigorous selection of source topics is to come first. This is actually the role of the most influential people, namely prominent politicians, intellectuals, thinkers and translators. These influential agents, moreover, need to cooperate in terms of a universal agenda, with a strong determination to implement mutual understanding and sustainable peace between the different nations of the world. As a part of that agenda, Muslims, for example, need to focus on translating carefully chosen contents. The Muslim culture is actually rich with topics preaching for the most universal and most updated ethics. Many of those ethics reside in the heart of almost all religions and all humane doctrines, including humane atheism. Among those doctrines, true Islam has all the potentialities needed to adhere to the most advocated principles of global coherence. True Islam is commonly called moderate Islam, but here it is called true, because there is actually one and only one Islam: the Islam which is based primarily on its fundamental reference, which is the Quran. As such, true Islam embraces the greatest majority of Muslim believers. For non-Muslim nations and particularly for those who hold biased attitudes towards Islam, it is important to recall that the term-concept "Jihad" is mentioned 41 times in the Quran and is intended to mean most and for most striving to comply with the way of God. It is then of paramount importance for translators to make non-Muslim and non-Arab communities know for sure that the term-concept Jihad calls rather for harmony and peace; which is actually a prerequisite pillar for the well-being of the individual and all humans in general, be they Muslims or non-Muslims. Moreover, in the Quran, "Jihad" is mentioned only a few times to exceptionally mean the use of

arms to fight, but that very use of arms is limited to self-defense and cannot take place unless it is controlled by a wise Islamic authority. Likewise, war is mentioned 36 times in the Quran as "harb or "qital" essentially to preach for self-defense. It is also important to make it known worldwide that in the Quran, peace is repeated 67 times as "silm" and "salam" with a multitude of serene meanings and associations, such as to refer to Allah/God as being the source of peace, to indicate harmony in the believer's inner soul, to greet each other, to wish peace to other prophets like Jesus and Abraham and to establish reconciliation with non-Muslim communities who have dismissed aggression and opted for peace. Of much importance too is the fact that Islam encourages update and innovation through the term-concept of "Ijtihad". In fact, the Quran and Hadith (the collected reports of the prophet Muhammad's deeds and sayings) have been translated in many languages, but what is actually needed is to highlight those parts which preach prominently for those values that actually meet the most upgraded and most required ethics, such as equality, freedom, humanity, peace, democracy, tolerance and constructive cooperation. At the same time, there is a need to emphasize those succinct messages of the Quran and Hadith which condemn racism, violence, injustice and the like. Thus, via a rational orientation of translation according to the supra-contextual variables that have been surveyed in the present article, Muslims can guarantee a real move towards introducing themselves to the other nations of the world in their true fundamental image. In this way too, translation can be used as an efficient means to deny access to xenophobia and to those antagonists who seek to provide a fake image of the Muslim identity and principles. Thanks to that inherently positive image, the Muslim communities can smoothly adhere to the requirements of those universal ethics that are actually needed to warrant harmony, peace and partnership between the different nations of the world. What Muslims actually need to do is to go to the other nations and also invite those other nations to come to them. This is feasible on the basis of fundamental humane standards which surely exist in almost all religious and non-religious doctrines, but still need to be introduced and well understood via a selective and well-oriented translation.

More than ever before, the different communities of the world are imperatively required to cooperate regionally and globally. The world has become like a giant bloc of mosaic and its basic units are apparently constituted from larger united communities rather than from individual countries. As great and huge as it may seem, however, the new composite world is actually fragile. Economically, at least, its constituents are so mutually dependent that the collapse of one part will necessarily bring about the collapse of the whole design. Moreover, a solid platform of basically shared rules and shared principles is actually a prerequisite to the promotion and continuity of that global whole. On the other hand, the areas of cultural mismatch that exist between the different constituents of that giant masterpiece can figure as a real hindrance and should, therefore, be eradicated or at least discouraged and diminished. One of the most pessimistic views with regard to cultural mismatch is Huntington's hypothesis of what has become widely known as the clash of civilizations. As an American political scientist, Huntington introduced his hypothesis in a lecture that he delivered in 1992. In 1993, he came up with an elaborated version of his view under the title of "The Clash of Civilizations", which he developed further in his book "The Clash of Civilizations and the Remaking of World Order" in 1996. Huntington holds that, after the fall of the Soviet Union in January 1992, the source of global conflict would shift from the polarity of capitalism and communism to a clash between distinct civilizations. In his predictions Huntington sees that religion stands out as a major component in that clash of civilizations and that Islamic particularly would be the most problematic area for the western civilization to handle and that the West would eventually pull

away from the Islamic world. Now that twenty-two years have passed from the time that prophecy was first revealed, it would be beneficial to call for a brief examination in terms of what has actually happened. Actually, Huntington predicted the Arab Spring events. That approximately came true, but that was actually a very common prediction that was obviously held even by laypeople. Then, some tensions between Islam and the West did take place as Huntington had "foreseen" it. Those tensions too have always been known and feared by many people around the world. What has proved to come even truer, however, is the fact that the clash of civilizations has actually been enhanced, fed and launched by the intentional effect of those xenophobic predictions themselves, like Huntington's. What has turned out to be truer as well is the growing coordination and collaboration between the different nations of the world, including many Muslim countries. That is so for the simple reason that those nations all together depend fundamentally on each other within a global design that has become more than any time before a compact whole. What that global whole needs, however, is vigil caution with regard to those xenophobic and ill-intentioned campaigns. Nevertheless, disparity and alterity should be considered and adopted within the limits of not undermining the world ethics and not short-circuiting peaceful coexistence and constructive cooperation between the peoples of the world. This also entails that any local community showing resistance to the requirements of global coherence will sooner or later be forced to get itself tailored to a congruent constituent of the giant whole, under the rule of shape up or ship out. The giant mosaic, moreover, needs some fine but strong threads to ensure the integrity and the stability of its constituents.

A high-level functional translation attributing supreme priority to most relevant content is absolutely one of the most needed threads to enhance and maintain global coherence. As it has been mentioned before, this requires a solid international cooperative agenda involving engaged politicians, intellectuals, thinkers and translators all together. After the adoption of a higher-order orientation and, subsequently, after the application of a rigorous selection of source content, translation has now to make use of the most appropriate method in order to make the translated text easily and fluently understood by the largest audience worldwide. As we shall see in the next section, this requires an appropriate employment of what is called in this paper micro-level variables of translation.

An appropriate and operational translation

Over time, cultures have developed their own patterns of reasoning and organizing content in text. These procedural and organizational patterns are shaped up by the genre of text they belong to and by the sociocultural specificities they are generated in. In fact, there are similarities as well as there are differences between the text types of different languages and cultures (Trosborg, 1997). One of the most challenging tasks to translators is to transfer content from source to target text types. As it is discussed in Nida (1975), Nord (1997) and many other sources, the degree of difficulty, varies considerably according to whether the source text is literary, scientific, argumentative, descriptive, etc. Such variability depends also on whether a genre component of the source text in question has a counterpart in the target language. Then, when a counterpart exists, variability is discussed at more detailed levels, involving how much that genre component is similar or different, in what genre area, in what way, etc. These are micro-level variables which in turn determine other subordinate variables like the different methods, processes and procedures that are involved in the act of translation. These low-level variables correspond to that sort of translation concerns that are evoked, for example, in House (2009). Those are lower-order variables which should normally be considered in terms of their

lower hierarchal rank. In other words, those concerns are related to the act of translation, which as a subsequent step should be operational under the control of the three major measures which have been discussed in the previous sections. The three major measures are namely a consideration of supra-contextual variables, a higher-order functional orientation and eventually a relevant choice of source content as they have been respectively discussed in section 3, section 3.1 and section 3.2. By being relatively lower-level components, those subordinate variables should normally conform to their super-ordinate layers. In other words, they should be taken into account to serve rather than to determine the major orientation of translation which is, according to the interest of this paper, the achievement of intercultural coherence.

After a selective collection of source content according to a high-level functional orientation, the act of translation should focus on the target audience's specificities. Hence, another set of independent, determining variables are to be considered. These are namely the mode of thinking and the process of understanding with regard to a certain set of conventions, norms and expectations that are specific to the target audience. Contrastive rhetoric has always pointed out the differences existing between distinct sociocultural modes of reasoning (Kaplan, 1966; Connor 2002 and 2008; and others). Therefore, when the members of a given target audience read a translated text through a foreign rhetorical design, they encounter strange organizational patterns. In addition to that issue, they may also encounter strange patterns of language use, like those involved in the idiomatic expressions that are specific to the language and culture of the source text. This involves patterns that they are not used to in their own linguistic and sociocultural context. Consequently, there is a divergence with the target audience's norms and expectations; which quite probably results in some sort of difficulty or failure in processing and understanding the content of the translated text. As an example of culture-specific mode of reasoning and organizing content in prose, Kaplan (1966) found out that traditional oriental rhetoric tends to function according to a spiral development, involving a progressive movement around and towards the subject-matter without dealing with it directly. In fact, some rhetorical patterns have acquired a universal aspect over time, while others remain culture-specific. The development of a given topic through introduction, body and conclusion, the deductive or inductive rhetorical procedures moving from general to specific items or respectively the opposite way are examples of discourse components which have become widely universal, especially in writing. To ensure the fluency and fluidity of translation and opt for the communicative value of source content, translators have then to come up with their translation outputs in terms of more logical and more universal patterns. Additionally, as Nord (2001) advocates it, translators have to check for potential rhetorical differences and provide content at the target audience's best ease of interpretation and understanding. Accordingly, Nord (2001, pp. 34 & 39) believes that "translating means comparing two cultures" and that "translators should be guided by the function they want to achieve." Accordingly, when translators seek to achieve intercultural understanding and coherence, what they actually need to adopt as an appropriate translation method is domestication. Foreignization, on the other hand, should be kept for the purpose of preserving fidelity with regard to the source text.

The dichotomy of domestication versus foreignization involves two diverse strategies of translation. According to Nida (2001, p. 58), a Bible translator and translation reviewer whose name is associated with domestication strategy, to ensure full clarity and fluent understanding "may depend not only on the words of an entire text, but also on what the author evidently considered to be the knowledge and concerns of his or her intended audience." From an opposing point of view, domestication according to its opponent Venuti (1995, p. 20) is a method of

translation entailing a certain "ethnocentric reduction of the foreign text to target-language cultural values." As an opposing critic of domestication and a prominent advocate of foreignization, Venuti rather holds that translation should exert "an ethnodeviant pressure on values to register the linguistic and cultural difference of the foreign text, sending the reader abroad." (Venuti, 1995, p. 20). Actually, Venuti's arguments sound reasonable as far as the preservation of the source cultural specificities in the target text is concerned. Those source cultural labels, according to Venuti's view, should force their way into the target audience's cultural norms and conventions. It comes out that the target receivers are to be sent to a foreign cultural world. They have to migrate to the cultural context of the source text and strive for understanding the translated text. From a pragmatic point of view, however, the achievement of intercultural coherence under the impact of supra-contextual variables, foreignization proves to be a real delay to a genuine emergency. To search into the labyrinth of a foreign culture is in fact too demanding on the part of the target audience. This actually requires enormous efforts and extended amounts of time for the sake of coping with the understanding of the translated text. Moreover, the size of the target audience becomes inextricably reduced to those few people who can afford those studious efforts and that large amount of time to extract what is assumed to be a genuine intended meaning from its original cultural matrix. According to a higher-order functional orientation of translation, as it is conceived in the present paper, translators need to cover massive audiences by privileging the understanding of the translated texts with much fluency and much fluidity. It comes out that what is need according to this concern is domestication rather than foreignization.

Moreover, to enlarge the scope of the target audience significantly requires a popularization of the source content, which in turn requires another type of facilitation with regard to the target audience. This has to do with the size of the translated content. The twenty-first century text is actually marked by rapidity, conciseness and directness. Even songs have become remarkably shorter than ever before. Texts which have overthrown dictators in the Arab Spring are short, simple and direct, but extremely loaded and efficiently operational by virtue of their adherence to the supra-situational variables they belong to, including indeed adherence to modern information technology. Therefore, in addition to relevant content, translators are to tune their translation methods to the novelties and exigencies of their era and, relatedly, to the specificities of a new type of audience. Here, it is important to note that the most needed audience belongs to a new generation. This is a generation which has transmigrated its overall concerns and activities to digital and online platforms. It is also a generation which is exposed to a huge flow of information via mainly the internet. Its members have consequently kicked their potentialities to higher gears of rapidity and efficacy. Therefore, in addition to a concise translation, a creative digital presentation of the translated text and a skilful use of online services can offer a valuable help in enlarging significantly the scope of that new generation of audience. The greatest majority of the present and presumably future populations have at their disposal neither the time nor the expertise to cope with long and knowledge-specific texts. It is then the primary duty of translators to vulgarize and summarize a set of chosen source contents and make their translated texts at the easiest and quickest grasp of the largest audience possible. Gist translation should accordingly come prior to any fidelity criteria, while longer and more faithful translations should be reserved essentially for providing further referential documents. The objective is to enhance intercultural communication and promote intercultural coherence between the peoples of the digital era.

Conclusion

More than any time before, the world of the current era has become like a masterpiece that is composed of different bricks. The different parts of such a composite artwork have actually become so interactive and so interdependent that a local mismatch can bring about the collapse of the whole design. Globalization and modern technologies have come up with new exigencies whereby the different parts of our composite world need to communicate and collaborate more efficiently than ever before. To achieve intercultural coherence, translation stands out as one of the most required and most reliable means to help the different nations hold together in harmony and peace. Accordingly, translation has to be approached from a rational, pragmatic perspective. Such a perspective necessitates a shift of focus towards higher-order factors. These are the prevailing supra-contextual variables, namely nowadays intercultural mismatch and conflicts and the need to communicate and cooperate on the basis of globally shared ethics. Moreover, technology is advancing in big and quick leaps and so are the weapons of mass destruction. This insistently calls for more efficient and more fluid communication among the different communities and unions of the world. In a parallel way, to dishearten rapacity and promote fair and sustainable partnership in the beliefs and practices of the different peoples of the world has become mandatory. To promote intercultural understanding and coherence, it is primarily those supra-contextual variables which should be considered and highlighted in determining and shaping up the type of translation that we need most. Accordingly, relevant source content, efficacy, rapidity, conciseness and facility of understanding vis-à-vis the largest audiences of the present era are the most needed measures in employing translation for intercultural communication and global coherence. By analogy, translation is conceived here as a vehicle of which the experts are the designers of the engine and other related mechanical parts, while a higher-order functional orientation of translation stands for the actual use of that apparatus; which involves driving the vehicle on different roads and for different destinations. What is advocated in the present paper is the use of an appropriate translation vehicle that is specially designed to reach intercultural coherence.

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