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Impact of Globalization on Translation and Cultural Acceptability of Audiovisual Texts

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Mahtab Hosseini

Department of English, Islamic Azad University
Doroud Branch, Doroud, **Iran**

ABSTRACT

This descriptive, library research considers the effects of globalization on the cultural acceptability of words and expressions transmitted to different linguistic-cultural communities via audiovisual materials through mass media such as movies industry, satellite channels or the internet. As words and expressions carry overlays other than lexical, the early assumption is that they have associations which are not acceptable in the culture of recipient communities. This is especially true about audiovisual texts that are highly culture-bound in form and communication style. The first question is whether globalization has positive or negative impact on translation as a whole. The second question is whether globalization can improve cultural acceptability and tolerance of cultural differences demonstrated in audiovisual products translated through various languages. The hypothesis is that due to technological advancement and globalization, mass media has acted as a facilitator among cultures in recent decades. The findings of the study show that the growing trend of globalization together with the fast pace of information technology and access to transnational satellites has brought cultures closer together. As well, introducing culture-specific terms to global viewers or readers has created linguistic connections among communities and many of such terms are now accepted and used by different people around the globe. Consequently, translation has become an easier task and a higher acceptability of translated audiovisual texts is achieved helping communities share cultures. Based on the findings, less known languages and cultures are encouraged to produce high-quality audiovisual products for global media and provide translations into different languages to have a share in global circulation of culture. Translators are also advised to make smarter choices for translation into/from their languages because they are assumed a higher status in the transfer of culture in a globalized world.

Keywords: Globalization, Translation, Culture, Acceptability, Audio-visual Texts

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Introduction

Translation as a communicative act which tries to "transfer the meaning of the

source language into the receptor language" (Larson, 1984, p. 3) seems to be simple at the first glance but problems arise when we



come to know that meaning is not a purely linguistic phenomenon; rather, it is an umbrella term containing different types of cultural, social, etc. information, norms and values. Since audiovisual texts cover a wide range from movies, TV products and commercials to music clips and video games, and they are accompanied by graphic and auditory information, the variety of information communicated through them is very high. Among such information, cultural overlay seems to be of greater importance because language and culture are intertwined, affecting each other and because the product probably has transnational addressees in a globalized world. On the other hand, culture has been defined by Stuart Hall et al. (1980) as "the process of sharing meaning in a society" (p. 12). By the advent of satellites, mass media, the internet as well as the process of globalization, the society with which one has to share meaning expands. This creates more need for translation. As Shiyab et al. (2010) puts it forward "globalization had a tremendous linguistic and social impact on translation because globalization necessitated translation" (p. 7). Due to modern technology, especially satellites and the internet, most audiovisual products are instantly or consecutively broadcast beyond national borders and in many different languages, exposing themselves to different communities with diverse cultures. This, in turn, leads to the exchange of meaning, ideas, values, norms, lifestyle and many other socio-cultural factors among nations.

Globalization, as an increasing process, seems to have undeniable impacts on various fields and professions including translation. In this descriptive study, one objective is examining the positive or negative impacts of globalization on translation. Another objective of the study

is focusing on cultural overlays in audiovisual translation. This study specifically focuses on the translation of audiovisual products since they are rich in cultural overlays, they are probably translated into different languages and they are very likely to have viewers around the world through globalized mass media. The study specially considers the extent to which the process of globalization can/cannot improve cultural acceptability among languages and cultures. For the conduct of the study, the researcher makes use of books and articles addressing the issue as well as audiovisual products broadcast via globalized media including satellite channels and the internet. This study is worth to be conducted for two reasons: firstly, although most media have global addressees, the translation of audiovisual materials in a globalized world seems to draw less attention in the field of translation studies. Secondly, it combines audiovisual texts with cultural consideration, each challenging enough to translators.

Discussion

This is a descriptive study in which the researcher acts as the instrument of the study, processes information and interprets the findings. The data of the study include the information found on the issue in books and articles as well as audiovisual products translated across languages and broadcasted by global media especially satellite channels and the internet. In this part, key concepts of the study are discussed.

Globalization and its Effect on Media and Culture

Oxford Advanced Learner's Dictionary (2010) defines globalization as "the fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of

large multinational companies and of improved communication" (p. 814). It can also mean "elimination of national boundaries" (Daly, 1999, p. 31). Regarding translation studies, globalization can be defined as "to make source texts global or worldwide in understanding or application, where application refers to the teaching and learning about different cultures". (Wiersema, 2004, p. 2). Globalization is mainly seen as an economic process but can have representations in sociology, culture, etc. Pym (2006) views globalization mainly as "a progressive reduction in the costs of communication and transport" (p. 2); however, globalization can be understood as an integrated system in which political, social, cultural, etc. factors of one country can affect those of others. Just like any other area, language, linguistics, applied linguistics and translation studies are also influenced by globalization. Globalization has created new places and situations in which translators are required. Of course, because of globalization, translation market needs have changed to the benefit of more powerful languages such as English, as a global lingua franca.

In modern world, media is a powerful device that is able to cross cultural borders. This is one aspect of globalization which can reduce differences by creating unity, or converting "the other to the same" (Trifonas, 2005, p. xviii). It creates a "closed system of shared association" (ibid). Just like other areas, globalization in media acts as a two-bladed sword with positive and negative effects at the same time. In one respect, it can bring people closer together by making them familiar with different cultures. On the contrary, it may destroy cultural barriers, attack cultural norms and finally worsen foreign relations. As Friedman (2005) puts it forward,

As the world goes flat, and more and more of the tools of collaboration get distributed and commoditized, the gap between cultures that have the will, the way, and the focus to quickly adopt these new tools and apply them and those that do not will matter more. The differences between the two will become amplified (p. 215).

Here, Friedman confirms that a negative effect of globalization in the area of media originates from the fact that globalization only benefits some large conglomerates "with profit-maximizing goal" (Hickman, 2012, p. 2) mainly based in the U.S. that "drown out the voice of local media" (ibid). But the most important effect of globalized media is in the area of culture because globalization promotes the culture of the wealthier countries, thereby influencing culture around the world because media "shapes how people think and behave (ibid 6).

Also, to compete for audience share, media products have become standardized to fit a profit formula. This will spread a homogenized culture around the world, leveling world cultures. Mass media are largely sponsored by advertising; as a result, it can be expected that media will be more dominated by advertisement and their promoters as well as what they are interested in, which is not truth for sure. The consumerism that advertisement advertise affects global viewers in a globalized media and now America is sharing its "culture of greed with the world" (Hickman, 2012, p. 6).

Culture has been defined by House (2009) as "a group's shared values and conventions which act as mental guidelines for orienting people's thoughts and behavior" (p. 12). The size of the group of people who share such things as values and ideas depends on various factors but the fact is that nowadays due to fast and easy transportation, information technology and



mass media, ideas, norms, lifestyle, etc. are shared by many more people around the world regardless of their linguistic or geographical borders. In modern world because of many factors including immigration, even in the same country there may be a mixture of different cultures.

In modern, digital world people from the most distant parts of the world communicate and exchange ideas with the citizens of the biggest megacities via the internet. Such inter-connectedness between different communities around the globe can lead to the formation of a global culture. Since culture is embedded in societies, sharing culture has definitely affected social aspects of life; therefore, many social values and norms have been globalized today. For example, the rules for driving cars, the UN Human Rights Charter or educational systems have global standards involving all residents of McLuhan's (1964) "global village". Consequently, global culture can also be known as cultural globalization.

Taking culture into account, globalization acts as a two-bladed sword, making culture more diverse and more "homogenized" (Shiyab et al., 2010, p. 17) at the same time. While many women worldwide enjoy Arabic dance, Arab teens listen to American music. Many teens around the world are copying African-American clothing style. According to Shiyab et al. (2010), local culture should not be lost, because this way, countries will be "homogeneous"(p. 5); rather, nations should cooperate to share values.

Globalization and Cultural Identity

The point that different linguistic-cultural communities watch the same movie or TV commercial produced in a single language is very fascinating but what has worried many sociologists is that since the majority of movies, TV shows, cartoons,

TV programs, video clips and commercials are produced in western countries, mainly the U.S., such one-directional transmitting will inevitably be accompanied by cultural, social, ideological factors, as well as many other factors. This will gradually blur local cultures, values and norms and consequently highlights those in the foreign culture.

Since there are culture-specific, language specific, society-specific, ideology-specific words that do not usually have exact, catchy equivalents in recipient (target) languages, such words are directly transferred to target languages. This will eventually cause local languages to fade or even disappear. As a result, the cultural diversity of the world will end in a monopole, westernized cultural community. The same will happen for language, social norms and values as close allies of culture.

However, another view believes that cultural mixture helps renew cultural form, and in turn, cultural identity which Kramsch (1998) defines as "membership in a specific culture" (p. 126). Foster (1973) believes that even though each person "learns" the special culture into which he is born, "the human environment and life experiences of no two people are absolutely identical" (p. 12). He also says that there is a "socio-cultural system" (ibid, p. 13) which like any other type of system is an interrelated whole, each part affecting the other parts; so, cultural identity is related to social, economic, literary, etc. systems as well as linguistic system.

As House (2009) stipulates, "Language use and convention vitally contribute to social bonding and cultural identity" (p. 12). For example, a special date may be meaningful to the people of a specific country or culture while quite a normal day to others around the world.

When translating, it is necessary to explain the meaning this date has for the members of the source culture.

As Foster (1973) puts it forward, "cultures change, and the other parts of a system change at different speeds" (p. 13). He continues "every culture has a value system" (ibid) peculiar to itself, so values should be considered "in the context of cultural systems"; in fact, "a value system gives stability to a culture" (ibid) so the behavior that deviates from the norms established by a value system will be considered as taboo and will be met by threat and punishment. For the sake of this, most people behave as the value system of their society expects. In Foster's words "many people find security in conforming to the standards of their culture's value system" (ibid 18). The problem is that what is acceptable in a culture is not clear-cut and it is not the same at all times because cultures are tending to change due to different reasons including the ever-increasing contact between people from different cultures either directly (through tourism, working in multinational companies, living in cosmopolitans, etc.) or indirectly (mainly through mass media, especially satellites and the internet).

As Foster (1973) says, two cultural concepts include "status" and "role" (p. 22). "status refers to the position or place of an individual in his/her society" and "role refers to the sum total of behavior patterns, including attitudes, values and expectations associated with a particular status" (ibid 22). Like other cultural representations, these two concepts are culturally-defined and are illustrated in audiovisual products such as movies. Inevitably, this will stereotype statuses and roles around the globe while many of such new roles and statuses may not be acceptable in many cultures. For example, think of the status and the role of

an American father in American movies which teaches viewers to "expect certain forms of behavior" which could be quite different from "the paternal behavior" expected from fathers in other cultures (ibid 22) or consider the status and role of a modern American woman glamorized in many Hollywood products with extraordinary capabilities, some incompatible or even in conflict with the culture of many African, Asian and Islamic countries. This may lead to the feeling of confusion and insecurity because a person feels secure when he/she is aware of his/her role, status and behavior associated with and expected from him/her.

In today's globalized world, which is changing too quickly, "the stereotyped behavior appropriate to a particular role must change as the nature of the role itself changes" (Foster, 1973, p. 23) and the change of roles and statuses are driven by many forces, one of which is mass media.

In modern world, success is not achieved by strong armies but by the "soft power" (Nye, 2004, p. ix) of cultural ideals and story-telling which "wins the hearts and minds" (ibid) of global population. When it comes to movie industry and its power, it is impossible to overlook Hollywood and its very strong impact on the process of globalization as well as world's culture. Many dreams presented in Hollywood movies turned to global dreams. This is an evidence for what Hickman (2012) sets forth; she believes that media "is a product of culture which also shapes culture" (p. 6).

Besides fading local cultures under the glamor of Hollywood products, Nye (2004) expresses concern about the culture of violence and immorality that Hollywood is spreading. Many people around the world, even many American families, are concerned with what their children see or hear on TV. This is the reason why some



Asian countries, such as South Korea, are trying to provide domestic products for their viewers, telling local stories. This way, they intend to resist the one-way flow of western audiovisual products that threaten their cultural identity.

Translation in the Era of Globalization

House (2009) puts forward that "globalization and translation are intertwined" (p. 19) and that globalization has changed "the role of translation in the modern world" (ibid). One justification for globalization is that the process can create cross-cultural understanding between cultures. This idea has many things in common with the concept of translation which has always played an important role in bringing together communities that are culturally and linguistically separated.

The traditional role of translator as someone who rewords meaning from a specific language into another language seems to be challenged in the era of globalization. Nowadays, translators can be considered as "intercultural mediators in a globalized world" (Snell-Hornby, 1999, p. 73). Pym (2006) has a different view about this and suggests that "globalization is neither a friend nor a foe of translation. It is quite simply changing many of the situations in which translation is called upon to operate"(p. 4). The internet, new technology, machine-translation and the emergence of a worldwide translation industry have dramatically altered the complex relationship between translators, language and power. Pym emphasizes that globalization impacts the social role of translation. Shiyab et al (2010), however, concentrate on the innovations caused by globalization and puts forward that "technological innovations brought many technical words with them into target languages"(p. 9). There is no doubt that in a globalized world, technology is a friend of

translators. They have more access to online sources such as dictionaries of less known languages and they can present their translations to global audience via the internet or other means of mass communication.

Globalization has also affected the way in which translators do their work as well as their style. In the years to come, translation market will be even more affected by globalization than any other market because national boundaries will gradually fade, goods will be sold internationally and consequently, there will be a larger demand for translation.

Audiovisual Products as Cultural Products

According to Kaur (2006) "cultural goods convey ideas, symbols and lifestyles and are an intrinsic part of the identity of the community that produces them"(p. 55). Base on this definition, audiovisual products are cultural goods because they convey lifestyles and carry social messages. Consequently, since audiovisual products illustrate the lifestyle of people and the way they act in different situations, they can be considered as cultural products. When such cultural products flow from one community to another, cultural conflicts are expected and they need to be dealt with. This conflict can be easily observed in the common culture of the youth around the world, because they are more seriously in contact with mass media. There is a vast gap between their behavior, mostly copied or learned from movies, and what is acceptable in the culture of their own society or even their own families. Shiyab et al. (2010, p. 97) believe that since powerful movie-making companies with large financial resources are based in the U.S. and they have marketing, advertising and distribution capabilities, this leads to

"the asymmetric flow" of films and other cultural products.

Regarding the abovementioned definition, other audiovisual products such as video games, cartoons and commercial ads are included among cultural products. Many people confirm what Joe Lieberman- American senator- said about violent video games and called them "digital poison" that develop a "culture of violence" (qtd. in Powell, 2015, p. 7). Even western TV commercials are very popular worldwide because Americans use any sources available to introduce their products to the world. They use themes, such as sports and entertainment, or individuals, such as celebrities, that appeal to world population.

Cultural Acceptability: Cultural Change or Stability

Since "a tendency to change is fundamental in culture" (Foster, 1973, p. 76), it can be understood that innovations in any aspect will blur the edge of what is acceptable or not to a culture in a given period of time. New technological advancements have accelerated "the tempo of culture change" (ibid). With changes in a culture, "the elements of the culture regroup and accommodate themselves in a more harmonious fashion" (ibid).

Every society is a mixture of barriers and facilitators to change. Some of such barriers are cultural such as values of a group while others are social such as family relations and class factors. Others are psychological such as personal/group motivations and communication problems. Foster (1973) believes that in every society, there are also "antitheses of barriers" (p. 78) that facilitate change. These antitheses again might be cultural, social, psychological, and even economic. He also puts forward that "cultures are integrated systems, not to be lightly torn apart" (ibid 83). Besides all such barriers to change, the

question is how new cultural forms come to be accepted in a culture. The fact is that in every society, there are stimulants which act as forces against barriers. According to Foster (1973) "when in a particular society, stimulants are few and poorly developed, the culture remains static but when they are numerous and strong, change comes about readily"(p. 151). Many of such stimulants enter societies through mass media. Watching the prosperity and welfare of people illustrated in movies can act as stimulant for changes in poor, less developed countries and as Despres (2005) suggests, "the selectively tolerable is the tolerated"(p. 58).

The Cultural Acceptability of Audiovisual Texts in a Globalized World

As Foster (1973) says, a shared culture creates and in fact invokes "efficient, largely automatic interaction between members of a society that is a prerequisite to social life"(p. 21). Language, as one of the symbols of culture, "provides for the communication and understanding" needed "to guide us in the situations in which we routinely find ourselves" (ibid). As it was mentioned earlier, there are cultural points associated with audiovisual products. Such cultural points will be exposed to the target community as a foreign element and may or may not be acceptable or adoptable in the culture of target community. Apparently, globalization is helping foreign cultural elements be more acceptable in target communities. Because of the increasing process of globalization and public access to mass media, there is also a greater access to foreign culture presented in movies, cartoons, music clips, commercial ads, the internet and many other sources.

A group of scholars believes that although globalization enables different cultures to interact more strongly, local



people may consider their culture as inferior to the glamorized western culture which is presented in movies or other Hollywood products and gradually feel it tempting to lose their cultural identity. This can even happen unconsciously. Some other scholars favor globalization and believe that it has paved the way for lesser-known cultures and languages of the world to become better-known.

Here, the role of mass media such as satellites, movies and TV series is very prevalent because such products are usually focused on cultural aspects of their communities. There were culture-bound elements, for example about Mexican cuisine, which used to be understandable to a specific cultural and linguistic community. Thanks to globalization and the graphic capability of movies, TV commercials, commercial ads, etc. they were transferred to other languages and became known worldwide, and now they can be understood by members of different linguistic and cultural communities. Such new terms used in a target language are accompanied by new ideas, lifestyle, etc. thus they bring novelty and enrich target culture. Another function of these new terms is that everybody will know that object or concept with the source language name; examples are French pancakes, Mexican tortilla and Persian kebab.

Newmark (1988) defines culture as "the way of life and its manifestations" (p. 94). In the modern society, people's way of life is increasingly merging, becoming more similar in every respect because of globalization. According to Nida (1964), "cultural similarity"(p. 130) invokes common understanding. Consequently, many words which used to be culture-specific are now understood by other communities. This makes it more acceptable to apply "transference"

(Newmark, 1988, p. 95) of source language words to target language, as a step forward to a globalized world with a common culture, understandable to anyone, anywhere. So, culture-bound elements can remain untranslated because this can contribute to learning and understanding foreign cultures. Also, such adopted words may find their way into target language dictionaries and become part of target language and enrich it.

Although English has benefited more from lending words to other languages and has won the lion's share by turning to international language (or lingua franca), other languages have also benefited from globalization in that their literature and their less-known cultures have found a greater audience. Technologies which are available to translators can be extended to readers as well. Should the target version including adopted words be challenging for a reader, the internet can be of great help in understanding cultural points included. Also, Newmark (1988) puts it forward that names of objects, places and people do not have to be translated, unless the translation "lacks clarity"(pp. 214). Newmark's view is in line with what House (2009) puts forward by suggesting that a text "can only be understood when considered together with the cultural context in which these linguistic items are used"(p. 11). She also suggests that it is the duty of translators to create mutual understanding between source and target cultures. To achieve this goal, a translator needs to "link the source text in its cultural context to the target communicative-cultural conditions" (ibid 12).

Taking into account cultural peculiarities, there are two translation methods that House (2009) suggests: "overt" and "covert"(p. 71) translation. In a covert translation, "a cultural filter is

applied in order to adapt the source text to the communicative norms of the target culture" (ibid). The problem with this method is that "the intercultural perception has been absorbed by the translator but denied to the recipients of the translation" (ibid). As a result, recipients may fail to notice that what they are receiving is a translated text. In overt translation, however, "intercultural transfer is explicitly present and so likely to be perceived by recipients. They are presented with aspects of the foreign culture dressed in their own language" (ibid 72).

It seems that in our increasingly globalized world, overt translation is more likely to be welcomed since it provides "a local color and a sense of authenticity which draw the reader into the cultural reality" (House, 2009, p. 72). Furthermore, this method views translation "as a process of intercultural change, rather than a kind of cross-linguistic substitution" (ibid). Another positive point in overt translation is that, as Foster (1973) says, every person "feels at home" (p. 22) by conforming to the norms which are culturally accepted by his social group; of course, the definition for group changes in a global world if we consider the world as a unified whole. This can be especially true about younger generations who are more willing to change and to acquaintance with other cultures.

In a global world, individuals from a special sociocultural background will face, through media and other sources, "a wide variety of strange behavior forms not indigenous to their previous ways of life" (Foster, 1973, p. 24) which may consequently be less acceptable in their culture. Audiovisual products, mainly movies, create cultural familiarity and reduce the amount of 'strange' behavior. According to House (2009), "English is the most influential source for many types of

cultural products"(pp. 80-81). This is a danger to many local media because "there is a rising tendency for American television series and global news networks to dominate many local broadcasts, even in dubbed formats and even in societies with very different traditions, values, and ideologies" (ibid 82). This can finally lead to "linguistic and cultural levelling" (ibid). In order for local cultures to have a share in global market of audiovisual products, Shiyab et al. (2010) believe that "international funds could be mobilized to finance the translation of books and subtitling or dubbing of local films in international languages"(p. 101). This will prevent local cultural products from fading out in a global market.

Translating for Global Readers/Viewers

In writing/ translating any kind of modern text (including audiovisual texts), writer/translator should take into account global readers/viewers/addressees and should use technics that help the text be more understandable globally. One translation technic which has become common as an effect of globalization is the practice of foreignizing words, because in a globalized world, foreign words need not to be avoided strictly because many foreign words are known worldwide and acceptable in other languages as well. Keeping a source language word when translating a text is called foreignization. This technic emphasizes the exotic nature of the word and contributes to the better understanding of the original culture. In an ever increasingly globalized world, which is moving toward a global culture, people are more interested in knowing and learning from other cultures; consequently, a more exotic text in which context helps readers know more about specific cultural points, objects, etc. seems more enriched and is even more interesting and challenging to



them. This idea is in apparent contrast with Venuti's (1995) idea of 'translator's invisibility' which says that a translated text should "pass as original"(p. 7), condemning any differences between linguistic and cultural norms of source language and target language.

Globalization is paving the way for foreign words to be applied in target languages. It will eventually lead to the linguistic and cultural acceptability of loan words in other languages. Since many of these words are cultural concepts, this linguistic transfer entails the transfer of cultural points along with word forms.

In every cross-cultural translation, there is a gap between the cultures involved. There certainly are culture-specific terms which are almost untranslatable and need expansion or explanation in footnotes. In the globalized world of today, in which cultures are getting closer and closer, the adoption of culture-specific terms is acceptable for a global context and provides readers/viewers with a more genuine image of the source text. This will help lesser-known cultures to have a share in global culture and not be overblown by more powerful cultures. Another reason which defends adopting foreign words in translation is the easy access to online information which provides people with the chance to know about culture-specific terms of less-known cultures if they cannot understand their meaning.

Wiersema (2004) confirms that "words taken from another culture can be enlightening to the readers as they mirror other cultures and traditions"(p. 8). As well, House (2009) emphasizes that "with the emergence of so many words as a result of globalization"(p. 8), translators have to adopt foreign words "to enrich the target language" (ibid) and make texts more understandable to the reader. It can be

concluded that adopting foreign words is quite acceptable in the era of globalization because it cannot be denied that as a result of globalization, people are increasingly developing interest in "familiarizing themselves with other cultures and translating accompanied by adopting is a good way to this end" (Shiyab et al., 2010, p. 9). As a consequence, in a globalized world translation can act as the key to understanding and learning foreign cultures.

Findings

The question of the study was whether or not the ever-increasing trend of globalization affects translation as a whole and whether or not this process can improve cultural acceptability and the tolerance of cultural differences among various linguistic and cultural communities. Based on the discussion above, it was found that globalization acts as an integrated system in which political, social, cultural, etc. factors of one country can affect those of others. In case of translation, globalization changed or even revolutionized the profession because of several reasons: first, by fading national borders and creating unity across the globe, it transformed the situations which needed translation. Second, the social role of translators changed by globalization. Third, new technologies brought by globalization eased the job of translators. Last but not the least, globalization steered the needs of translation market to the benefit of more powerful languages such as English.

Regarding the second question asking whether globalization can improve cultural acceptability among different communities, the present study found that the advent of global media broadcasting original and translated audiovisual products produced in different languages can potentially improve or worsen cultural acceptability across various linguistic-

cultural communities because such media acquaint different cultures with each other but may, at the same time, attack cultural norms of some communities. Also, because large volume of culture-laden audiovisual products are produced by some giant conglomerates located in the United States but distributed across the globe, globalization again works to the benefit of the so called global lingua franca and if not stopped, can lead to cultural homogeneity and assimilation; however, it should be mentioned that globalization has contributed in an effective way to understanding languages and cultures around the world. Now, many foreign words adopted in target languages are somehow acceptable in those cultures and cultures are now more open to new ideas and ways of life because of adopting new ideas they are exposed to mainly via mass media. Thanks to globalization, it is not absolutely necessary for translators anymore to find target language equivalents for every single source language word. Even, finding target language equivalents for every single word may seem excessive and may cause the text to become less credible and authentic. Thus, the introduction of foreign words into other languages creates more familiarity and tolerance between different cultures.

Conclusion and Suggestions

As the conclusion, it can be mentioned that globalization is a comprehensive phenomenon affecting every system in human communities including linguistic and cultural systems. In a globalized world, translation seems to be on the rise, exposing translators to involvement in cross-cultural communication. To perform better in this situation, it is suggested that translators take into account new technologies, keep themselves updated and have sharp ears and eyes to catch new words and concepts. They

should make smarter choices when they want to translate from/into their languages. They should consider globalization as a growing phenomenon and have global readers in mind while translating. They can transfer cultural terms without translating and this way introduce their culture to the globe. A point that needs to be considered here is that local and less known cultures and languages should try harder to have a share in global circulation of culture by producing audiovisual products presenting their values and lifestyles in a manner that attracts global viewers; otherwise, their voice will be gradually drown out by more powerful languages and cultures which are already the main producers of popular audiovisual products.

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