



ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ  
Εθνικόν και Καποδιστριακόν  
Πανεπιστήμιον Αθηνών  
ΦΙΛΟΣΟΦΙΚΗ ΣΧΟΛΗ  
ΤΜΗΜΑ ΓΑΛΛΙΚΗΣ ΓΛΩΣΣΑΣ ΚΑΙ ΦΙΛΟΛΟΓΙΑΣ

ΔΙΑΤΜΗΜΑΤΙΚΟ ΠΜΣ «ΜΕΤΑΦΡΑΣΗ – ΜΕΤΑΦΡΑΣΕΟΛΟΓΙΑ»

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**Να μεταφραστεί το παρακάτω κείμενο στην ελληνική γλώσσα:**

The hegemony is contested, as we have seen with the anti-globalization critique, but not all forms of contestation are equally progressive, despite appearances to the contrary. The renewed vigour of religious fundamentalism, the continuing resonance of ethnic nationalism and sub-nationalism, the embattled canons of institutions of higher education, the hybrid experiments of world music are all variously held to be evidence of counter-hegemonic tendencies in the contemporary global system. The credo of the post-modern is not so much that the centre cannot hold as that it is not worth holding. For Friedman (1995: 84), fragmentation of identity is a logical consequence of the decentralization of accumulation. Pieterse sees the new World disorder as the outcome of globalization as hybridization, or as creolization (Pieterse 1995:45). It would appear that as a consequence, translation everywhere should increase as a constitutive element of this new global hybridity. The reality of course is that translation is on the increase, but as Lawrence Venuti has demonstrated, the direction of translation is overwhelmingly from and into English (Venuti 1995).

If the former defence of the hegemony of English was unapologetically imperial, as in American language policy in the Philippines or British language policy in Ireland, the latter-day of English language hegemony has all the semblance of radical critique. For example Hall claims that English is a language of the global mass culture, but that it is international English, an English that has been broken and invaded by the languages that it has tried to hegemonize.

Michael Cronin. 2003. *Translation and Globalization*. London: Routledge.