



拉希德·布塔耶布 (Dr. Rachid Boutayeb)

摩洛哥裔德國哲學家，精通阿拉伯語、法語、德語和英語，目前擔任多哈研究院社會哲學與倫理學助理教授。他曾在多個德國大學擔任哲學、人類學和伊斯蘭研究的講師。

曾於2023年3月受中山大學哲學研究所邀請，於「Decolonizing Philosophy Past and Present」系列講座中演講。

Rachid Boutayeb is Assistant Professor of Social Philosophy and Ethics at the Doha Institute for Graduate Studies. He worked as Lecturer in the disciplines of philosophy, anthropology, and Islamic studies at several German universities. He has written numerous research papers related to the ethics and social philosophy of migration. Most recently he published in German: *Tristesse oblige. Eine kleine Philosophie der Nachbarschaft* (Alibri, 2022) and in Arabic: *Modernity and Contemporaneity: Ideas for an Intercultural Philosophy* (Arab Center for Research and Policy Studies, 2024)

布塔耶布撰寫了大量與移民倫理和社會哲學相關的研究論文。最近他出版了德文著作《現代性與當代性：跨文化哲學的思想》（《Tristesse oblige. Eine kleine Philosophie der Nachbarschaft》阿利布里，2022年），以及阿拉伯文著作《Modernity and Gegenwartigkeit: Ideen für eine interkulturelle Philosophie》（阿拉伯研究與政策研究中心，2024年）。

演講題目：Between Culture and Civilization: Towards a Critical Theory of Translation

In order to develop a critical theory of translation from the perspective of the Global South, it is essential to break free from the constraints of ideological thinking and language inherited from the liberation ideologies of the second half of the 20th century, such as Nationalism or Islamism in the Arab-Islamic region. It necessitates maintaining a critical distance from the discourse of Occidentalists and Occidentalists, which influences thinking in various cultural contexts. This discourse manifests today in a kind of epistemic populism that advocates for epistemological autonomy, perpetuating the marginalization and alienation of the periphery from the scientific, political, and human rights achievements of modernity. A critical reassessment of the problem is necessary. This re-evaluation can only be achieved by linking it to social reality, i.e., recognizing the sociological identity of thought. It involves identifying the significance of social reality, its diversity and complexity, and the prioritization of its questions and themes, particularly those related to intercultural issues and the methods of addressing them. The goal is not to translate

or replicate the 'original.' The shift towards a sociological turn of translation is a response to the two prevailing forms of translation in the Arab-Islamic context: Salafism and Westernization. This shift opposes the detachment of thought from society and its contemporary concerns.