

TRANSLATION AND COMMUNITY INTEGRATION

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ABSTRACT: *This paper deals with the Translation and Community integration; and it highlights the increasing need for translation. In most virtual communities, language is at the heart of communication. When we extend these communities to the international stage, we are faced with challenges in interaction. Cross-lingual communication between academic communities is a matter of some urgency. The growth of the Language Technologies field in recent years, with increasing public, political, and industrial recognition, has meant that there are now major business players engaged in technology integration and product development, leading to a multiplicity of systems and solutions available on the market. Therefore, translation and community are very crucial in our daily life.*

KEYWORDS: Translation, Language, Diversity, Community

INTRODUCTION

Translation is the process of changing something that is written or spoken into another language, whereas transliteration is to write or describe words or letters using letters of a different alphabet or language [1]. Despite the limited debates within research discourses and paradigms in relation to qualitative and interpretative perspectives, there has been a growing trend toward conducting research in a source language of other than English. Presenting findings in a different target language, that is, English is now increasingly popular among health and social researchers [2]. Therefore, translation and community integration are related to each other. This paper is an analysis of translation and community concept which deals with the human language across the planet. It is concerned with the immense variety among the languages of the world, as well as the common traits that cut across the differences.

DISCUSSION

Human beings can communicate with each other. We are able to exchange knowledge, beliefs, opinions, wishes, threats, commands, thanks, promises, declarations, and feelings only our imagination sets limits. We can laugh to express amusement, happiness, or disrespect, we can smile to express amusement, pleasure, approval, or bitter feelings, we can shriek to express anger, excitement, or fear, we can clench our fists to express determination, anger or a threat, we can raise our eyebrows to express surprise or disapproval, and so on, but our system of communication before anything else is language. In this book we shall tell you a lot about language, but as a first step towards a definition we can say that it is a system of communication based upon words and the combination of words into sentences. Communication by means of language may be referred to as linguistic communication, the other ways mentioned above – laughing, smiling, shrieking, and so on – are types of non-linguistic communication .Community language learning is language-teaching method. [3] in which students work together to develop what aspects of a language they would like to learn. It is based on

the Counseling-approach in which the teacher acts as a counsellor and a paraphraser, while the learner is seen as a client and collaborator.

The emphasizes the sense of community in the learning group, it encourages interaction as a vehicle of learning, and it considers as a priority the students' feelings and the recognition of struggles in language acquisition. There is no syllabus or textbook to follow and it is the students themselves who determine the content of the lesson by means of meaningful conversations in which they discuss real messages. Notably, it incorporates translation, transcription, and recording techniques. When learning a different language while in a multilingual community, there are certain barriers that one definitely will encounter. The reason for these barriers is that in language learning while in a multicultural community, native and nonnative groups will think, act, and write in different ways based on each of their own cultural norms. Research shows that students in multicultural environments communicate less with those not familiar with their culture. Long-term problems include that the foreign speakers will have their own terms of expression combined into the language native to the area, which often makes for awkward sentences to a native speaker. It must be recognized that the language barrier creates a structural impediment in the way of advancing the Canadian studies enterprise. Francophone academics in Quebec have been preoccupied with deepening their understanding and appreciation of Quebec society; A parallel reality exists in English-speaking Canada. The vast majority of English-speaking scholars are able to pursue satisfying careers almost exclusively in their mother tongue. Their key networks and institutions are English-speaking, and the formal boundaries between Canada and the United States, Australia or Great Britain very often have little relevance in defining their spheres of intellectual Endeavour. The result, so far as francophone and Anglophone Canada is concerned, is limited "inter-community" communication and the isolation of the two scholarly communities. Virtually none of this is a function of conscious choice, still less is it a matter of ill will, on either side of the language divide. It is rather the product of the natural flows and frontiers that are created by the simple existence of language communities. It also means that too often English-speaking academics, in pursuing their teaching and scholarly enterprises, unconsciously exclude Quebec from consideration when they are examining matters of significance in Canadian life" (Cameron, 1996) Crystal defined translation as a process where "the meaning and expression in one language is tuned with the meaning of another whether the medium is spoken, written or signed". Despite the visibility provided by the Internet, and the importance of the Internet as a facilitator of quick knowledge, exchange barriers to communication disrupt the information cycle. A very large and rapidly increasing quantity of literature in all fields of knowledge is in language other than English. A significant proportion of this literature is relevant to research and scholarly activity of English-speaking academics and researchers, but because of the language barrier, important elements of it are likely to be overlooked or underutilized. To the extent that progress is linked to effective research and development, the adverse consequences of such situation are obvious. The academic sector is of course only one of many to which this position applies (health services, e-commerce, and industry being a few others). It is, however, an important one, since the universities account for a large proportion of a nation's research manpower and expenditure, as well as carrying the principal responsibility for training the researchers of the future. Furthermore, universities' research activities are not limited to any one group of subjects but encompass the whole field of knowledge. Therefore, it seems reasonable to assume that what is a problem in the academic field will often be one elsewhere. Language barriers face all scientists, but they are much more formidable for some than for others. In general, the smaller the amount of literature published in a language, the greater will be the language difficulties facing scientists whose native language it is, and vice versa. Only

a fraction of the several thousands of written languages in the world are significant for scientific communication, with around 60 languages well encountered in the course of a literature search in many scientific subjects. This is a sufficient number of languages to cause problems for almost all academics in the scientific community. Any library of an established university contains extensive holdings of foreign materials (in hard copy and electronic formats), which represent a considerable investment of past and current resources. Few decades ago, it used to be a case where academics were assumed to have at least a working knowledge of a few foreign languages (German and Russian were in fashion in sciences, and French in arts) and be prepared to read materials in their specialization in foreign languages if need be. However, the language competence of English-speaking academics is deteriorating, with English now being the “international language” the way Latin was in the Middle Ages. As such, there is now a perceived need for translation services. The process of transformation of such texts from one language to another is embedded within the sociocultural context [4]. Some authors have argued that the process of transformation of verbal or spoken conversation into textual form is multilayered Lapadat and Lind say emphasized such transformation is a “theory-laden process” and the decisions or choices made in the process are influenced by the analysis and interpretation of findings. [5] and he has argued that translation, as a process of converting ideas expressed from one language into another, is embedded in the sociocultural language of a particular context and also described the translation process as basically a boundary-crossing between two different languages. The word equivalence in qualitative discourse is very much a contextual term as it has different meanings in different contexts. A more recent study has shown that “comparing is one of the most basic concepts of conscious human activities where we necessarily and constantly compare in order to make choices and judge in relation to others and to our own past”. However, there is a still a debate over whether the construct under analysis maintains the same meaning and relevance in the cultures of both the original meaning and the meaning into which it is being translated. [6] He has suggested that transcribing spoken words into text is more than just writing; it is a process or technique for the “fixing on paper of fleeting events” (colloquialisms, utterances, gestures) for the purpose of analysis and synthesis. However, this process might be very challenging as the original meaning of translation is to “obtain conceptual equivalence without concern for lexical comparability”. The process of obtaining “comparability of interpretations or meanings in qualitative research is often influenced by researchers’ knowledge and understanding of intimate language and culture”. In contrast to translation, the term transliteration in this paper is defined as a process of replacing or complementing the words or meanings of one language with meanings of another as sometimes the exact equivalence or exact meaning might not exist. The important aspect of transliteration is an unavoidable loss of meaning that occurs in everyday language, which helps to set the context in which cross-cultural translation can be better understood.

CONCLUSION

Natives tend to develop an exclusive attitude toward the nonnative speaker because they feel threatened when they do not understand the foreign language. Short-term problems include the fact that native students will usually lack in-depth knowledge of the nonnative cultures, which makes them more likely to be unwilling to communicate with the foreign speakers. Because these foreign students grew up and were educated in a totally different cultural environment, their ideologies, identities and logic that form in the early age cause different ways of expressing ideas both in written and spoken form. They will have to modify and redefine their

original identities when they enter a multicultural environment. This is no easy task. Consequentially, a low level of social involvement and enculturation will occur for both native and nonnative speakers in the community.

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