



ORIGINAL RESEARCH PAPER

Linguistic Diversity, Translation and Globalization

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Linguistic diversity is a central issue in globalization that presents major linguistic challenges; among these is the increasing place of dominant languages such as English. To preserve it, we need policies. If we consider its multidisciplinary nature and its communicative function, translation is an authentic activity since it is practised constantly in real life outside classes, and it is the only activity in connection with a foreign language. Thus, the present research aims to investigate the role of translation in preserving linguistic diversity despite the dominance of the English language.

Keywords: Linguistic Diversity, Globalization, Translation, English Language.

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Introduction

Globalization, communication technologies and the emergence of a multipolar world are the three major phenomena that characterize the world today and make linguistic diversity a central issue in globalization. The increasing place of the dominant languages presents one of the major linguistic challenges. In fact, language evolves more slowly than the information flow patterns that characterize globalization. For reasons of efficiency, one often favours a dominant language while forgetting the richness of linguistic diversity.

In addition to the global predominance of English, four advantages are recognized:

- 1) English is the most practical solution because it is an "easy language";
- 2) The use of all English is the most economical solution (only one language to learn);
- 3) It is therefore the most democratic and equitable solution;
- 4) English, as a lingua franca, is "culturally neutral," since it is spoken in many different countries.

In the English-speaking world, we no longer hesitate to consider the eventual disappearance of English as a "global" language. But thanks to the spectacular progress of machine translation (both oral and written), it will no longer be necessary to go through a common language: we all will be able to communicate directly in our respective languages in the future. Even if one had a "universal translator" to communicate, it would not ignore the need to learn foreign languages or train "human" translators. No computer in the world, as sophisticated as it may be, will ever be able to grasp the "worldview" of each language and culture.

Linguistic diversity has therefore become a key issue in globalization. To preserve it, we need policies that defend, among other things, the diversity of languages in education, the right of employees to use their language in their professional activity (including in international institutions) or that of scientists to work in their own country with the mother tongue.

However, if we take into account the multidisciplinary nature of translation and its communicative function, the teaching / learning of translation must be aimed both at knowledge (the language and its rules) and know-how (the technique of translation, documentary research, etc.). To learn this means of communication that is translation, one must first understand the statement and re-express it adequately according to the conditions of communication. In addition, the practice of translation according to this principle can only mobilize and refine the communicative skills of the learner.

This is the principle adopted by communicative methods in teaching foreign languages. According to the communicative methods, translation is an authentic activity, since it is practiced constantly in real life outside classes, and considered the only activity in connection with the foreign language. It is through translation that the diversity of languages appears most clearly, whatever the level of complexity one finds oneself (Jakobson 1963).

The research questions:

- Multilingualism and globalization:

* Multilingualism, is it possible?

* How to preserve linguistic diversity despite the domination of the English language?

- Multilingualism and translation:

* What role does translation play in language learning? And,

* How to envision the world through translation?

Linguistic Diversity and Globalization

Linguistic diversity is an advantage for humanity

Linguistic diversity (DL) is generally defined in two ways. The most common definition is to rely on the number of languages: the more there are, the higher the DL is. In the 228 countries of the world, there are 6809 languages. However, fewer than 300 of this large number of languages had speakers of more than one million, the most widely spoken languages being Mandarin Chinese, Hindi, Spanish, English, French, Arabic and Russian. (Lavault 1985)

The languages of the world, even the smallest, represent a wealth of extraordinary human creativity. They contain and express all "the capital of ideas", fueled over time by the heritage and traditions of each human community. The diversity of ideas conveyed by different languages and nourished by different cultures is as necessary as the diversity of species and ecosystems to the survival of humanity. Cultural diversity is as necessary to the world as biodiversity is to our planet.

It is widely known that the most important language for early emotional and cognitive development is the mother tongue, the language of childhood, family experience, and early social relationships. It is the one that reproduces and transmits from generation to generation the cultural identity that is specific to each people. It preserves its historical memory, its traditions, and its beliefs. Linguists think that the language of a community is put at risk when more than 30% of children have stopped learning and practicing it. Its decline accelerates as soon as it begins to lose its communication functions in social life or is no longer spoken daily.

The Charter for Regional and Minority Languages (1992) and the Universal Declaration on Cultural Diversity (2001), prepared by UNESCO and addressed to all countries, state that all languages, even the smallest ones, are part of the intangible heritage of humanity as well as the natural and cultural treasures of the material heritage. They argue for measures to protect the world's linguistic diversity before it is too late. (UNESCO 2001).

Linguistic Diversity: A Threatened Wealth

The world's cultural diversity, particularly the diversity and richness of languages, is threatened with extinction. Over the last three centuries, languages have become extinct or disappeared in dramatic proportions and at an ever-increasing rate all over the world, especially in America and Australia. According to

expert estimates, today at least 3000 languages are in danger of disappearing, with various degrees, in many parts of the world. (UNESCO 2001).

Various causes can lead to the progressive abandonment of a language by its speakers. The first is the dispersion of linguistic communities: individuals or small groups of individuals find themselves immersed in a different cultural and linguistic environment, which eventually stifles their language. A language can also disappear when its speakers come into contact with a culture that is more "aggressive" or stronger in economic and political terms. Adults then encourage their children to learn the language of the dominant culture so that they can improve living conditions. Finally, some politically harmless minorities and their language are attacked by stronger human groups that destroy their environment for natural wealth.

The situation worsens when the authorities discourage the use of local languages (at school, in public services, in the media, etc.). The examples illustrating this sad reality are numerous all over the world. Australia, which banned Aborigines from using their 400 or so languages until the 1970s, has a record number of languages that recently vanished under threat. Only 25 aboriginal languages remain spoken. (UNESCO 2001).

In the United States, less than 150 Indian languages survive today, while the territory had several hundred before the arrival of Europeans. Most are in danger and many are moribund. Discrimination against these languages declined in the 1970s, returning to strength in the 1980s with the imposition of English, thus accelerating the extinction of Amerindian languages. In Africa, authorities in many countries are encouraging the domination of "big" African languages, such as Swahili (East Africa) or even colonial languages. It is estimated that out of 1,400 local languages, at least 250 are threatened and 500 to 600 are in decline. (UNESCO 2001).

As for Europe, the last count of its known languages shows some 275 languages, more than half of them in the space of the former USSR. At least 50 languages in this part of the world are at risk: 14 in Western Europe, 37 in Russia.

Several minority languages have long suffered from repressive linguistic policies of nation-states (France, Great Britain) which considered the flourishing of local languages as a danger of disintegrating national unity. Only a few European countries such as Norway and Switzerland have been promoting plurilingualism for a long time. The cause of regional and minority languages is indeed quite recent in the history of the European community as well as in that of the world community.

However, a threatened language, even moribund or considered extinct, can be saved by a language policy. These languages can be conserved, revitalized and even reborn if the language community so desires and if it is encouraged to do so. By becoming aware of their ethnic identity and their pride, minority peoples can thus strengthen their interest in their own language, and lead to bilingualism that will promote the preservation and revitalization of their language.

The Death of Languages (what makes languages die?)

The death of languages is not a new phenomenon. For at least 5000 years, linguists have estimated that at least 30,000 languages were born and disappeared,

usually without a trace. With time, it is clear that the rhythm of language mortality has increased dramatically, especially since the European colonial conquests. During the last three centuries, while Europe lost a good dozen languages, Australia and Brazil, for example, lost several hundred. In Africa, more than 200 languages already have fewer than 500 speakers, not to mention the liquidation of many Amerindian languages and several small peoples who lived under the former USSR or in China (Ingush, Kalmuts, Mekhet, Nus, Achangs, etc.). (Grinevald 2009)

Some experts predict that in the present century, 50% to 90% of today's spoken languages will disappear, that is 3000 to 4000 languages. In Europe, out of 123 recorded languages - the least threatened continent - there are 9 "moribund", 26 "close to extinction" and 38 "endangered" languages. According to a UNESCO study (begun in 1997 and published in 2001), no less than 5,500 of the 6,000 languages will disappear within a century and become dead languages in the same way as Latin and ancient Greek. This means that 90% of current languages will be liquidated by this century; A "massacre", believes UNESCO. The worst thing is that we may not even notice it, because the disappearance of a language is never a spectacular event. Yet we can speak of a real "cataclysm" that will occur in general indifference.

In fact, the death of languages is an inevitable consequence of the supremacy of strong languages in the linguistic arena. Generally, it can be said that a language is threatened in its survival as soon as it is no longer in a state of expansion, as soon as it loses its communication functions in social life or is no longer practised daily for the usual needs of life, as soon as it is no longer economically viable, or when there are not enough speakers to ensure dissemination. It is believed that a language can survive only if it has at least 100,000 speakers, half of the 7097 current languages have fewer than 10,000 speakers ... (Grinevald 2009).

The causes of the disappearance of languages remain multiple and complex, but they are more or less circumscribed, as for the factors of expansion, to military, demographic, geographical, economic, political and cultural factors. These factors often overlap with each other, without it being easy to identify which of them plays a predominant role.

Globalization and the Advent of English as a Global Language

Globalization

The process of globalization is commonly understood as an acceleration and multiplication of economic exchanges throughout the world in the context of a market economy. The exchange of goods and services and the growing entanglement of national economies also imply an increase in migratory flows and ultimately cultural exchanges. Everything is made possible thanks to an increase in transport and information technologies.

Such a consensual definition, however, fails to describe the spatial and temporal course. And for good reason, the subject is under debate. The very nature of the process of globalization remains unresolved, as opinions diverge to describe it as a desired or undergone process, an exogenous factor that can be isolated or not. For a

thinker like Bourdieu 'it is above all a myth" as he pointed out in 1996, considering that it is above all a tool in the service of a neoliberal thought that justifies its destruction of the right of the job.

The important thing would not be to know if globalization is a fact or not, but rather how it is used to justify national policies. Marxist and neo-Marxist analyses of international relations perceive globalization as an inevitable effect of the expansive nature of capitalism. Previously acting through imperialism and colonialism as described by Lenin, capitalism is now organized around a "world economy" following Wallerstein or the School of Dependence of Furtado and Cardoso.

Among the different issues raised by globalization, the question of the global use of the English language is very much in synch with our problem. Generally speaking, the Treaty of Versailles of 1919, was drafted in both French and English, whereas previously French dominated dates the official entry of English as the language of international relations. Its expansion and influence continue to grow to the present day, linking both to the colonial legacy of the United Kingdom, of which the Commonwealth remains the symbol, to the United States superpower and its spread of "The American way of life.

English as a Global Language

To make this community of property more real and more universal, it has been the dream of certain idealists. Let us think of Esperanto, whose failure has taught us so much about the difficulty of artificially creating a linguistic unity. There is, however, nowadays an example of a recreated and unified language: it is the modern Hebrew language. But a new phenomenon has gradually imposed itself on the linguistic scene of the world: it is the appearance of a common language of irresistible power - the English language, of course.

Today, English is considered as the language of communication. But, obviously, other reasons than the need for communication within national states have propelled English to its dominant position of world language, economic, technical and scientific reasons.

It would be unrealistic not to admit that the United States has become the driving force behind this movement. All over the world, including China and Japan, businessmen are studying English en masse. the predominance of English does not appear as an unexpected or undue invasion. in all contexts, whether diplomatic, scientific, commercial or technical, the English language is present for specific reasons and is never implemented without reflection by educators or other stakeholders.

In many countries, English has replaced the foreign language taught preferably in schools. In ancient Czechoslovakia, the first foreign language taught was German; after the war of 1939-45, it was Russian; then, in the 1980s, even before the end of communism, the Germans returned, despite great psychological resistance, because trade relations had been restored with East Germany. But already English was gaining ground and has since established itself as the dominant foreign language. In countries as diverse as Brazil, Russia, and several countries of central and eastern

Europe such as Romania, French has been the preferred foreign language of the privileged classes; the Alliance Française was in many cities an important centre of cultural and social life; and above all, French had for centuries been the language of diplomacy. It is vast states such as India where English served as lingua franca for historical reasons. (Kushner 2002)

Why English?

Such a question would undoubtedly deserve a lot of memory because the use of English as a so-called "international" language is not the result of any official movement or consultation, of any real reflection, nor of any rational choice. It is equally interesting to analyze the discourses of political and institutional actors, and even individuals, who constantly claim that English is an "easy language", justifying the position of this language in a more rational way. The origins of such a discourse are part of complex power mechanisms that combine games of persuasion and influence, on an international and social scale.

English has a particularly turbulent history that can be seen directly in its structures. Although it has its roots in the Celtic languages, the language was then mixed with Latin and Germanic languages at the mercy of the invasions and merges especially with the Franco-Norman brought by William the Conqueror in 1066. English integrates a quantity of vocabulary of medieval French, particularly in the field of abstraction and rhetoric, and becomes a language with a strong polysemy, where the meaning of words as follows or to claim, see new meanings added to the original French meaning. As for its pronunciation and reading, it was still recently judged as the most difficult language in Europe to be learned by the New Scientist. We see it, like any natural language forged by people and history, that English possesses a complex and irregular structure for a stranger. Its global use today is therefore explained by historical and socio-cultural factors, and not by qualities that would be intrinsic to the language. (Kushner 2002).

If the use of English gradually spreads to the detriment of Gaelic languages in the British Isles throughout the Middle Ages, it must wait for the sixteenth century and the conquest of the Americas to carve a respectable place in the European languages. Britain's affirmation as a world colonial power gave a first boost to its national language and then took off in parallel with the industrial revolutions and the expansion of free trade that favour the British economy during the nineteenth century.

At this relay, we must add the twentieth-century legacy of colonialism since from the 1960s, most of the former colonies of the British Crown took their independence. In the frequent absence of an Aboriginal language that could replace it, the old colonial language continues to be used willy-nilly. International institutions such as the United Nations are thus left with a plethora of English-speaking countries in their assemblies, at a time when global communication is no longer occasional but becomes a permanent requirement. At the international level, English speakers can therefore claim a large number of speakers (although in fact a large part of the populations of English-speaking Africa, for example, do not speak

English); but also to a large number of States knowing that the international institutions also count on the principle of a State a voice as in the United Nations Assembly. (Kushner 2002)

The old European metropolises keep important links with their former colonies on the cultural level. For Anglophony, the United Kingdom operates through the British Council, linked to the Commonwealth. Initially created to thwart the German and Italian propaganda campaigns of the 1930s, the British Council now promotes English language teaching in the world and sets the standards for this teaching, especially in the former British colonies. The Francophone is not left out, and the High Council of the Francophony devotes a significant part of its budget to the promotion of French within the media and educational systems of its member countries. It is easy to imagine that such systems also exist in countries like Spain or Portugal.

Linguistic Diversity and Translation

Today there are between 6,000 and 7,000 spoken languages in the world. This fact of the diversity of languages poses a problem: how can men understand each other if they do not all speak the same language? Can understanding succeed only in a small circle, which coincides with a linguistic area?

One might then be tempted to think that understanding can only be between men speaking the same language, in as much as each language has its specificity as to how it describes the world; a language is a tool, a code to describe things. The diversity of languages would then correspond to different ways of describing the world.

Therefore, the question becomes whether these descriptions are fundamentally different and heterogeneous, or whether there is a possibility to switch from one description to another (ie from one language to another), thus making communication possible. This possibility actually exists: it is that of translation. As Ricoeur writes: 'On touche là un trait aussi remarquable que l'incommunicabilité déplorée, à savoir le fait même de la traduction, lequel présuppose chez tout locuteur l'aptitude à apprendre et à pratiquer d'autres langues que la sienne.' (2004) The very fact of translation means that men speak different languages, but they can learn other languages than their mother tongue.

Translation and Language Learning

Despite the antiquity of translation, as a practice and profession, it is only recently that research on its importance has begun to accelerate and accelerate: the number of schools of translators and interpreters day by day around the world, the work done on translation by practitioners, linguists and didactics who gave birth to translation studies, research on machine translation; all this is a recognition of its historical value and its pragmatic importance.

In pedagogy, translation played a great role for centuries. It was considered a means of strengthening and perfecting the teaching of foreign languages. For this reason, it was called "educational translation".

The educational translation is a set of exercises (theme/version) whose fallout is linguistic. (Delisle 1984) calls "educational translation" the academic use of translation to acquire a foreign language.

Traditional methods of language teaching adopted translation as a means of consolidating linguistic acquisition in a foreign language through the exercise of theme, and control of the comprehension of texts by means of the version.

« L'objectif de la traduction pédagogique est essentiellement didactique. Elle se pratique dans le cadre de la classe de langue (sauf cas particulier des examens et concours) et le récepteur est soit la classe, soit le professeur, dans les deux cas, un public restreint et familier. La traduction n'est plus une fin mais un moyen, dans la mesure où ce qui importe, n'est pas le message, le sens que le texte véhicule, mais l'acte de traduire et les différentes fonctions qu'il remplit : acquisition de la langue, perfectionnement, contrôle de la compréhension, de la solidité des acquis, de la fixation des structures...» (Lavault 1985).

Used for pedagogical reasons (class activation, assessment of achievements, help of weaker pupils, etc.), translation into the language class took many forms, including "explanatory translation". This type of translation is used to explain the language. The teacher uses it when the intralingual translation can not lead to positive results. From the lexicon point of view, when a word of a foreign language is new and rarely used, the teacher explains it in the mother tongue to save time and avoid confusion for the learner. From a grammatical point of view, the explanatory translation is useful insofar as it allows the points of difference/similarity between the two linguistic systems (the foreign language and the mother tongue) to be highlighted: the specificity of a few turns in one language, the notion of verbal time, etc.

Translation, being in this case a means and not an end in itself, had an uncomfortable status: an activity without clear objectives, an unthinking practice, taught by foreign language teachers who had received no prior training for this task. This dark side of translation necessitated an epistemological break with the past in order to base the didactic discourse on translation and its practice on a scientific basis.

Indeed, several authors, such as (Ballard 1988; Grellet 1991; Lavault 1985) defended the practice of translation in language classes, but with a new didactic vision, that of perfecting the competence to "translate" as well as the skills of "understanding, reading and writing"

Why Translate to Learn a Language

Nowadays, pedagogical translation is a subject of debate between pedagogues and didactics about its usefulness, but also about the danger that it can constitute against a healthy learning of a foreign language. This position seems logical to us. To deny the validity of translation in perfecting a language is to go against the scientific works dealing with this subject. It is also to deprive the pupil of his own intellectual strategies of learning a foreign language at a time when his needs and aptitudes must be respected, as the principles of the new pedagogy claim.

All recent studies on the process of acquiring a foreign language consider that there is a general mechanism that uses the mother tongue and escapes the learner's consciousness. Researchers speak of the existence of intermediate languages: a set of structures and semantic values transferred from one well-known language to another less well-known. Translation, whether we like it or not, plays an important role in the structuring and evolution of these intermediate languages that facilitate the learning of a foreign language.

However, if we take into account the multidisciplinary nature of translation and its communicative function, the teaching/learning of translation must be aimed at both knowledge (the language and its rules) and know-how (the translation technique, documentary research, etc.). To learn this means of communication that is translation, one must first understand the statements and re-express them adequately according to the conditions of communication. And the practice of translation according to this principle can only mobilize and refine the communicative skills of the learner.

This is the principle adopted by communicative methods in the teaching of foreign languages. According to the communicative methods, the translation is an authentic activity, since it is on the one hand, practised constantly in real life outside the classes, and on the other hand, it is the only activity in connection with the foreign language. This begs the question: "Why not teach the art of translation" (Grellet 1991).

How to Strengthen Language Skills Through Translation?

Between the "usefulness of translation" and the "regrettable way of its practice in traditional methods of language teaching", there must be the idea of rehabilitating pedagogical translation.

The didactic research that actually aimed at the rehabilitation of educational translation was inspired by the "enunciative linguistics" and the "pedagogy of translation" adopted in the training of professional translators. The first does not only focus on the language system (vocabulary + syntactic rules), but also focuses on the actualization of the language to produce discourses in a well-defined communication situation. The second advances that "Translate is to understand" to "make understand".

This return to translation into language classes is accompanied by changes in the objectives of the practice, the method of work and the content of the media.

The translating activity, for pedagogical purposes and according to this new vision, will make the student aware of the lexical and grammatical specificities of each language in a communicative context. Translation allows the student to conceptualize the grammar of each of the two mirror languages. It is necessary to speak of an active learning of a language and not of an inculcation of normative grammar.

From the communicative perspective, the practice of translation is reviewed from a "constructivist" angle. To translate, one must understand the meaning of the text submitted to translation. "Understanding" means the "construction" of meaning by a

set of interactions of the learning subject with the external environment and with the aid of prior knowledge. Knowledge is a process before being a result.

The pedagogical translation that we defend does not concern isolated sentences, out of context. The intended translation, like the professional translation, must be practised on texts that convey meaning. A practice that moves away from the word and the sentence to determine the unity of meaning, which avoids the linguistic correspondence to establish the semantic equivalence as imposed by the enunciative context in all its components: linguistic, cultural and social. It is something that allows learners to be sensitive to the division of reality/world by each language and unlike the cultural substratum of each of them. In other words, we aspire to a practice that is part of a communication strategy: to know what we translate, for whom to translate and how to do it.

Among the activities that can illustrate the essence of pedagogical translation, and that go with the desired innovation, we can mention the exercise of "comment of version" proposed by (Ballard 1988) and that of "discourse with discourse" of which the background is inspired by (Widdowson 1981).

To renovate the practice of translation in the language class, (Ballard 1988) proposes the exercise of version commentary. An exercise in which the student:

- Compare an original text and one of its translations.
- Identify the differences between the two texts in terms of lexical, grammatical, semiotic, etc.
- Comment on these differences.

For the author, it is a necessary and useful activity. It is necessary to the extent that it attracts attention and develops precision and is useful because it makes it possible to first form an idea about the specificities of each linguistic system and then discuss the choice of translation equivalences, and not linguistic correspondences.

As for speech-to-speech activity, it consists of applying well-chosen exercises to a speech in a foreign language. These exercises should help to develop two discourses simultaneously, one in the mother tongue and the other in the foreign language. The activity thus brings the student to the easy passage from the reception (reading) to the production (the writing).

Proposals in this sense can be multiplied. But what must be remembered is that the pedagogical value of the translation would be all the greater if it could participate in the development of the student's bilingualism. Taking the habit of expressing ideas in a foreign language far from the influence of the mother tongue and making the effort not to attribute to a "signifier" of the foreign sign the "signified" of the sign of the mother tongue, the pupil will gradually demonstrate the ability to speak and write fluently and correctly in a foreign language as he would in his mother tongue.

Language and World View

Reality is not the world, but a certain vision of it, shaped by language, itself determined by culture. So, there are as many visions of the world as languages, the

latter, according to cultures, organizing variously the real and ordering differently the data of the experiment. To learn a language, therefore, is not only to appropriate a different linguistic system; it is also to find oneself in the presence of another culture and, therefore, another worldview with new patterns of categorization of reality.

It is undeniable that the practice of a language necessarily implies, for its users, the mobilization of a "shared culture" (Galison 1989), founding their common identity. However, this shared culture, which we know today is both "a logical construction of the mind", resulting from "frame of reference", and "a product of the habit" resulting from interactions and daily communication practices.

Since the works of (Edward Sapir 1953; Benjamin Whorf 1964), at the beginning of the twentieth century, a language is a certain analysis of the experience, a certain vision of the world, and as such it gives its speakers a sort of prism through which they are bound to a certain representation of reality. From this point of view, a language conditions the thinking of its users - by imposing on them precisely a specific way of representing reality. Every representation of reality is thus determined in advance by the language in use.

So, in the absolute, reality is not given but constructed not in a fortuitous way, but in adequacy with the vast system of structures, specific to each language, within which the forms and categories, by which the users communicate, but also represent themselves, are culturally consciously or unconsciously, the real, "perceiving" or rather "neglecting" this or that type of phenomena and/or relationships, and in which they print this representation of the real (Whorf 1964).

Translation and World View

Le langage n'est pas seulement un instrument de communication. C'est aussi un ordre symbolique où les représentations, les valeurs et les pratiques sociales trouvent leur fondement (Woodsworth 1990). Indeed, language and culture are intimately linked, and language becomes the reflection of the worldview of a given society. According to (Humboldt 1963), differences between languages stem from a different view of reality in each sociolinguistic group.

Translation is synonymous with interlinguistic communication, how to translate something into two languages whose experience of reality and whose linguistic manifestations are different, even, in some cases, contradictory, this task is possible, but difficult and painful because of obstacles anchored in different worldviews.

For Humboldt, intercultural translation can be done because it is a hermeneutical process, and each language has the capacity to express everything, even things that are not part of its sociocultural experience. Thus, "[...] apparent untranslatability, brought about by interlingual structural incompatibilities among individual languages and the thought processes of individual speech communities, can be countered with potential translatability" (Wilss 1982).

As for these difficulties, Wilss notes that:

1) the division of reality into a language, for example in the denomination of kinship, colours, and vocabulary for certain subjects, such as snow; he also notes the

differences as regards the temporal aspect, and the lack of direct and exact correspondences between idiomatic expressions;

2) the difficulties that we have to render in other languages of words that are peculiar to a linguistic community, such as spirit, homeland, charm; gentleman, fairness;

3) different connotations that can vary in each language.

According to (Mounin 1963), the cases of untranslatability are only exceptions, and translation between two visions of the world becomes possible precisely through the "universals" of language, which underlie significations in languages. These universals almost always allow the translation of the denotative message of a given text.

Thus, the divergences found in the division of reality into different languages do not, as previously thought, constitute obstacles to translatability. Admittedly, they come from the difficulties of translation, but as Mounin demonstrates, the universals underlie any difference inherent in language and refer to the same extra-linguistic phenomena making it possible to transmit a denotative minimum. When one translates between two cultures, one must not confine oneself to linguistic phenomena, which tend to accentuate the differences between two civilizations, but, precisely, to seek the basic reference which is common to them in the extraordinary linguistic reality.

But what happens when you want to convey specific connotations from one culture to another? The denotation does not pose any problems, can one however speak of a translation of the connotations? Wilss notes, indeed, that the specificity of the connotations constitutes a difficulty relative to the visions of the world that the translator may encounter in his work. But translation encounters even more complex difficulties when it comes to idiomatic expressions, strongly anchored in a given society and culture, and which, involve highly.

However, a good translation of an idiomatic expression must be located within the target culture, because "[t]he angels are basically part of culture and words cannot be understood correctly from the local cultural phenomena for which they are symbols" (Nida 1945). Thus, the translator must study the use of an expression according to the way in which those who speak the language use it and the meaning must be taken into consideration with the extra-linguistic phenomena which determine it within the social structure and cultural heritage.

However, it is often necessary to transform the specific element into the original culture, or even to completely change it in order to make a good translation that would have a relative meaning to the arrival culture.

Adaptation would thus serve to translate connotations into the original culture that do not exist in the arrival culture since "[c]haque civilisation a ainsi ses thèmes, certains diront ses 'mythes', qui sont connus d'expérience par les 'indigènes', mais qu'il faut apprendre lorsqu'on veut devenir traducteur» "(Vinay 1968). Through adaptation, we can avoid serious misunderstandings between sociolinguistic groups.

However, although adaptation is very useful in the field of intercultural translation, it must not be forgotten that this process has limitations. The translator must decide, depending on the target language and culture, when the adaptation would be appropriate for a given text, or, when it would be sufficient to translate only the denotation (using a note to explain the culture starting point). For example, when it comes to translating comments about an ethnic group in a culture, should we adapt the text, and make an ethnic group in the target culture the subject of a remark? Could be racist? Or, should we translate a remark about women who in the original culture would be considered trivial, and adapt it in a context where it would be sexist? In this case, the translator would end up making an error of judgment. Although he manages to convey the words in a different cultural context, he also risks perpetuating very pejorative connotations in the culture of arrival. Here, instead of avoiding cultural misunderstandings, the translator would eventually raise them. Intercultural translation therefore requires a measure of common sense and the translator not only has the role of conveying a message and the connotations attached to it, but he must also filter the information to be transmitted according to the two cultures, and decide when to translate the connotations, or when a translation of the denotation is enough to convey a message.

However, the translation of connotations is a delicate operation and the translator must take into account the implicit, and often hidden, connotations that may exist in the target language. To do the job properly, the right translator must not only translate, but he must also be a semiologist and, more importantly, an ethnologist; it is not enough to master the language, it is also necessary to know the culture: " tout traducteur qui, de mille manières empiriques, ne s'est pas fait aussi l'ethnographe de la communauté dont il traduit la langue, est un traducteur incomplet "(Mounin 1963).

Conclusion

In the case of many languages, it is too late to do anything because speakers are either too few or too old, or because the language community is too busy trying to survive. But many other languages are not at this stage and can still be revitalized in many cases. There are compelling examples in Australia, North America and Europe. But that requires a number of conditions to be met: the community itself must want to save its language; the wider culture in which it is embedded must respect minority languages; and funding is needed for courses, teaching materials and teachers.

Is the death of a language really a disaster? Is not this a sign of progress and modernity? As long as there are a few hundred or even one or two thousand languages, everything is fine. Well no! The disappearance of languages should concern us as much as that of animal or vegetable species because it reduces the diversity of our planet. Decades of environmental awareness have convinced us that biodiversity is a good thing. Unfortunately, linguistic diversity has not benefited from the same publicity.

Diversity is central to the theory of evolution because it allows a species to survive in different environments. Standardization presents dangers for the long-term survival of a species. The strongest ecosystems are the most diverse. It is often said that, if we succeeded in colonizing the planet, it is because we have been able to develop very diverse cultures, and adapted to different environments. The need to maintain linguistic diversity is based on this type of argument. If the multiplicity of cultures is a necessary condition for successful human development, then the preservation of linguistic diversity is essential, since written and oral languages are the main mode of transmission of cultures.

If we only had one language in the world, be it English, Esperanto, or anything else, it would be better for everyone. Peace in the world would be assured. Nothing is less true. A monolingual world would not bring peace. The main sources of tension in recent decades were unilingual countries: Cambodia, Vietnam, Rwanda, Burundi, Yugoslavia, Northern Ireland, etc. All great unilingual nations have experienced civil wars. If people want to cross iron, it takes more than a common language to dissuade them.

We are much more likely to promote a peaceful world by caring about peoples' rights and their identity as communities. And the main emblem of a community is its language. A policy of promoting multilingualism and respect for minority languages is much better at laying the foundations for peaceful coexistence.

It may be too late. "If only the generation of my grandparents had ..." This type of reaction is common among the grandchildren of a community that has not transmitted its language. The first generation does not usually worry too much, because it is still struggling to establish its new social status and to appropriate its new language. The second generation, who handles the new language fluently and enjoys a much more comfortable socio-economic situation, is beginning to worry about the lost heritage. The language of ancestors, once a source of shame, is then perceived as an identity landmark and a source of pride. If it is gone, if there is no trace left and nobody remembers it, there is no way to recover it. If, on the other hand, an effort, however modest, has been made to preserve it, this leaves future generations the possibility of making their own choice.

Research and studies in the field of professional translation education and applied linguistics have developed multiple approaches to translation, and have shown that it is one of the main instruments of linguistic awareness. This metalinguistic ability does not exclusively concern grammatical structures but includes pragmatic and stylistic aspects, as well as the effects they can create. This type of approach serves not only to reinforce the student's awareness of the potentialities of the language, the similarities and differences between languages, but also to build a better knowledge of the mother tongue and, consequently, a better communicative efficiency both in only in the other language.

The goal of translation practice for non-specialists is to establish the language skills of the learner, to refine their thematic and cultural knowledge and to encourage them to reflect and react. What is needed, then, is a reflective pedagogy

of translation that reconciles the didactic objective, the cognitive content and the social reality of the learner. It is possible to say that any study on translation in a theoretical and/or didactic context could only be beneficial for all the partners of the educational act: learners, teachers, and also managers and pedagogical authorities. With it, languages become richer and more important in the community that speaks them. It is also a medium of communication that crosses the language barrier and a factor of fulfilment and openness towards other cultures.

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تنوع زبانی، ترجمه و جهانی شدن

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تنوع زبانی یک موضوع اصلی در جهانی شدن است که در جای خود چالش‌های زبانی عمده‌ای را ارائه می‌کند. در این میان، جایگاه بعضی زبان‌های غالب مانند انگلیسی رو به افزایش است، برای جلوگیری از آن به سیاست‌گذاری نیازمند هستیم. اگر ماهیت چند وجهی و کارکرد ارتباطی آن را در نظر بگیریم، ترجمه یک فعالیت معتبر است، زیرا به طور مداوم در زندگی واقعی خارج از کلاس انجام می‌شود و تنها فعالیت مرتبط با زبان خارجی است. بنابراین، پژوهش حاضر با هدف بررسی نقش ترجمه در حفظ تنوع زبانی علیرغم غلبه زبان انگلیسی انجام شده است.

واژه‌های کلیدی: تنوع زبانی، جهانی شدن، ترجمه، زبان انگلیسی.

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