PERSPECTIVE IN NOBILITY OF MALAYSIAN ETHNIC CHINESE LITERARY MULTILINGUAL TRANSLATION APPROACH IN BRIDGING PHILOSOPHICAL THOUGHT AND KNOWLEDGE OF CROSS SOCIO-CULTURAL SOCIETAL CREATIVE GENRES

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Introduction

Translation is essential for communication between people of different cultures (Anckaert, 2004). In a multiethnic society like Malaysia and other South East Asian counterparts, comprising three main ethnicities of Malay, Chinese and Indian, the most important factor that binds them together into a close-knit plural society is the common languages they use to communicate, namely Malay language. Most of them are well versed in at least Malay language, English language and either Mandarin or Tamil or Arabic. Malaysian citizens with good command of at least three languages such as English Language, Malay language and various major ethnic languages both spoken and written are the added advantage in this melting pot of typical eastern value of Malaysian multi socio-cultural society. Therefore, no problem would arise in language discourse from English to Malay language and vice versa. But the problem of language discourse may arise from the translation of classical Chinese folklore and literary works to Malay language or Tamil language. As Zaky (2000) points out, the meaning as signification of a lexical item may lie in the shift of emphasis from referential to contextual and pragmatic meaning, and it is often referred to the referential meaning, the lexical meaning, the conceptual or the denotative meaning.

Toury (1995) approaches the notion that translators generally work from a socio-cultural perspective and argues that it is a sort of ‘socialization’. Therefore, literary work translation is also a tool for the socialization of a plural society and its medium is the language used. The aim of multilingual translation in Malaysia for racial integration among the Malaysian citizens which rooted well before the country achieved its independence has spurred the understanding among its multiracial societies that would be realized through the cultural, norm and beliefs among all the three major ethnic groups and various minority indigenous groups of Malaysian citizens. To further spur the 1Malaysia concept and philosophy, the understanding of various ethnic cultures and languages among the Malaysia younger generation from all walks of life is of pivotal importance in transforming Malaysian into a progressive, pragmatic, harmonious and knowledge society. To realize this, Malaysians from all walks of life must be well versed in the major languages used in the country and understand the various socio-cultural aspects of all ethnic groups, and the tool is none other than translation.

Discussion