The International Translation Day, marked on September 30th, is an important day marked on the worldwide calendar in recognition of the significance of the translation profession to the world, especially in the era of globalization.

With the aim of reaching out to undergraduate students who are interested in translation whether at the English Department or from other specializations, Prince Salman Research & Translation Center (PSRTC) launched its Student Translation Club in October 2013.

This article touches upon the PSU experiences, and career of an alumnus, and offers advice for current students. Ms. Banan Abdulkareem Bakkar, class of 2011, discusses how she has grown personally and professionally as a result of her PSU student experience.

Dr. Hala Emara
The Translation Program Coordinator, (PSU)

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I am pleased indeed to write the opening word to the first issue of *Translation Connect*, the translation magazine issued by Prince Salman Research & Translation Center (PSRTC) at Prince Sultan University (PSU). This magazine aims to connect all translation academicians, professionals, students and fans around the world, and offer them a platform to share experience, exchange ideas, discuss research projects, support each other and celebrate successes. Hence, the Magazine offers all these voices an opportunity to contribute to a wide global community cherishing a noble profession.

We, at PSU, recognize the importance of translation and its increasing significance in today’s world. Our commitment to support translators and promote the translation field is most evident in different forms. We boast an undergraduate program in Translation as part of the English Department. Our graduates have always been welcomed at the job market, and have always been a source of pride. Besides, at PSRTC, the entity issuing this Magazine, we fund book translation projects and offer consultation services in this field to external institutions. Moreover, we regularly host major events in recognition of the significance of translation.

On behalf of the PSU Management, I congratulate PSRTC and the editorial board on the first issue of *Translation Connect*, and wish them continuous success in upcoming issues. They have our full support and appreciation. As for the *Translation Connect* readers, I hope that the Magazine will meet their expectations. I also hope that they will feel that the Magazine is their own through sending the editorial team their feedback/ recommendations, and also contributions.

Enjoy a good read!!
Welcome to PSRTC’s first issue of its translation magazine, *Translation Connect*, a magazine that welcomes contributions in three interrelated domains; translation, language and culture. This magazine will hopefully be a reference point for any practicing translator and the world in which they work or for anyone interested in what is new and interesting in the field of translation. This magazine will hopefully open doors to international exchange through translation, publication, best practices and the promotion of some of the best international literature. It is a chance for both educators and students alike to share their thoughts and achievements in the world of translation.

As the Dean of the College for Women at Prince Sultan University, I am really happy to help introduce *Translation Connect* to our community and the world at large. The College for Women hosts a well-founded translation department, with highly qualified faculty members and outstanding students. I am certain that they will enormously contribute to the Magazine and share their knowledge and expertise with all of us. In addition, we also host an office for Prince Salman Research & Translation Center (PSRTC), the entity responsible for issuing this Magazine. The Centre’s translation, language and cultural activities are varied and particularly beneficial to our faculty members, students and the community. Hence, the PSRTC team will also be adding great value to this Magazine.

Last, but not least, I truly hope that you will enjoy reading our *Translation Connect* as much as I have derived joy in introducing this magazine to you.

*Dr. Rimah Al-Yahya*
Prince Sultan University
It gives me great pleasure to write these opening lines to Translation Connect, a platform where all those interested in Translation, Language and Culture are welcome to share ideas, exchange experience, and create strong connections to celebrate the profession of translation and contribute to the betterment of humanity.

For long years, translation has played a significant role in crossing boundaries, establishing mutual understanding, and creating new horizons. The significance of translation is increasing day after day with globalization engulfing our world and turning it into a unified community. Translators are, hence, seen as the envoys of knowledge, development, and understanding.

I congratulate Prince Salman Research and Translation Center (PSRTC) on issuing this magazine, which reflects the Center’s strong support for translation and knowledge-based society. It perfectly fits the Center’s vision to become an incubator for research and translation in the Kingdom and region. I also seize this opportunity to thank all the magazine contributors and invite our readers to maintain their connection to the magazine both as constant readers and future contributors.

Dr. Musaed Bin Muqbil
Dean, Graduate Studies & Research
Prince Sultan University
I am delighted indeed to write the opening word for the first issue of *Translation Connect*, the magazine issued by Prince Salman Research & Translation Center (PSRTC) at Prince Sultan University (PSU). I have seen all the stages our new-born magazine has been through. The initial idea came from our PSRTC Leader, Dr. Abdulhafeez Feda, the PSU Vice-Rector for Academic Affairs & Research, and his recommendation set the direction for and stimulated the creativity of many individuals who shared the same dream. Now, the dream has become a reality, and you, our dear reader, will have the chance to reap the fruits.

*Translation Connect* is a venue for connecting individuals, communities, institutions and cultures. It is a platform for all those interested in translation, language or culture to exchange knowledge, share ideas, initiate collaboration and stimulate fruitful discussions. Hence, *Translation Connect* includes a mixture of materials targeting language and culture in addition to the expected translation component. This direction came due to our deep belief that language and culture are indispensible ingredients for translation, and also our strong desire to boost connections across languages and cultures.

In Issue (1), you, our dear reader, will enjoy reading through a variety of items. The first part is dedicated for our PSU news. You will have a chance here to know about our activities and events. Next comes the interviews section. We have interviews with the Translation Program Coordinator at Prince Sultan University, an English language instructor with varied cultural experiences, a translation student during her Co-Op experience and a member of the translation alumni at Prince Sultan University. This is followed by a number of thought-provoking articles by translation academicians, professionals and students. Topics include literality, machine translation, translation of Islamic texts, cultural values at airports, translation of idiomatic expressions and much more. The fourth and fifth sections are dedicated for book reviews/summaries of lectures and varied translated works respectively. The “Translation Works” Section is a part specially dedicated for works that are translated into Arabic or English, and hence the reader can see the texts in the two languages. Finally, our “Varied Selections” section includes a collection of games, caricatures, useful resources, etc.

Finally, I thank the editorial team members. It has been a real pleasure and honour working with such a wonderful team. Thanks are also due to our contributors who made reading the magazine worthwhile. The invitation to contribute to our May issue is extended to everyone who believes that linguistic and cultural boundaries should never make us disconnect.

*Dr. Dina El-Dakhs*
Director, Prince Salman Research & Translation Center
College for Women, Prince Sultan University
Translation Can Be Fun

With the aim of reaching out to undergraduate students who are interested in translation whether at the English Department or from other specializations, Prince Salman Research & Translation Center (PSRTC) launched its Student Translation Club in October 2013. The Club set four main goals for its activities:

- To raise awareness of the significance of translation across Prince Sultan University.
- To offer opportunities for students from different majors to engage in translation activities.
- To provide training to students on important translation techniques/strategies.
- To create a link between students and the community.

Follow us @PsrtcPsu and enjoy being part of the team.
By the time I write this article, the Club will have turned one year of age. During this year, the Club has achieved a great deal (much more than a one-year-old child I would confidently say), and is still determined to achieve much more. We have hosted a number of training workshops, including Literary Translation by Dr. Inaan Perriman, King Saud University, Downloading Videos and Subtitling by Dr. Hind Al-Otaibi, King Saud University, Translation of Media Expressions by Dr. Dina El-Dakhs & Ms. Mona Al-Yemni, PSRTC, Creating a Dubbed Video Clip by Ms. Nadia Sabbah, Prince Sultan University, and The Challenges of Translating Science in the Age of Science by Dr. Orchida Fayez, Prince Sultan University. The training workshops were well-attended, and our Club members, as well as guests, actively participated throughout.

The Club also hosted talks by professional translators to share their real-life experience with our audience. These sessions were particularly attractive for our members and guests since they enjoyed an excellent chance to discuss practical translation issues. The Club was proud to host talks by Prof. Hazem Owais, King Saud University, Ms. Sarah Adham, Prince Sultan University, and Ms. Mahmuda Saydumarova, Prince Sultan University. In addition to these professional translators, student translators from Prince Sultan University also contributed to these sessions through discussing their experience with translation. The students discussed a variety of relevant topics, such as the translation of poetry, children’s literature and Quranic verses, stylistic difficulties in translation, audiovisual translation, and similarities between Arabic and Turkish languages.

Our student presenters included Ms. Raghad Alhabyan, Ms. Nouf Al-Dousari, Ms. Mona Kanaan, Ms. Heba Bahjet, Ms. Arwa Al-Draij, Ms. Alaa Khasara, Ms. Razan Sibai, Ms. Yara Al-Mureabhi and Ms. Al-Anoud Al-Khelawi.

In addition to the workshops and talks, the Club organized numerous competitions. In-house competitions included translating proverbs, idioms, collocations, polysemous words and technical terms. The competitions lasted for a whole week, each day for one feature. Twenty five students from various PSU departments won Jarir Bookstore vouchers. Another interesting one-day, in-house competition was held under the title “Funny Translation Competition.” The participants enjoyed reading funny literal translations from various public places including department stores, hospitals and airports, and were engaged in correcting these erroneous productions. Five more students won at this second competition.

Besides the in-house competitions, the Club arranged a major inter-university translation competition in April 2014. Four universities took part in the event; King Saud University, Imam Muhamed Bin Saud Islamic University, Princess Noura University and Prince Sultan University.

Every university was represented by 6 students who competed for both written translation as well as consecutive interpretation. King Saud University students won the first position in both tracks. The event also included an outstanding display of translation students’ work. At the display, students from the four universities displayed their translated books, articles and videos. They also distributed promotional materials and their club magazines.

In its second year of age, our Club has a lot in store for its members and audience. More training workshops, more talks, more competitions, and much more networking and fun.

By:
Dr. Dina El-Dakhs
Director, Prince Salman Research & Translation Center
College for Women, PSU
In the second semester of the 2013 – 2014 academic year, Prince Salman Research & Translation Center (PSRTC) initiated a series of translation seminars that were open to the public. This was with the aim of offering a platform for professional translators and translation academicians to exchange knowledge, share experiences and form collaborations. Until the time of writing this article, four seminars have been held as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Topics</th>
<th>Speakers</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Tuesday, February 25, 2014</td>
<td>Criteria for translation teaching and translator training: Development and continuity</td>
<td>Dr. Saadia Al-Amin, Prince Sultan University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Translator’s freedom: Limits and limitations</td>
<td>Dr. Fatma AlShirhi, Princess Noura University</td>
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<td></td>
<td></td>
<td>The language of power in Arabic political texts and their English equivalents</td>
<td>Dr. Wegdan Khalifah, Prince Sultan University</td>
</tr>
<tr>
<td>3</td>
<td>Saturday, April 19, 2014</td>
<td>Introduction to translation approaches and strategies</td>
<td>Dr. Nagla Roushdy, Imam Muhammad bin Saud University</td>
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<tr>
<td></td>
<td></td>
<td>In translation: Where East and West meet The importance of translating and revisiting Arab-American intellectuals’ work</td>
<td>Ms. Fadia Al-Shihri, Princess Noura University</td>
</tr>
<tr>
<td>4</td>
<td>Thursday, October 30, 2014</td>
<td>Corpus analysis tools for translators</td>
<td>Dr. Hind Al-Otaibi, King Saud University</td>
</tr>
</tbody>
</table>

The diversity of the speakers’ affiliations and backgrounds has largely contributed to the success of the seminars. Success has also been a result of the varied contributions of the highly interactive audience from translation departments, centres and institutes, including Imam Muhammad Bin Saud Islamic University, King Saud University, Princess Noura University, King Abdullah Institute for Translation & Arabization, King Faisal Center for Research and Islamic Studies and the Ministry of Higher Education.

The Center is planning to organize a series of seminars for the current academic year 2014 -2015. You are cordially invited to attend along with your interested colleagues, friends and students. Check out our news @PsrtcPsu, or send an email to myemni@pscw.psu.edu.sa to add you to our mailing list.
Technology in Translation
Translation involves taking the meaning of what is being communicated and expressing it into another language. At the surface, one might think that this sounds like an easy task; however, in reality it is a quite daunting task and requires skills and hours of training. With the advancement of technology, there have been programs and apps, like Trados or Google translate, created to help with translating documents. During the last academic year 2013-2014, the Teaching and Learning Center (TLC) and the English Department at Prince Sultan University, were honored to host Mr. Mustafa Burcin from The School of Oriental and African Studies (SOAS) where he currently teaches in the Translation Studies Program. Both the faculty and students benefited from this valuable opportunity. He stated that our graduates are excellent in both languages, English and Arabic, based on our two TA’s (Ms. Razan Al-Othaimeen and Ms. Manal Al-Thagafi who are currently studying at SOAS). He also raised issues of how to teach and test students in translation programs. Personally, I enjoyed the discussions we had, and we are excited about the possible collaborations with SOAS which offers both an MA and a PhD in Translation Studies.

By: Dr. Alia Mitchell,
Chairperson, English Department & Director, Teaching & Learning Center, PSU
Prior to graduation, every undergraduate PSU student spends 7 months of training in an organization/institution relevant to their field of specialization. This cooperative training has always helped shape the students’ characters, add to their professionalism and support them to excel at the workplace. On November 25th, 2014, the Cooperative Education Office (COOP) at the College for Women, Prince Sultan University, arranged a ceremony to celebrate the success of the COOP program in collaboration with diverse partners including companies, ministries, banks, schools, etc. The Event was inaugurated by Dr. Rimah Al-Yahya, Dean of the College for Women, and Ms. Shorouq Al-Jadaan, COOP Coordinator. Appreciation plaques were distributed to the COOP partners of success. In addition, some of the outstanding PSU COOP students, recommended by academic departments, delivered speeches on their experience at the program. In this article, a brief report is given on the participation of two PSU translation students at the Ceremony.

“The title PSU Graduate» gave me pride and showed me how privileged I was. ”

Aseel Al Dowaihi

By: Ms. Nadia Sabbah
English Dept. Coop Coordinator, PSU
Starting her presentation by: “Once Upon A December”, Aseel Al Dowaihi, a Translation Major Graduate, who is currently an employee in the area of copywriting, shared her experience of her COOP training and her previous learning at PSUCW:

“Being nominated by my department and the co-op office to be a speaker in The Co-op Appreciation Event, is more than an honor. Having the title «PSU Graduate» gave me pride and showed me how privileged I was to be a part of this university. Today I talked about my co-op journey, and how it helped me build my career path. It basically had my foot on the right way, and showed me where to go. Being a translation major, and being passionate about it, is 90% why I shined in what I love most, which is Copywriting. Having both languages as weapons, shield my creative writing and created what I am today. And if I had the chance to go back in time, I would change a lot of things in my life, and my major will not be one of them.

Thank you PSU!”

Ms. Al Dowaihi was generous in her sincere recommendations for the students of all departments to pursue their passion and seek job opportunities to gain self-satisfaction.

Another PSU fresh graduate who shined on stage was Basma Shamieh, a Translation Major graduate. She had her COOP training experience in the renowned newspaper Dar Al Hayat. Her experience was inspiring.

“I did my coop Education program at Dar Al-Hayat office in Riyadh (Al-Hayat Newspaper) for 7 months. This chance, which the PSU Cooperative program provided us with, improved me on different levels at the work environment and taught me many new skills. It improved my personal, social, and educational life. It is actually a valuable credit to any graduate to gain such an experience!

From the beginning of my training period, I was nominated as one of the translators for the digital publishing. I was translating news articles, and not much editing was even needed later, and they got immediately published. I had received fulfilling positive feedback for the quality of my translation and performance in general from the editor, colleagues, and Editor-in-Chief. They even asked for more PSU graduates to be trained at their company for the satisfying outcomes they saw. This had filled me with pride to be one of the translation major graduates from PSU English Department.”
The Alumni Unit at the College for Women is cordially inviting all female PSU alumni for the Third Alumni Reunion.

Join us for a great chance to re-unite with old friends and meet your favorite instructors. Also, enjoy the amazing atmosphere and network with the today’s young generation of professionals.

For participation, please contact

Ms. Banan Al-Fadhel
bfadhel@pscw.psu.edu.sa
0114948241
The International Translation Day, marked on September 30th, is an important day marked on the worldwide calendar in recognition of the significance of the translation profession to the world, especially in the era of globalization. This Day reflects the world’s respect to professional translators and their intense efforts to disseminate knowledge across the globe and promote inter-cultural understanding. It represents an opportunity for translators, instructors, students, publishers, and reviewers to gather and debate significant issues and developments within the sector, to discuss challenges and to celebrate successes.

By: Dr. Dina El-Dakhs
Director, Prince Salman Research & Translation Center
College for Women, PSU

Ms. Mona Al-Yemni,
Translator, Prince Salman Research & Translation Center, PSU
Prince Salman Research & Translation Center (PSRTC) celebrated the International Translation Day for the first time on September 30th, 2013. The Celebration was inaugurated by Dr. Abdulhafeez Feda, Vice-Rector for Academic Affairs & Research, Prince Sultan University, and Dr. Rimah Al-Yahya, Dean for the College for Women, Prince Sultan University. They both highlighted the significant role translation plays in today’s world, and the University’s commitment to support that role through its well-established undergraduate translation program in addition to funding book translation projects, holding varied professional development events for translators and offering consultation services.

The 2013 Celebration program included 4 talks and 2 panel discussions as shown below:

**Modern Technology Terms: Translation or Transliteration**  
Dr. Mahmoud Abdelhalim, King Saud University

**Professional Development for Translators: Proposed Methodological Approach**  
Mr. Thamer Al Qudaimi, Saudi Association for Languages & Translation

**Key Translation Challenges**  
Dr. Mohammed Said Dabas, Free-lance translator

**Mind Mapping in Consecutive Interpreting**  
Dr. Inaam Perriman Mrabet, King Saud University

**Panel – Voices from the Field**  
“What are the requirements of a professional translator?”  
Ms. Amany Haroun, Prince Sultan University  
Ms. Darene Almalki, King Saud University  
Dr. Said Dabas, Free-lance translator

**Panel – Voices from the Field**  
“What are the challenges of teaching translation?”  
Dr. Inaam Perriman Mrabet, King Saud University  
Dr. Orchida Fayez, Prince Sultan University  
Dr. Saadia Elamin, Prince Sultan University
The Event enjoyed excellent attendance from varied institutions, including King Saud University, Princess Noura University, Al Imam Muhamed Bin Saud University, Um-Al-Qura University, King Abdullah Institute for Translation & Arabization, King Abdullah Center for National Dialogue, Ministry of Higher Education, Ministry of Interior, Mobily and Earnest and Young. The audience praised the program, participated actively in the question/answers sessions and enjoyed the networking opportunity.

Following this success, PSRTC held its second celebration of the International Translation Day on November 5th, 2014. The Celebration was postponed due to the Hajj (Pilgrimage) break during the last week of September 2014. The Event was inaugurated by Dr. Rimah Al-Yahya, Dean of the College for Women, Prince Sultan University, and Dr. Musaed Al-Muqbil, Dean of Graduate Studies and Research at Prince Sultan University. They both expressed their happiness to join the speakers and audience in celebrating this important event, emphasizing that translation is a main source for knowledge enhancement, economic development and inter-cultural understanding.

The 2014 Celebration comprised 5 talks, 1 panel discussion and 1 workshop as shown below:

| Theories and Practice of Interpretation: The Development of Cognitive and Metacognitive Communicative Competence | Dr. Magda Madkour, Imam Bin Muhammed Islamic University |
| Quality-based Translation Training: The Institute of King Abdullah Institute for Translation & Arabization as a Model | Mr. Abdullah Saleh Alamr, Institute of Public Administration |
| Institute of Public Administration: Translation Department | Mr. Abdullah Saleh Alamr, Institute of Public Administration |
| In Search of Leaders, the Journey Continues | Dr. Abdulrahman Ahmed Al-Ghamdi, Institute of Public Administration |
| An Investigation into the Comprehension of Formulaic Sequences | Dr. Monira Ibrahim Al-Mohizea, King Saud University |
| Translation, Translatability and Cross-Cultural Dialogue: Where is the Missing Part of the Puzzle? | Dr. Hadeer Abou El Nagah, Prince Sultan University |
| (Panel Discussion) Student Translation Clubs in KSA: KSU, PNU & PSU | Students from King Saud University, Princess Noura University and Prince Sultan University |
| (Workshop) Some Problems in Translation: A Pragma-Stylistic Approach | Dr. Wegdan Khalifa, Prince Sultan University |
The Event was well-attended by guests from different organizations, institutions and centres. The majority of guests came from King Saud University, Princess Noura University, Imam Muhammad Bin Saud University, King Abdullah Institute for Translation & Arabization, Ministry of Higher Education, Elixir Language & Translation Company, Najd School, Gulf Cooperation Council, Qassim University, Disabled Children Association, National Security Council and Al-Maqased Economic Advisory Center. They praised the efforts put into organizing the celebration, the variety of the program topics, and the enlightening perspectives of the speakers.

PSRTC is already looking forward to its third celebration of the International Translation Day on September 30th, 2015. Please, feel free to contribute to this celebration by communicating your recommendations/suggestions to the PSRTC team.
تعلم اللغة الإنجليزية
في جامعة الأمير سلطان

 مركز خدمة المجتمع والتواصل المستمر
والعلاقات الدولية يقدم دورات لغة إنجليزية عالية الجودة إلى جميع الراغبين في تعلم اللغة بطريقة فريدة وفعالة

 سارعوا بالتسجيل
Http://goo.gi/G73HGH

ماذا نقدم؟
- 6 مستويات محددة من مبتدئة إلى متقدمة.
- طاقم تدريس من بريطانيا و أمريكا.
- فصول دراسية حديثة مهيأة بأحدث التقنيات.
- عدد محدود من الطلاب لضمان الاهتمام المكثف.

لمزيد من المعلومات الرجاء التواصل مع مركز خدمة المجتمع والتواصل المستمر والعلاقات الدولية:
هاتف: 0114948827 - 0535107228
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“I am now in the process of publishing a comprehensive bilingual glossary in journalism, media and translation.”

It is indeed a pleasure to interview Dr. Hala Emara, the Coordinator of the Translation Program at Prince Sultan University. She has shared with us valuable input on her position at PSU as well as her book translation projects.

1. Can you briefly describe your educational and professional background?

I graduated from the Faculty of Arts, English Language and Literature Department, Kuwait University. I hold a Diploma and an M.A degree in TEFL from Warwick University, Britain. I obtained my PhD degree in TEFL from the Faculty of Education, Glasgow University, Britain.

In the past few years, about ten batches of students have successfully graduated from the Translation Major, of whom some were recruited in many distinguished places, others appointed as teaching assistants and yet others are pursuing their postgraduate studies.

February 2006, I became a teaching staff member for the English Department at Prince Sultan University.

2. How long have you been the translation coordinator at Prince Sultan University?

I've worked as the coordinator for the Translation Program since 2009. Among the responsibilities assumed by this position:

- To conduct and submit annual reports on department performance in order to improve the curriculum, quality of instruction, and student achievement
- To assess and evaluate faculty performance and make recommendations accordingly
- To provide academic advice and consultation to students in the department
- To address and resolve student issues and complaints
- To regularly review accreditation standards, identify quality assurance issues, and share best practices with staff
- To attend quality assurance workshops on or off campus, and collaborate with the quality assurance/accreditation staff at the university
3. Tell us about the Translation Program here at Prince Sultan University. What makes it a distinctive program at the university?

The Translation Program is no less important than the Applied Linguistics program which is delivered by the Department of English where the students register in the same courses in the first two years. However, in the last two years they follow two different study plans in line with the orientation of each program. In the past few years, about ten batches of students have successfully graduated from the department, of whom some were recruited in many distinguished places, and others have been appointed as teacher assistants here at PSU. Yet, others managed to enroll in postgraduate programs abroad.

4. Tell us about the book that you have translated. Why did you choose it? Is there a particular book you have in mind that you would like to translate in the near future?

Translation in Global News, examines how news agencies, arguably the most powerful organizations in the field of global news, such as Reuters and Agence France Presse, have developed historically and conceived of and employed translation in a global setting. I chose this book because it is the first text of its kind that discusses extensively the pressures facing translation as the need for a flow of accurate information which must transfer successfully across geographic, linguistic and cultural boundaries becomes increasingly more important. I believe it will be a key reading for students interested in media and political translation, journalism, as well as anyone with an interest in how news is transferred around the world.

As for the next project, I am now in the process of publishing a comprehensive bilingual glossary in journalism, media and translation, which I co-authored with Professor Ruba Al Bataineh, Vice-Dean, Graduate Studies & Research, Yarmouk University, Jordan.

"I translated the book Translation in Global News which is a key reading for students interested in media and political translation, journalism, as well as anyone with an interest in how news is transferred around the world."

By: Ms. Nisreen Meknas
PSU English Dept. Student
Spotlight on Faculty:
Ms. Lee McCallum, M.Sc.

Living and working in a foreign country takes determination, flexibility, and an open mind—a process Ms. Lee McCallum knows all about. As a Lecturer in the English Department, her passion for teaching and travelling has given her a unique perspective on culture, language, and education. She discusses how her cross-cultural experiences as an English instructor have served as an asset in both her career and personal life.
How did you first get into teaching English?
I began teaching English after I graduated from Stirling University in Scotland. I struggled to find a graduate position and decided to teach English as a Foreign Language (EFL), in order to increase my skill set and gain additional life experience—something which I felt I was lacking at the time. After teaching for about 7 months in Scotland and completing a Cambridge Teaching Certificate (CELTA), I secured a full-time teaching position in Santiago, Spain.

Where have you traveled (both for teaching and for fun)?
I have worked in Spain, London, Scotland, and now Saudi Arabia. Therefore, I’ve travelled extensively around Spain both for fun and teaching—Barcelona, Seville, Madrid and Malaga to name a few places. While teaching in London, I travelled extensively to Cambridge, Oxford and Brighton. I have also visited several cities in Portugal and plan to visit Turkey in January. Personally, I believe travelling is essential for the human spirit to grow. Not only does a well-travelled person learn about new cultures and languages, it also opens their mind to new ideas and perspectives.

How long were you in Spain? Did you experience homesickness and how did you combat it?
I taught in Spain for two years and strangely enough, I did not experience homesickness until I was well into the second year. This was probably because I loved the experience and reveled in the newest of everything. But when I did feel homesick, I would phone my family and also travel to other places as a way of escaping my everyday surroundings.

What was it like to live abroad for the first time?
It was quite scary at first. I expected everyone in the city to speak English since it had a well-known university and thousands of students. However, very few people spoke English. This essentially forced me to learn Spanish to a high level. Spain was also culturally different from the UK in terms of the social life and the fact that people came alive at 10pm! I found this to be quite refreshing.

What was a particularly memorable moment from one of your trips?
My first trip with my colleagues to Portugal was memorable and interesting. Unlike my normal travel experiences, we stayed in cheap hostels and our friendships were made stronger with this experience. Another memorable moment was our first staff party. We were taken to a famous restaurant, which had a river running under the restaurant, and we had bonding exercises to do throughout the dinner.

Did you ever experience any culture shock?
Not that I can remember.

What were your first impressions of Saudi Arabia?
My first impressions were very good. I was surprised at how easy things were because in the West, life here is perceived to be very difficult and challenging. However, I am really pleased that I made the move here. Socially speaking, my life is quieter—but I am glad about this because in Spain I was probably too social! I also think the Saudi people are very friendly and helpful. Services are of a high standard here as well, such as the medical care.

In what ways are things in Saudi Arabia as you expected and in what ways are they different?
The lifestyle in Saudi Arabia is not as restrictive as I expected. Prior to my arrival, I

Ms Lee McCallum: Travel has become a fundamental necessity in my life. Travelling and living abroad made me fiercely independent and it widens my outlook on life.

My first impressions of Saudi Arabia were very good. I was surprised at how easy things were. I am really pleased that I made the move here.
was under the impression that everyday things, such as shopping, would be
almost impossible because of the driving situation with women. However, once I was able to arrange a driver, getting around was and still is easy. One thing that surprised me was how easy it is to open a bank account. In many respects, administrative duties like obtaining your Iqama, bank card, and transferring money home is done quite efficiently.

When did you realize English teaching had become a career for you?
After attending conferences in Spain, I realized that I wanted to take my teaching career further. I decided mid-way through my second year in Spain that I would pursue a Masters Degree in TESOL and Applied Linguistics. Not only did my master’s program broaden my teaching experience, but I gained the psychological knowledge base about teaching that I felt I was missing.

How has travel changed you as a person?
Travel has become a fundamental necessity in my life. Prior to teaching abroad, I had never travelled on my own. For example, I had been to Spain before but only to the tourist destinations with my mother. Travelling and living abroad made me fiercely independent and it widened my outlook on life. It also made me more confident as a person and eager to try new things.

What advice would you give someone looking to travel the world to teach English or to gain experience?
I would advise anyone to try teaching abroad. In terms of personal and work experience, travelling opens you up to trying new and exciting things. Moreover, it builds your character when you are faced with problems (language barriers and cultural differences). At the same time, I would encourage people to not treat the teaching profession as a backpacking adventure, but that TESOL can be an enjoyable, professional, and progressive career choice.
In this issue, PSU translation student Hiba El-Alami highlights her enlightening COOP experience with Deloitte & Touche Bakr Abulkhair Firm as a translation trainee in the Audit and Tax Departments.

What were your daily responsibilities for the 7 months of your co-op? Did your responsibilities increase over the 7 months?
I translated letters for the Department of Zakat and Income Tax (DZIT) and the Saudi Arabian Monetary Agency (SAMA). I translated many new terms in the financial field and translated various financial statements for different companies. I was also asked to edit and review documents that had already been translated. Over the 7 months, I became more independent and able to handle more responsibilities.

“After many hours of university study, each PSU student ends her college career with a 7-month intensive internship in her field of study. This opportunity gives PSU students a competitive edge and prepares them for the workforce. As a regular feature of Translation Connect, “The COOP Experience” will provide readers with a glimpse into this didactic experience.”

By: Ms. Tasneem Prue
Director, Preparatory Year Program, PSU
What were your regular working hours? Did you have to ever work late or on the weekends?
I worked from 8 a.m. till 5 p.m. Although I never had to work late or on weekends, I did work more than the required 6 hours per day.

Were you part of a team or did you mainly work alone?
I was a part of a 3-person team, which helped me to share information with others and identify areas of improvement for myself. The team consisted of me as the only trainee and two female employees. I translated documents, and they checked and reviewed them. It was a diverse team as the team supervisor was from Yemen and the other employee was from Saudi Arabia. Overall, working with a team was a successful experience for me and the environment at Deloitte was supportive and cooperative.

Did you have a mentor or anyone who you could go to for questions or advice?
Yes. I always asked my supervisor for help and I could ask questions without hesitation. She always gave me beneficial feedback.

What tasks did you enjoy the most? What tasks did you enjoy the least?
Personally, one of the best tasks was translating documents for the Tax Department, especially (DZIT) letters, while I didn’t enjoy translating contracts because the language of the source text was difficult with technical legal terms.

What types of tasks did you discover that you excel at completing?
Translating letters for the Department of Zakat & Income Tax and the Saudi Arabian Appeal Committee

What specific skills and knowledge did you gain during your coop?
I became more confident in translating the legal and financial field. Most of my translations were from Arabic to English; this has improved my English language skills. In addition, I now know how to manage my time more effectively because I worked under pressure having to submit many documents within the same day.

How did your experience at PSU prepare you for your internship?
Talk about specific courses, projects, extra-curricular activities, etc.
Studying at Prince Sultan University gave me a valuable experience because I learned skills that I need to excel in my coop and career life. Arabic courses helped me a lot as well since some of my translations were from English to Arabic. In addition, the writing courses improved my editing and proofreading skills.

What can PSU’s translation students do to prepare themselves for their coop experience?
Follow the old adage, “Practice makes perfect”. I learned the more you practice the better you become.

After your coop experience, do you have a greater desire to pursue a career in translation? Explain.
I’ve loved specialized translation since I was at university, and when I worked at Deloitte I became more interested in legal translation. Currently, I am looking for a job in specialized legal translation.

What are your future educational and career plans?
My future career plan is to work in a large company as a professional translator.
What are they doing now?

Spotlight on Alumni:
Ms. Banan Bakkar
The Alumni Spotlight is designed to highlight the accomplishments of some of PSU Translation Department’s successful graduates. This article touches upon the PSU experiences, and career of an alumnus, and offers advice for current students. Ms. Banan Abdulkareem Bakkar, class of 2011, discusses how she has grown personally and professionally as a result of her PSU student experience.

When did you attend PSU and what degree program did you graduate from?
I attended PSU from 2006 to 2011 and I graduated from the English Translation Department.

How was your experience overall at PSU?
My university life was a life-changing experience on so many different levels. These were the days where I first met my best friends and discovered my major, passion, and sense of purpose. The support I have gained from PSU is limitless.

Were you a member of any groups or clubs? If so, how did this enrich your experience as a student?
I was a very active member of the Toastmasters Club, along with several others including the Translation Club and Poetry Club. Being a member of the Toastmasters Club was the first step in discovering my passion for public speaking and training. The positive influence of such activities is really hard to measure. It simply changed my life and helped me to discover myself in a more critical role than merely studying for my courses.

How did the PSU Translation faculty members guide you as a student?
Every time I am asked to translate, I remember my amazing teachers who made my learning experience so much rich on many levels. They helped me understand the core mission of the translator and gave my work and my assignments a deeper dimension than having a good grade. I graduated from the Translation Department believing that I had a valuable set of translation skills, adding a great thing to the world. Each and every faculty member I met during my studies had such a positive influence in my life and I thank them all.

What are you doing now and how did you find your current job?
I’m an Independent Trainer and Coach in Dubai, UAE. I obtained my job as a trainer after a rich internship at one of the leading HR companies in the region, while studying my MBA at the American University of Sharjah.

How has your education at PSU prepared you for your current position?
The faulty members during my last two years at PSU taught me to use translation as a skill and a tool. We had long discussions during class about the different paths translators take and how each path has its own importance. Although translating is not directly what I do now, the skills I have learned help me use my language abilities and translation skills to live my passion and achieve what I really want to do in my life without any limits. The most beautiful part of studying translation is the limitless opportunities you find ahead.

I discovered my passion for training early on in my university life. This helped me to focus my thinking on using my translation skills in the training. For instance, I introduce well-established training and development concepts...
in English, such as the emotional intelligence in Arabic. Moreover, I was given the permission to develop and co-deliver a workshop to all students in emotional intelligence. This experience made my passion and my life goals very clear. I will always be grateful to PSU because it did not limit my activities to my major.

**What do you think are the most pertinent issues in translation today and how does your current work touch upon them?**

We are in the middle of a globalization and technological revolution—translation is a golden tool to transfer knowledge. I deliver trainings in both Arabic and English where I transfer knowledge and experience. Therefore, as a trainer, it is crucial for me to translate the main concepts of leadership, performance management, and change management into Arabic and enrich the Arabic training language.

**What are some work projects you are currently working on?**

I am currently an external facilitator in one the largest consulting companies in the world. The projects I am working on are mainly in team building, performance management, leadership and change management.

**What academic and career advice would you give to current translation students?**

The university degree is a tool to help you become what you want to be in your life. The activities and opportunities that PSU offers can give you the chance to discover yourself—this is as important as getting good grades. The university life is a unique chance to discover your passion and who you really are. Once you discover your passion, you can prepare yourself for the outside world by fully mastering your major skills and participating in different activities that will support your CV. Additionally, studying for an additional certificate alongside your university major can make you one of the best college graduates of your country.

**Where do you see yourself in 5 years?**

In five years, I see myself as an experienced and talented coach; a strong female trainer who can reach her optimal performance across an individual and organizational level.
The two main border-crossing Modernist poets who weave multiple languages, discourses, and literary texts into their poems are T.S. Eliot and Ezra Pound. In his long poem of 1922, The Waste Land, Eliot uses German, French, Italian, and Sanskrit to create scenes where he juxtaposes multiple voices and perspectives in an attempt to objectively synthesize the fragmented world around him. In The Cantos (1917-1969), Pound writes a modern epic which includes allusions to world history, literatures, languages, arts, myths, and economics that only «classically educated readers» (Dowdy 122) could understand. According to Dowdy, Eliot and Pound, allusions have a political role of displaying their – as well as American – superiority, authority, and learnedness (122).

While the employment of code-switching in Eliot and Pound’s poems is an intentional poetic decision on the part of the famous American poets, in contemporary ethnic poetry, code-switching is agential. Highlighting the difference between what is intentional and what is agential is of paramount importance for the purpose of this article. According to Ray Paternoster and Greg Pogarsky an intentional act is something done on purpose for an (possibly, but not necessarily political) objective, but is prone to the subjectivity of personal will and desire (Paternoster and Pogarsky 112-113). But, to act with agency is to make decisions and take courses alternative to the courses present or imposed in order to speak truth to power and drive change and reform. The article continues to show how code-switching in contemporary ethnic American poetry is an act of political poetic agency which defies hegemonic discourses of language, identity, and belonging. It is central to what Michael Dowdy calls migratory agency – a rhetorical strategy where the poet borrows and mixes languages, discourses, and poetic traditions (117). This political characteristic of code-switching problematizes the translation of poems that employ this political rhetorical strategy.

Like translation, code-switching is an inevitable product of racial and cultural intersections and interactions. However, Eliot and Pound’s poems are produced
from the high ranks of social and political hierarchy to emphasize the superiority and authority of American upper civilization. The non-English allusions in the poems do not problematize their belonging in the English literary cannon since, as Dowdy notes, the English-only tradition does not reject insertion of phrases in languages such as Latin, Greek, and French (124). It does, however, reject the use of indigenous-dubbed languages such as Spanish and Arabic, which we often see in contemporary ethnic American poetry. Why? Because it is politically threatening.

The push and pull between an English-only poetic tradition (which Dowdy dubs as illusory) and code-switching is further explained by Jeraldine R. Kraver. Kraver ascribes three important political roles to code-switching: first, it is a “means of resisting the forces of monoculturalism and monolingualism” (193), second, it “upset[s] […] the binary oppositions […] upon which Anglo society depends” (196), and third, it “disrupts [the] authoritarian discourse” of English (196197-). This is more clearly illustrated in the following example from Palestinian American poet Nathalie Handal’s poem “Caribe in Nueva York,” which depicts cultural and linguistic multiplicity. The Spanish in the title and the body of the poem does not imply the Caribbean man’s inability to assimilate into America. Rather, the poem shows that the man has assimilated into American lifestyle, yet did not necessarily disaffiliate from his ethnic origins:

Un Caribeno tells me:
we are spoiled here
we eat burgers, fries
arroz y habichuelas negras, platanos
for two dollars and ninety-nine cents
others starve, looking for a few bits –
We forget hunger…
I love America (18-)

The last line in these verses is paramount for determining the American component marking the man’s identity, since loving America is part of being American. However, being partly American does not, for the Caribbean man, mean homogenization. While eating burgers and fries – globalized American foods – he also eats rice and beans. Furthermore, his concerns are not localized, but he thinks of people back home who are starving and living in poverty. The poem continues with the Caribbean man’s “dream[ing]” (9) of Latin American mangoes and dances, which Handal writes in Spanish, and feeling “proud” (24) of Latin American singers. Handal refers to Spanish words such as “las mulatas” (16), “los malecones” (23) meaning waterfront boulevards, and “la tierra” (26) meaning land. This amalgamation of American and Latin American cultures and languages refuses American monoculturalism and monolingualism. The role of code-switching in rejecting binary categorizations can also be detected in the epic poem “Amrika” where Handal articulates an identity shaped by multiple struggle-based coalitions by blending different languages. She integrates the Arabic she has, as well as French, Spanish, Kreyòl, and Serbo-Croatian into her mostly-English, to assert not just a cultural identity, but a political identity shaped and articulated against a dominant, hegemonic English language and by extension American hegemony.

The question remains, however, whether these mostly-English poems with occasional foreign language insertions are translatable into another language, other than English. It is undeniable that translating literature with features of code-switching can be very challenging to translators. When doing so, translators must be very culturally sensitive, politically objective, and careful to do justice to the author’s intentions. Yet, in the case of mostly-English with occasional indigenous-dubbed language insertions, the issue is more complex.

In such poems, the use of the English language and the proportionality of English to other languages is poetically and politically symbolic. The selection of the language is part and parcel of the poetic and political agency in the poems. This inequality between English and foreign language in the poems represents the clash between “cultures with unequal power” (Dowdy 140). The preeminence of English over Arabic, Spanish, and other languages is symbolic of the domination of the English language and culture over foreign languages and cultures across generations who are becoming “Americanized.” Simultaneously, the selective and systemic insertion of words from other – or othered – languages is an agential refusal of English dominance and monolingualism. As such, translating these kinds of poems into any language other than English, while possible, suffers from a structural and contextual translation loss.

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It became crystal clear that if universities intend to achieve a more professional outcome, they need, first and foremost, to abandon the traditional methods of teaching and learning in which students are mere receptors.
Criteria of Translation Teaching and Translator Training

Dr. Saadie Elamin
Associate Professor of Translation Department of English, P S U
When translation was first introduced as a university discipline in the forties and early fifties of the past century, programs and curricula were to be started from scratch: no older or mature translation sections to benchmark against. The few pioneer European universities—only six at that time, decided to join forces and establish an association for the purpose of coordinating between their programs and, later, acting as a consultative body for the increasing number of universities which, in response to a fast-growing demand on skilled translators, decided to open translation sections. This association, which started to set the guidelines for translation teaching and training, developed into the now renowned international body for the certification and accreditation of translation programs: CIUTI, an acronym derived from the French name of the International Conference of Universities offering Translation and Interpreting training.

Aware of the necessity of establishing university sections on a solid theoretical basis, CIUTI worked in close collaboration with scholars and academics of the newly emerging field: Translation Studies. This is precisely why translation programs, especially at leading world universities, were, and still are, geared to the development that takes place in Translation Studies. The first criteria, put forward in the sixties, were a direct reflection of the then prevalent translation theories, namely the communicative approach and the interpretive theory. According to these theories, if the mission of a translation program is to train skilled translators, at least the following three requirements should be met:

- Training should join the practical and the theoretical sides of translation;
- No place for language teaching; sound knowledge of the two working languages being a pre-requisite;
- Faculty should have professional translation experience in addition to their academic qualifications.

The learning outcome of a program is, therefore, to enable students to acquire the skill of translation, i.e. to know how to produce an adequate, accurate and intelligible translation, within a specified time. For this to happen, the process of teaching and learning should seek to develop and/or refine four types of knowledge and skills:

1. **Language competence** which includes both sound knowledge of the source language and mastery of the target language;
2. **Textual competence** which further pushes language knowledge to enable the production of target texts in conformity with the traditions of text production in the language concerned.
3. **Cultural competence**, i.e. sound knowledge of the two cultures as a necessity for communicating in a more and more globalized world;
4. **Subject competence**, referring to the basics of the specialized field of knowledge or experience;
5. **Transfer Competence** which integrates the four competences to enable successful transfer of content from the source text into an intelligible target text that reads like original composition.

However, due to the fast pace of change in all realms of life in this century, the criteria of translation programs, being no exception to the rule, have followed suit and undergone another major shift in less than ten years. This change was triggered by a warning sign coming from translation employers and professional agencies stating in a report that graduates are ‘too academically or literature focused’ to cope with commercial translation needs, that they are in need of a more professional training in order to ‘to step smoothly into the professional environment’ and that their training suffers from ‘insufficient emphasis on the language skills in the mother tongue’.

Universities responded immediately to these alarming findings and decided, always in collaboration with scholars of Translation Studies, to reconsider their strategies of teaching and training in order to bridge the gap between the content of their programs and the needs of the job market. A common framework of skills requirements on entry to and exit from courses has been established, and the program outcome has shifted from translation competence to the more profession-oriented translator competence. This latter adds to the already required types of knowledge the

1- **Deep knowledge of the source language**, which is generally a foreign language. This knowledge, used mainly for reception, i.e. comprehension of source texts, is supposed to be comparable to that of an educated native speaker. It is a pre-requisite that the program will seek to further enhance.

2- **Command of the target language**, which is usually the native language of the translator. The high level of competence here should enable the production of all types of text, in all kinds of style, and at all degrees of formality and technicality. This knowledge is also a pre-requisite which the program will continue to refine.

3- **Enough knowledge of the subject matter of the text**, though not a pre-requisite, is supposed to be acquired prior to the very act of translating. The program should train students on building up this knowledge base through the use of different resources including, but not limited to, encyclopedias, specialized glossaries, textbooks, electronic aids and even experts of the field in question.

4- **Knowing how to translate**, a skill that reposes on the three precedent types of knowledge and which constitutes the essence of teaching and learning in a translation program. Though these requirements continue to form the basics for any translation program, they have nonetheless been constantly subject to review and refinement following, not only an on-going development of theories and approaches in Translation Studies, but also an increasingly demanding profession in a constantly changing job market.

The first major change occurred towards the turn of the century when, with the advent of the internet and modern means of information and communication, it became evident that the skill of translation, with its four above-mentioned requirements, was no longer enough for the practice of the profession. The twenty first century, where the IT revolution has succeeded to remove almost all barriers between nations except, of course, the barrier of language, requires, not only skilled translators, but competent ones. Consequently, translation sections at universities and other higher education institutions should adopt, as their learning outcome, developing translation competence. This is achieved by the integration of five sub-competences:

1. **Language competence** which includes both sound knowledge of the source language and mastery of the target language;
2. **Textual competence** which further pushes language knowledge to enable the production of target texts in conformity with the traditions of text production in the language concerned.
3. **Cultural competence**, i.e. sound knowledge of the two cultures as a necessity for communicating in a more and more globalized world;
4. **Subject competence**, referring to the basics of the specialized field of knowledge or experience;
5. **Transfer Competence** which integrates the four competences to enable successful transfer of content from the source text into an intelligible target text that reads like original composition.
The skill of Translation Service Provision, which includes, among other things, the skills of communicating with the client and responding to his requests, solving problems, making decisions and justifying choices, revising, editing and proofreading, and even keyboard publishing.

At this point, it became crystal clear that if universities intend to achieve a more professional outcome, they need, first and foremost, to abandon the traditional methods of teaching and learning in which students are mere receptors, and opt for a more communicative and collaborative approach whereby students learn by participating in real-world translation projects in a more or less professional environment. As one scholar puts it “... professional practice does not mean spending two hours per week on one translation job, and two more hours on another, and so on, until 10 little jobs have been finished after 3 or 4 months. Professional practice means deadline pressure, working through nights and week-ends...” (Nord 2005, 21819-). Professional training can only be provided, at least in part, by translation practitioners –a fact that further stresses the importance for translation faculty to also have professional experience.

It is true that these guidelines and criteria apply mainly to the training of translators at the post-graduate level, and that our programs at the undergraduate level are for raising language competence in the first place, and then for teaching translation rather than training translators. However, it is always useful to follow the pace of change in translation teaching and practice and benefit from the shifts and developments in the field, especially from the new approaches to teaching and learning. Methods such as collaborative learning or the social constructivist approach, with techniques like peer learning or role playing, are more than useful in the translation classroom for they help students to acquire more than the mere language skills.

Going back to the warning signs coming from translation employers, as mentioned in the report above, we have to remind ourselves all the time that our objective in translation teaching should never be restricted to raising the level of foreign language competence. Developing native language skills, here Arabic, is of prime importance in the job market, nationally and internationally. In the words of CIUTI, “Because of the increasingly demanding standards of the globalised translation business, competence in the native language will be a defining characteristic for any translation or interpreting performance in the professional world” ( CIUTI- Focus Translation Competence 3.1).

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Two years ago, my brother got married to a lovely Chinese lady. Besides all the joyous emotions, there was a huge concern within the realm of all events: Language! My new sister-in-law, Mai, can only speak Mandarin; a major Chinese dialect. In our day and time, I thought, this should be no problem, what’s the good trusty Google Translate, for if not in such circumstances!

One time, Mai asked for my personal advice on weight reduction. I immediately resorted to the instant translation engine online and inserted the following text: “Dear Mai, you need to avoid carbohydrates and sugary diet. Use a lot of fruit and vegetable intake.” The target text in simple Chinese was: "你好，你不能吃碳水化合物和糖分食品。多使用水果和蔬菜。

Prompted by my intuition, and past bad incidents, I decided to reverse the translated text, and see what the English output would be before sending my dear sister-in-law any advice! The Chinese-to-English translated text came out as: “Dear Jimmy, you need to avoid carbohydrates, fruit and vegetable intake a lot of sugary diet use.” I believe it goes without saying that I turned to my brother to carry out the authentic translation job!

Reading my introductory anecdote, one might think I am about to list all limitations of online machine translation systems. I, however, intend to do just the opposite! It is of no argument that online machine translation systems have their drawbacks. They are prone to errors of all kinds, ranging from funny to even fatal mistakes! Nevertheless, I am rather inclined to show the other half of a glass and bring up some success stories in using machine translation (MT) worldwide.

Machine translation came a long way since its inception in the early 1950’s. Back then, the innovative instant translating systems fired up all fantasies of science fiction novels and films. People would be speaking their native language while traveling through space, having instant lingual renditions to all species despite all barriers. Such wild expectations exceeded the rather slow-paced-developing machines. Yet, there are certain factors that can contribute remarkably to the betterment of such systems. One very important factor is the use of a controlled language; known in the field of computational linguistics as “sublanguage”. Texts of more technical genre can attain better results when such instant translators are in need. A most common example is the Canadian Météo Machine Translation System. It was basically designed for translating weather forecasts issued daily. The nature of such texts was too boring for human translators to stay in the same place for over two months! From 1981 until 2001, Météo was entirely and automatically fulfilling the translation job with no need of post-human editing. In the province of Quebec, the bi-directional translation was between English and French.

By: Ms. Nadia Sabbah, English Dept. Lecturer, PSU
then, a competitor program has replaced Météo system after an open governmental bid. The system was often mentioned as one of the few success stories in the field of machine translation…” (Wikipedia, 2014).

Frequency and consistency in term-use of any subject matter can lead to satisfactory results when utilizing a machine translation system. Another example of successful machine-translation systems is METAL. It is used at a number of European companies. The European Union also used the Systran very well-known system for its translation services. (Volk, 2008) It is a different version from the one that is free online. “The Pan American Health Organization is another international body to have long used MT for publishing purposes.” (Munday, 2009)

Film subtitling is another area that proved certain machine translation systems can contribute greatly to facilitate the translator’s job; consuming less time of the human translator’s.

In the Arab world, the interest in such systems grows rapidly by the day. The common conception, however, is revolving around the free online engines’ deficiencies in delivering decent translated versions in a myriad of contexts. Yet, many are unaware of the breakthroughs in the area of machine translation. Misconceptions prevail due to many incompetent free online instant translator systems. Not many can relate to the fact that MT systems can be upgraded to a satisfactory level of performance. In her MA thesis, Fatin Al Mutawa, clarifies that machine translation awareness and utilization is moving up the hill. But SAKHR is the only company in the Arab world with real interest in MT and its progress. It opts for rapid and accurate translation. (Al Mutawa, 2012)

In their study on the subject, Zughoul & Abu-Alshaar indicate how MT systems are receiving further interest sparked by globalization. Countries keen on political and security issues, the assistance of the deaf and blind and many other concerns, in their study on the subject, Zughoul & Abu-Alshaar indicate how MT systems are receiving further interest sparked by globalization. Countries keen on political and security issues, the assistance of the deaf and blind and many other concerns, are paying more attention and taking wider strides in adopting and developing competent MT systems. The US, for instance, is highly concerned about machine systems that can cover some military and political contexts accurately when many languages are involved, most importantly among which are Arabic and Pashtu. (Zughoul & Abu-Alshaar, 2005)

Advancements of MT have undoubtedly been gaining greater attentiveness in China. Qun Liu believes “the machine translation researches and applications will have a better prospect in the future in China, along with the growing of the Chinese economy and the exchanges between China and the world.”(Liu, 2011) In Beijing 2008 Olympic Games, machine translation technologies were also used to provide automatic or computer-aided translation services.

There are many systems that are still under constant attention and advancement are: Apptek, Al Mutarjim Al Arabi (by ATA), المترجم العربي, Tarjim, Al-Misbar, Al Wafi and Ajeeb are some online sites for the bidirectional Arabic and English languages. Other systems that are still under constant attention and advancement are: Apptek, Al Mutarjim Al Arabi (by ATA), المترجم العربي, and a multilingual system: Al Naqil Al Arabi النّاقل العربيّ. The latter systems are not free online systems. (2008، الحدّاث)

Translation is not a matter that can be taken for granted. Translation studies became a major academic discipline.
language text, and thus MT systems cannot guarantee that their output is suitable for any purpose other than obtaining the gist of a text.” (IAPTI) Nevertheless, computerized instant translators are getting more advanced and moving more towards accuracy and cost-effectiveness by the minute for quite some time now! Whether free online, or purchased versions, organizations are keen on developing such systems to stand against the wind of competition. The giant engine: Google has been working relentlessly on upgrading and increasing its online services, most importantly of which: Google Translate. The frequency of erroneous renditions is noticeably decreasing. Translation is not a matter that can be taken for granted. Translation studies became a major academic discipline, according to Susan Bassett, a prominent professor in the field of Translation Studies, around the 1970’s of the 20th century. “Indeed, after a period in which research in computer translation seemed to have foundered, the importance of the relationship between translation and the new technology has risen to prominence and shows every sign of becoming even more important in the future.” (Bassnett ,2002). Machine translation is a major area in Translation Studies. Forums all over the world are held annually or biannually to discuss all updates in the area in question. The non-profit European Association for Machine Translation (EAMT) hosts a yearly conference to present all issues pertaining to the field of machine translation. The Association for Machine Translation in the Americas (AMAT) organizes “conferences every other year to create a forum where people can exchange experiences and ideas to improve these technologies and use them more effectively.” (AMAT, 2014)

Translators pre-editing and post-editing intervention for more acceptable delivery produced by machines is still required if the output is to be of publishable quality. Electronic tools are rapidly progressing as all other technological advancements. Human professional translators should always be on their tiptoes, for the market has never been more challenging than it is nowadays.

**Human professional translators should always be on their tiptoes, for the market has never been more challenging than it is nowadays.**

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The translation of science and technology falls within the boundaries of a number of challenges that certainly need to be resolved by researchers. Such challenges range from the controversial discussion of whether scientists should be the exclusive translators of science and technology to the simple decision on a unified terminology on which all translators would agree. However, until such issues are resolved, translation students need to learn about the challenges of scientific translation with the aim of helping them formulate their own opinions about such challenges and hopefully start offering their own solutions one day.

Challenge #1 is related to the fact that the prevalent language of science is English. This is unique to the translation of science and technology for the simple reason that science and technology nowadays are no longer within the frame of «The Arab World.» The rule in such a case is that whoever owns the tools of such an art would be in charge of naming its concepts. A valid example, ironically, can be borrowed from the time when the greatest scientific discoveries were exclusive to Arab scientists who rendered Arabic names to disciplines and objects. This still manifests itself in words like Chemistry, Algebra, Algorithms and camera (all with Arabic origin). In the same way, most scientific texts available nowadays would be in English and it would be rare to come across a scientific text in Arabic.

The public doesn't make the connection between scientific research and their daily lives; that's a communication problem.

Dr. John Holden,
Director, White House Office of Science & Technology Policy
Challenge #2 is naturally related to specialized terminology. Science and technology as a discipline or an industry has its own complex and unfamiliar terminology that usually intimidates translators whose knowledge of the source language would not necessarily be of use. This in itself results in the hypothesis that it is better for people specialized in science to translate scientific texts. However, this is not that practical given the wide range of disciplines within the field of science and technology and which cover whole domains like Mathematics, Biology, Chemistry, Medicine, Geology, Astronomy and Physics (only to mention the main specializations). The second reason leads directly to the third challenge.

Challenge #3 is the reason why translators would not find it that easy to avoid scientific texts even if they do not have a background in science. Nowadays avoiding science and/or technology would be near to impossible as we live in what can safely be called The Age of Science and Technology. Science and technology are no longer exclusive to specialized sections in libraries or academic institutes. We are surrounded by science and any translator is bound to meet highly specialized material in advertising, movies, documentaries, educational events, or even children’s cartoons.

Challenge #4 lies ironically within the very tool that should help translators the most: Dictionaries. Relying entirely on dictionaries does not always work for any type of translation, but more so with the translation of science and technology. Not every term that is given an Arabic equivalent would reveal a meaningful concept. On the other hand, there is the dilemma of old words already existing in the source language that gain new meaning but pose a problem for translators whether to translate them literally or explain their meaning. Such terms like Green House Gases or Fossil Fuel remain strange to the ear once their Arabic (dictionary) meaning is used. Such words are the reason why coining (originating new words in the language) or transliteration (using the same word with Arabic letters) are offered as a suitable compromise. These can be seen in the public consensus to use words like television or sandwich in their English form rather than the Arabic one.

Challenge #5 is directly related to the production phase where a translator is dealing with a professional task. The first problem is the absence of an authorized body that would unify the Arabic translation of a given term. The most famous example is the Arabic
equivalent of cell phones being more than five terms. Another is the translation of calories in different parts of the Arab World. This in itself is an obstacle in revealing the meaning properly to the audience. The second issue to be considered is the importance of the audience. Previously it could be argued that in the specialized form of texts it is not important for the ordinary (non-specialized in science and technology) to understand. However, it is obvious from earlier discussion that this is no longer possible. A translator would find himself/herself bound to understand who the audience is and to make sure to offer meaningful display of whichever concepts are at hand no matter how complex or difficult they are. It is the kind of audience that would easily understand what Bluetooth or cloud computing is and the absence of an Arabic equivalent would not change that!

i. Example: Teenage Mutant Ninja Turtles

Relying entirely on dictionaries does not always work for any type of translation, but more so with the translation of science and technology.

By: Dr. Orchida Fayez, Assistant Professor, English Department' P.S.U
Cross-Cultural Variation and Translation

It has also been a source of educational research, addressing such issues as writing development in a second language, the development of intercultural pragmatics, and work on language. In all of these areas, one sub-theme that consistently emerges is the role of power relations, status, solidarity in the linguistic expression of texts. This article tries to shed light on these text-analysis themes by exploring how power, status, and involvement relations may vary in their linguistic marking when translations of newspaper editorials are examined.

Cross-cultural text variation has been a major source of interest for applied linguists for decades. It has led to extensive research in translation theory and translation practices. It has been a major factor in research on contrastive rhetoric, particularly in its more recent direction comparing equivalent or near-equivalent texts written in two languages.

By: Dr. Wegdan Khalifah, Assistant Professor, English Department, PSU
Translation of press editorials is a very common real-world activity for translators. They have a strong persuasive purpose and represent a type of written communication in which power, solidarity, and status are likely to play a major role.

Persuasion is marked by a number of linguistic features associated with power, status and solidarity. These include the use of first person (and possibly second-person)- pronouns, hortative speech, and repetition as a marker of solidarity; modality and hedging as marking degree of commitment; nominalizations and complex NPs as a marker of specialized discourse; transitivity and active voice as marking agency; and repetition, figures of speech, dialogue, and narrative features as marking involvement.

These features that may mark power and status relations in texts may also vary across languages. McCarthy and Carter (1994), for example, note that certain cultures are seen as having strong oral traditions that emphasize interactional and involvement features in written discourse.

Hinds (1987) argues that cultures emphasize differing degrees of reader vs. writer responsibility for interpreting and understanding texts (see also Connor 1996). These differences would lead to differing patterns of linguistic features that convey power, status, solidarity, and access to the information. While there is now considerable literature on contrastive rhetoric, there is relatively little that explicitly explores such features of power, status, and solidarity from a cross-cultural point of view.

Text-linguistic research on press editorials has not been heavily studied in quantitative terms, though there is enough information from Biber (1988) and from Grabe (1987), Grabe and Kaplan (1997) to establish general benchmarks for ways in which certain linguistic features can be interpreted in relation to other types of texts. Biber (1988) provides the most important quantitative resource in this subject. Comparing press-editorials to 22 other general types of texts, he is able to provide strong comparative data on linguistic features that can be seen as conveying power, status, and solidarity in texts. In particular, he provides counts for 1) uses of modals, 2) pronoun uses, 3) repetition via a type/token ratio, 4) specific nominalizations, and 5) passives.

Such linguistic features as repetition, transitivity, modality and nominalization represent the role of power in political texts and the ways in which such roles may vary or be transformed in translation:

Transitivity is an essential means of expressing and encoding ideologies, world-views, and power relations in a language. As pointed out by McCarthy and Carter transitivity relations convey agency to the information, assuming that the agent is associated with some degree of volition or power, and reflecting the writer’s right to assert these relations.

Modality highlights the devices that show speakers/writers’ attitudes both to their messages and to their addressees.

Nominalizations (by affixation) and complex NPs carry out the same transformations, changing events and processes to complex abstract objects. They represent a series of transitions from transparent clausal communication, compressed abstractions of relations as nominal units, and they indicate ways in which writing becomes specialized, abstract, depersonalized, and a resource of in-group communication, (thereby conveying power to users).

Repetition and personal reference convey power as well in that the reader is drawn into the text and is asked to accept assumptions and claims in solidarity with the writer.

Based on the foregoing research, there are three conceptualizations of cross-cultural-variation involving power and language: the concepts of solidarity, controlled interpretation, and obscured relations (Khalifa 2000). These concepts reflect major assertions about perceived Arabic and English communicative preferences in discourse and preferences in each language in political discourse and expressions of power in language.
1. Solidarity is a concept that is assumed to be more prominently displayed in Arabic than in English discourse. This concept is operationalized by the supporting co-occurrence of lexical repetition and personal pronouns.

2. Controlled Interpretation is a concept that represents control over event telling in a way such that the writer forces a certain interpretation of events. This concept is represented by the supporting co-occurrence of transitivity, intransitivity, and modality.

3. Obscured Relations is a concept that shows a writer's choice to obscure and remove the source of agency, hence hiding relations and clouding responsibilities in a given text. This concept is represented by the supporting co-occurrences of nominalizations, NP complexes, and passive constructions.

Through reading and comparing the two languages, Arabic makes greater use of lexical repetition, personal pronouns, rhetorical questions, and intransitive verbs; English makes greater use of passives, modal auxiliaries, and complex NPs. Grouping such linguistic features under certain conceptualizations, it was found out that solidarity (which combines both repetition and lexical repetition) and controlled interpretation (which combines transitivity, intransitivity, and modality) are more commonly used in Arabic than in English; the concept of obscured relations (which combines nominalizations, complex NPs, and passives) is more commonly used in English than in Arabic.

Works Cited


Translating the meaning of the verses of the Quran as well as the authentic hadiths (i.e. narrations) of the Prophet Muhammad (May God’s peace and blessings be upon him) require a great deal of skill and accuracy on the part of the translator, in attempting to convey the exact meaning(s) contained within the original text(s). Such painstaking and often laborious work contrasts starkly with both the linguistic landscape and the communicative culture of the world in which we currently live, where the ubiquitous existence of social networking sites have all but forced people to communicate in hyper short form (e.g. :D, {0_0}, :0, lol! Rofl! etc.). Therefore, trying to make either the Book of God, or the didactic words of the Apostle of God, both attractive as well as relevant, for people nowadays to read, represents a major challenge for any Quranic/Hadith translator.

Eugene Nida, one of the foremost scholars in Bible translation, coined the term ‘Dynamic equivalence’, which he regarded as being consistent with accuracy of translation (1964: 159), (Dayan, 2012: 242- 243). For Nida, this meant a rendering of the original text that would make it relevant to the target audience. Moreover, relevance of the text means making foreign and sometimes archaic concepts, familiar to the reader. It involves offering him/her a text that would bring any foreign concepts into their particular sociocultural context. The application of such concepts naturally leads to the ‘domestication’ of the text and would be in line with another of Nida’s translation goals, which is to achieve ‘equivalence of effect’. This basically means ‘that the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message’ (1964: 159). Thus, a translation of dynamic equivalence aims at obtaining ‘complete naturalness of expression’ (1964: 159). According to Nida, (1964) a summary of opinion on translating by experts in the field gives clear indication that more and more emphasis is being given to dynamic equivalences (Cary, 1959b).

Hence, if one studies the translated meanings of the Hadith below, the word ‘entity’ was deemed to be the most suitable word that could be used in relation to the different categories of individuals, possessing each of the specific qualities described in the text.

Hadith concerning the “Excellence of the Recitation of the Quran”
The Prophet (peace and blessings be upon him) said: “The likeness of the believer who recites the Quran is like that of an entity which possesses a sweet taste and a beautiful fragrance. Similarly, the likeness of the believer who does not read the Quran is like a date-fruit that possesses a sweet taste but has no fragrance to it. The likeness of the faajir* who reads the Quran is like that of an entity that possesses a sweet fragrance but has a bitter taste to it. The likeness of the faajir who doesn’t read the Quran is like an entity that possesses a bitter taste to it and no fragrance.” (Reported by Al-Bukhari)

A ‘Faajir’ is a Muslim who commits bad deeds and is deep in sin.

One may wonder, in view of the need to achieve naturalness of expression, why the word, ‘individual’ wasn’t used in place of the word, ‘entity’, in the afore-mentioned Hadith. The reason for this is because the concept of an individual possessing ‘a sweet taste’ is simply not viable in the English language. Fruits and vegetables possess a sweet taste, the nectar from flowers possesses a sweet taste, fresh milk possesses a sweet taste; however, individuals do not possess ‘a taste’ according to an English-speaking audience. Incidentally, my husband and I hesitated to use the term ‘entity’ in case we were adding any personal slant or interpretation to the text, before finally deciding to adopt its use.

Similarly, it was not possible to find any translational equivalent for the Arabic word, ‘Faajir’ (see meaning given above). Ultimately therefore, it was deemed to be best that the word be left in its original form, and a footnote was provided for the English-speaking reader of the text, in order to aid their comprehension of the word’s meaning. This demonstrates that whilst, as far as translation goes, dynamic equivalence is both a desirable and worthwhile goal, it is unfortunately, not always one that is feasible. In this case, the translators will often find themselves wavering between two distinct poles of translation, that of strict formal equivalence, and complete dynamic equivalence.

References:


Sahih Al Bukhari
It was also nice of me to acknowledge that, right? Well, it is lucky for me that everyone in the world agrees on the definition of ‘nice,’ and there is no translation error between us. Even kids, who watch Cartoon Network, understand what it means that the Power Puff Girls were made of ‘Sugar, Spice, and everything Nice.’ Nice, just means… nice!

If you agree, then it might shock you to know that if the Cartoon Network aired the show before the eighteenth century, the Power Puff Girls might be considered super villains instead of heroes just because they are ‘everything nice’. In the fourteenth century, ‘everything nice’ would have meant they were ‘foolish’ or ‘silly’. Skip ahead a few centuries in time, and they would be considered wanton, extravagant, cowardice and...
careless – the show would not be suited for children. However, as time passed on, the word ‘nice’ lost its negative connotation. Some think it gradually adopted neutral attributes like ‘shyness’ and ‘reserved’ while some scholars think it was in the eighteenth century when loose morals were celebrated that the word was regarded as a compliment instead of an insult.

In the fourteenth century, ‘everything nice’ would have meant they were ‘foolish’ or ‘silly’.

Nice is just one of the many words that ‘once upon a time’ meant something else. In the 1400s, the adjective ‘nervous’ actually described an agile and lively person – positive connotation, right? Yes, but it remained so only until the year 1665 when suddenly the meaning took a negative turn to describe ‘a person suffering disorders in the nervous system! It was only when it grew to become a term that implied ‘mental illnesses’ that the medical community was forced to coin the word ‘neurological’ to replace it. Now it has a more neutral meaning attached to it, and it could just imply your palms are sweaty and you need a glass of water to relax.

A few more examples of changed words you cannot take with you in a time machine to the past are ‘husband’ and ‘wife’. ‘Husband’ did not mean a married man. It only meant a man who ‘owned a house’, and therefore was considered desirable for marriage in the thirteenth century. As for the other half of the marriage union, a ‘Wife’ in Middle English (pronounced Wif) would not need to own a house or anything to keep her title – she would not need to do anything. In fact, the word ‘wife’ simply meant ‘woman’.

Shockingly enough, you can be a ‘bully’ in the sixteenth century, and considered a ‘good fellow’ or ‘darling’ – unless you actually hurt anyone, of course. A century later and the word morphed into the meaning we now know, which is to be ‘ruthless’ and ‘threatening’. What could have changed the word? Maybe, people just grew to be meaner overtime. On an opposite note, the word ‘Awful’ used to simply mean ‘full of awe’, which is similar to a popular word now, ‘Awesome’. However, the word ‘awe’ is actually a descendant of an old Norse word ‘ag’ which means ‘fright’ and ‘terror’. So now we have two opposite connotations for the word ‘awe’, which is positive in ‘awesome’ and terrible in ‘awful’. Confusing, I know.

There are clearer ways to explain how these changes occur. In linguistics, a few of these shifts in meaning are categorized as ‘Narrowing’ and ‘Widening.’ Like the word ‘Wife’, the word ‘Meat’ has a more specific meaning but a long time ago it was used as a general term. In the past, if you ask for ‘meat’ at the market, you could be led towards a fruit stand or a bakery because you would basically just be asking for ‘food’. Now, the word has ‘narrowed’ down to mean animal flesh. Opposite to ‘Narrowing,’ the term ‘Widening’ refers to how a particular reference has grown to hold a broader meaning. For example, the word ‘Guy’ was the name of a specific leader of the plot to blow up the English Houses of Parliament. Over time, the word came to mean ‘ugly’ until it now generally means ‘a man or a boy.’ Interestingly, ‘Dog’ used to refer to only a mainly strong breed of canines before being widened to the general meaning we know today, while ‘Hound’ used to be the general term and is now narrowed to name a specific hunting breed.

In conclusion, we have learned that in the case that time machines are invented, we would need more than just dictionaries to be understood if we want to avoid offending anyone or being labeled as ‘crazy’ when we apologize for being ‘nervous’ in a foreign period of history. More importantly and realistically, if you are translating old and dated books, keep in mind that words can grow and change as drastically as a shift from ‘bully’ to ‘my dear’.

References
Mirror.co.uk. (2013, August 16). From abandon to nice... Words that have literally changed meaning through the years. Retrieved November 15, 2014, from Mirror: http://www.mirror.co.uk/news/uk-news/words-literally-changed-meaning-through-2173079
“From my two eyes, teacher!” “You made my face white!” “You
didn’t short.” Do any of these sentences make sense? Let us try
breaking them down and translating them into Arabic and see if
they will begin to.
From My Two Eyes, teacher: من عيوني الثنتين أستاذه (With Pleasure.)
You Made My Face White: بيضتي وجهي (You’ve made me proud.)
You Didn’t Short: ما قصرت (You’ve done more than enough! You did
not fall short.)

However, strung into sentences, they seem to lack pragmatic value.
Why? And how did these errors occur? As an Arabic native speaker,
when initially reading them, I would be stumped, but through a double
take, their intended meanings can ring a hard and baffling bell. All
three phrases are literal and direct translations of Arabic idioms and
expressions into English, which is the act of what’s linguistically known
as pragmatic transference. Such errors can be easily (and naturally)
made by EFL and ESL students during early stages of learning. Arabic
idioms are commonly used by Arabic speakers and are especially tricky
since most bear Arabian cultural references. A perfect illustration would
be the phrase, “When the cow makes Haj (Pilgrimage) on its horns,”
which is a directly translated idiom from Arabic to English, expressing
impossibility. This error was committed by a preparatory year Saudi
student, participating in a study on “level of English proficiency”. Thus,
when Arabic speakers start learning a new language, their instincts
prompt them to use their native idioms to characteristically express
themselves. Pragmatic transference has to be overcome. Surely, one
Arabic speaker would not want to confuse their company of native
speakers by saying something like “Wipe it on my face: اسمعها بوجهي”
when intending to express an apology. Indeed, it has been committed by
an Arabic native speaker and I have seen it with my own eyes. Honestly,
how do you expect one’s company to respond to that except in total
confusion at what seems to be a change of subject, or by them asking,
“Wipe what exactly?” Likewise, any direct translation, whether it be
idioms or practiced phrases, must be translated while taking the second
language’s pragmatic value into account. For instance, blurting the
translated common Arabic phrase, “Come to me when you are empty:
تعاليلي و انتي فاضيه” would not make sense in English and could convey a
different meaning than the intended: “come over when you are free.”
Such hindrances can also face any translator, sufficient in the basics of
the L2 language, but not acquainted with its expressions. Thus, luckily,
each language has an idiom, or a phrase, equivalent to that of another,
so one should either practice the language amongst its natives or
search for the equating expression. Or, avoid using the intended idiom
all together to not spur confusion, offense, or even amusement at their
expense! Because you cannot say you haven’t, at least, cracked a smile
while reading the mentioned errors?

Work cited:
Rajab, H. (n.d.). From My Two Eyes Teacher! King Fahad University
of Petroleum & Minerals.
Either you are fully or semi-apt in the target language, making you a bilingual, or you’re unqualified and therefore, back out. Let’s say you’re a bilingual and you’re confident enough to comply with the request. Can you guarantee that you’ll adequately communicate the intended message to the target audience? If you can, then I commend you! However, it is not as simple for all bilinguals, especially ones that do not sufficiently master the target language, to interpret complex messages. Did you see that word I used? Interpret. Yes, to orally translate a message, on the spot, from your first language (L1) to your second (L2) or third language, and vise-versa, is called interpreting. How is it different from translating, you may wonder? Translating is not a vocal transmittance of the L1 information, but a written one, involving the use of ‘translation-aids’ such as dictionaries and technological or book sourced researchers of cultural-references and appropriate idioms and colloquialisms.

Let’s assume the second language in question is English, because I can relate to that as an L2 English speaker. I consider myself a moderately competent English speaker and wouldn’t refuse obliging as a temporary interpreter of Arabic (my mother tongue) to English. Although I am not a professional interpreter, I feel it is my job to put my knowledge of L2 to good use by assisting others. It is not an easy feat, but I suggest that you should do the same. Indeed, we as bilinguals, with marginal or enough knowledge of the English language, ought to consider ourselves struggling interpreters. After all, isn’t the English language considered the ‘Lingua-Franca’ of the world – the language that ties all different language speakers together?

Granted, it is undeniably a challenging task even for professional interpreters. How come?
1- It requires shrewd listening and concentration skills.
2- It similarly requires a swift understanding of any idiom, expression, and metaphor thrown your way.
3- Thirdly, it requires, not necessarily a literal translation, but at least a coherently and intelligibly formed message directed at the target audience.
4- Professional interpreters are hard-pressed to work in high speed and it has been reported that some even face mental exhaustion afterwards. For instance, political interpreters must be extra careful in selecting words, because English, like every language, bears words with numerous synonyms – each with a slightly distinct pragmatic value. That slight distinction could indicate a whole different intention, possibly invoking enmity between the two political parties conversing.

However, you needn’t worry, for we are not professionals or political interpreters, and all we have to do is be as pragmatically accurate as possible – without expecting serious repercussions.

Now let’s discuss terminologies and how they can impact our interpretations. Take into consideration the difference of vocabulary words between American English and British English. Consequently, the target audience’s nationality must be taken into account. If they are British, then it shouldn’t surprise us if they respond in confusion at American terminologies. Likewise, if they are neither British nor American, we must strive to find the term or description that could grasp their understanding. Although we must ask ourselves, as bilingual speakers – always alternating from one language to another – can we always find the relevant phrase or word? It is my firm belief that skillful
L2 English speakers, who practice English in academic environments, but rarely do so in places such as restaurants or at home, could possibly face temporary or obstructing difficulties in recalling the appropriate L2 phrases of items in said environments. I, myself, once forgot the word “electric plug” in my haste to describe it as I usually use its Arabic equivalent, “شلن الكهرباء,” at home. I was profoundly familiar with the term, but for lack of use, it slipped my mind when needed.

Other matters pertaining to the existence of ‘variations of English,’ are the less popular forms, with some being vernacular and bearing unique phrases and colloquialisms. They are not linguistically incorrect, but using unfamiliar words in English while interpreting would undoubtedly render the target audience confused if they are not familiar with them.

To further illustrate, anecdotal evidence suggests that a few L2 English speakers, mainly some native speakers of Filipino, use the term “Bowl” to refer to the toilet. It is not a made up English word, because the toilet is, in fact, originally termed as ‘toilet bowl.” I have witnessed native speakers looking puzzled when asked questions referring to a bowl, especially since it is usually and incorrectly pronounced as “B:wel.” Now, we Arabs, especially Saudi Arabians, are mostly surrounded by English speakers of the Filipino nationality. Subsequently, a number of Saudi Arabian bilingual speakers adopt similar terms and barely register their incorrectness until their target native English listener replies, “come again?” — All the while looking at the speaker as if he/she had spewed a foreign word rather than an English one.

Several errors could be committed while interpreting, thus, it is imperative that we take our time listening, ask for repetition, and try to pronounce words correctly. What do we do if we fall short? We must struggle to illustrate our points as best we can through gestures or even drawings as to not confuse the target audience. Do not shy away from using filler words such as “um… err… or erm,” nor should you be discouraged by responding confused scowls because that is expected. It is even more vital to make an effort to gain more knowledge in our beloved ‘Lingua Franca’ by reading about different cultures that speak it, practicing the language through conversing with its native speakers or by conversing with friends in English more often. By agreeing to interpret, we are not only assisting, but we are accepting responsibility to others and to “language” itself. Doesn’t the saying go along the lines of — “The Pen Is Mightier Than The Sword,” or in this case, our verbal skills?
The use of lexical words related to cooking processes in English idiomatic expressions are an interesting area to study in translation. Highlighted below are several examples of such expressions, all of which are fairly commonplace in British native speaker parlance. Although, these particular expressions were not obtained from any corpus, such as the BNC (British National Corpus), they would be easily recognized and understood by any native speaker of British English.
### The Use of Cooking Terms in British Idiomatic Expressions

<table>
<thead>
<tr>
<th>English idiomatic expression: (Note: the expressions have been contextualized in some cases)</th>
<th>Its Arabic Equivalent (Taken from the internet):</th>
<th>Explanation of the meaning of the idiom in Arabic (As deemed by the translator)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Get out of here! You’re boiling my blood – I swear!”</td>
<td>يغلي دمي</td>
<td>اخرج من هنا. إنك تستثير غضبي</td>
</tr>
<tr>
<td>“She just keeps grating on my nerves all the time!”</td>
<td>صريف على أعصابي</td>
<td>يا إلهي، الجو حار جدا هنا</td>
</tr>
<tr>
<td>“Gosh – it’s rather steaming hot in here, isn’t it?”</td>
<td>تبخير الساخنة</td>
<td>انتبه والإسلوب وظيفتك</td>
</tr>
<tr>
<td>“Watch out mate, or you’ll get the chop!” “Er, sorry, Boss!”</td>
<td>ستحصل على ختم</td>
<td>يتوقع أن يكون الجو شديد الحرارة في العاصمة</td>
</tr>
<tr>
<td>“The weather in the capital today promises to be sizzling hot!” (Radio announcement)</td>
<td>الأزير الساخنة</td>
<td>لا شك أنك أقسم كل شيء الآن</td>
</tr>
<tr>
<td>‘Too many cooks – spoil the broth.’</td>
<td>الكثير من الطهاة تفسد الطبقية</td>
<td>مع الأسف. هذا الشخص عصبي جدا</td>
</tr>
<tr>
<td>“Well, you’ve definitely gone and spoilt the soup now!”</td>
<td>تفسد الحساء</td>
<td>لا شكل لا تذكر</td>
</tr>
<tr>
<td>“Do you think I should marry him, then?” “He has a burning hot temper, I’m afraid.”</td>
<td>حرق المزاج الحار</td>
<td>لقد غادر البيت وهو في حالة مستحيلة</td>
</tr>
<tr>
<td>“My little toddler just about melts my heart…”</td>
<td>الغضب والتهيج</td>
<td>طفلي الصغير يدعوني مشاعرا</td>
</tr>
<tr>
<td>“That’ll warm the cockles of your heart, won’t it?”</td>
<td>فإنه سيتم تسخين الكول من قلبك</td>
<td>هذا سيجعل حماك، أليس كذلك؟</td>
</tr>
<tr>
<td>“It’s just so absolutely baking hot today, isn’t it?”</td>
<td>الأخز الساخن</td>
<td>الجو شديد الحرارة اليوم</td>
</tr>
<tr>
<td>“They represent the crème de la crème of the student population at Leeds University.”</td>
<td>الـ crème de la crème</td>
<td>هؤلاء ممثلون صفاء الطلاب في جامعة ليدز</td>
</tr>
<tr>
<td>“Well he just stood there like butter wouldn’t melt in his mouth!”</td>
<td>سوف تذوب الزبدة ليس فيه</td>
<td>يجلس ممبوش الرفاه</td>
</tr>
</tbody>
</table>

Any speaker of Arabic can see at a glance that the expressions that were googled on the internet are direct, or word-for-word, translations. They are nonsensical for the most part and do not even come close to the target meaning for each expression. Meanwhile, the expressions that were translated by an experienced translator provide far more accurate representations of the meaning of each expression.

In conclusion, part of the reason why the translators were able to translate each of the expressions skillfully was due to their knowledge of both the source language as well as the target language. They also possess cultural awareness of how idioms are used in both Arabic and British English speaking communities by virtue of the fact that they have lived and worked in both Britain and the Middle East. Such life experience and knowledge is vital if idiomatic expressions such as these are to be translated accurately and meaningfully.

For more examples of the use of food lexis in British idiomatic expressions, please visit the website link shown below:

http://www.learnenglish.de/vocabulary/foodidioms.html
Australia today has a considerable Muslim population, and Islam is one of the fastest growing religions in Australia and the West. Consequently, the demand for a variety of mosques and Islamic buildings in Australia is increasing, and therefore, knowledge of Australian Muslims’ way of life and built forms is vital and integral to studies of culture and architecture. Social inclusion and the strengthening of Australia’s socio-cultural fabric also demands good intercultural and interfaith understanding.

Australian Muslim population comprises a vast range of races, nationalities and cultures, who believe that Islam is not only a religion, but also a complete way of life. Muslim communities have special needs and demands directed by their Islamic teachings and values, which encompass homes, workplaces, mosques, and recreational zones. Australian Muslims have established schools and mosques that serve their respective communities. The number of these schools and mosques has been flourishing with the increase in the total Muslim presence in Australia. Australian Muslims have a wide range of organisations and built forms providing religious, educational and welfare services. In 2007, there were more than 100 mosques around Australia and over 50 Musallahs (prayer rooms) catering for Muslims’ religious obligations and needs, and the numbers of Islamic buildings and users are increasing. There were also around 50 Islamic schools attended by 15,000 to 20,000 students.

Despite the large number of Islamic organisations, schools and mosques in Australia, there are very few Islamic community centres that can provide socio-cultural and recreational services to the growing number of Australian Muslims.

Significance of Islam and Muslims to Australia
Understanding Islam and Muslim culture in Australia is becoming more and more important because of growing international and national interests.

On the international level, Australia is located in the Asia-Pacific region, where about sixty two percent of the world’s Muslim population live and where Australia has significant economic and political interests. All this reinforces the fact that being ‘Asia literate’ means being aware of Islam and Muslim cultures. Together with the mounting publicity, political, social and academic focus on Islam and Muslim cultures in Australia and worldwide makes an awareness and appreciation of these issues all the more important.

On the national level, Islam is one of the fastest growing religions in Australia due to Muslims’ migration and the growing rate of Australian-born Muslims, which has significant implications for cross-cultural awareness.

By: Dr Mona A. Omar
Assistant Professor, Interior Design & Architecture Department, PSU
Muslim students receiving their education in Australian institutions, have increased the demand for Islamic buildings and facilities. From this perspective, knowledge of Islam and Muslims is integral to studies of Australian built environments in relation to Islamic architecture and culture. Social inclusion and the strengthening of Australia’s socio-cultural fabric also demands good intercultural and interfaith understanding.

History of Muslims in Australia

The Macassan fishermen (now Indonesian):
The history of Muslims in Western Australia dates back to the sixteenth century when Macassars interacted with Aboriginal communities living in the northern parts of the Australian continent. The interaction left an imprint on the state in the form of common words and expressions between the Muslim visitors and indigenous populations.

Malay divers:
Malay divers were employed in the pearling grounds off Western Australia and the Northern Territory. By the eighteen seventies, Australian pearlers were actively recruiting Asian divers for the pearling industry, acknowledged as being of primary importance to Australia’s emerging economy. In 1875, it was estimated that there were 1,800 Malays working in Western Australian waters. They were mainly recruited from Koepang under an agreement with the Dutch colonial authorities.

Afghan cameleers:
During the gold mining boom of the eighteen nineties, camel drivers coming from various parts of Afghanistan and present Pakistan worked at Coolgardie, Kalgoorlie and coastal port towns such as Albany, Fremantle, Geraldton, and Port Hedland. They lived in “Ghan” camps or towns following the Islamic faith. These Muslims started planning the Perth Mosque in William Street, Northbridge, in 1895. Its foundation stone was laid in 1905 and the mosque was opened in 1906.

Religion and culture:
The early cameleers and hawkers were practising Muslims, in spite of living in a non-Muslim society. For most of the year, they were solitary travellers lacking the companionship and powerful sense of community. There were no mosques for them to pray in and no special ‘Friday prayers’ with an Imam to lead the prayer and deliver a sermon. Usually, the camel men and hawkers performed their prayers five times daily out in the desert, bushland, or countryside. The highlights of the year were the celebrations for Eid ul-Fitr, marking the end of Ramadan (the month of fasting), and Eid ul-Adha, two months later. On festival days, there was no loneliness as they lounged around, feasting and enjoying each other’s company. Further evidence of the strong desire by cameleers and hawkers to maintain an Islamic identity is revealed in their efforts to persuade the Australian Government to permit Imams and Sheikhs to enter the country to serve their religious needs.

Building mosques and early signs of Islamic architecture:

Understanding Islam and Muslim culture in Australia is becoming more and more important because of growing international and national interests.

Australia today has a considerable Muslim population, and Islam is one of the fastest growing religions in Australia and the West.

Early Australian Muslims felt a great need to build their own mosques. At the beginning, they set aside a special room in someone’s house to serve as a prayer place. In the more remote areas like Maree and Coolgardie, early Muslims built simple mud and tin-roofed mosques. In the late nineteenth and early twentieth century, Muslim community leaders in Adelaide, Perth and Brisbane spent great efforts to secure land and raise funds for the purpose of building permanent mosques. In 1895, Perth Muslim leaders approached the state government for a land grant in line with the grants given to churches and synagogues. When this approach failed, they relied on their own funds, inspired by the construction of the Adelaide Mosque in 1890. Early Australian Muslims felt a great need to build their own mosques. At the beginning, they set aside a special room in someone’s house to serve as a prayer place. In the more remote areas like Maree and Coolgardie, early Muslims built simple mud and tin-roofed mosques. In the late nineteenth and early twentieth century, Muslim community leaders in Adelaide, Perth and Brisbane spent great efforts to secure land and raise funds for the purpose of building permanent mosques. In 1895, Perth Muslim leaders approached the state government for a land grant in line with the grants given to churches and synagogues. When this approach failed, they relied on their own funds, inspired by the construction of the Adelaide Mosque in 1890. In 1910, customs authorities around Australia responded to the enquiry of the Department of External Affairs regarding the number of Muslim priests Imams and the number of permanent mosques around the county at that time. In Western Australia, beside the ‘principal Mosque’...
in Perth, there were mosques in Coolgardie, Mount Malcolm, Leonora, Bummers Creek, Mount Sir Samuel, and Mount Magnet. There were two resident Muslim priests Imams and about 25 Islamic preachers Sayeds, who were all working men and conducted these services without any remuneration. In Sydney, there were no permanent professional Muslim priest Imams; therefore, a suitably educated local businessman was selected for this position. In Melbourne, there was no permanent mosque, only a room set aside for praying and religious teachings in a house in Fitzroy. There was also a detached room off Little Lonsdale Street, which was especially built for praying and holding Islamic ceremonies.

The end of an era:
The camel era ended with the advance of railways, improved roads and motor transport. Some early cameleers returned to their ‘home country’ to die. Those who remained in Australia mostly clung to the margins of white society living humble and poor lives. They lived the rest of their lives quietly in Ghan towns and old city mosques, where they were looked after with great respect and received an Islamic burial by a younger Muslim generation. Their last years were spent in tiny rooms inside mosques’ courtyards. In the nineteen twenties the number of Afghans and Muslim migrants in general declined with the end of the camel transport industry and the restrictive effects of the White Australia immigration policy.

Contemporary Muslims in Western Australia The start of a new era:
After World War II, in the nineteen sixties and seventies, the restrictive Australian immigration policy had eased. Consequently, more Muslims started migrating to Australia. They comprised different ethnic groups, mainly Malays, Arabs, Turks, Yugoslavs, Indians, Pakistanis, Afghans, South Africans, Burmese and Bosnians. The Perth Muslim Association (PMA) and the Islamic Council of Western Australia (ICWA) were formed in 1975 to coordinate the Islamic activities in Perth and the State. This was followed by the formation of more local Islamic associations/societies, which are generally affiliated with the ICWA. Each state has an Islamic council which jointly forms the Australian Federation of Islamic Councils (AFIC) as the national Islamic body based in Sydney, NSW.

Muslims in Australia today:
According to the Australian Census 2011, there were 476,300 Muslims living in Australia, comprising 2.25% of the total population. Western Australia had the third highest Muslim population (8% of Muslim Australians), after New South Wales (50% of Muslim Australians) and Victoria (33% of Muslim Australians). In 2011, there was 39,160 Muslims living in Western Australia and the number has been growing since.

As in other Western liberal democracies, Muslims have gone through the process of establishing social structures and institutions that reflect their Islamic identity. The Australian Federation of Islamic Councils (AFIC) is an example. But at local levels, ethnic organisations with an Islamic background have also emerged to cater to the needs of the Muslim population.

There are very few Islamic community centres that can provide socio-cultural and recreational services to the growing number of Australian Muslims.
Everlasting Glory is Won by Language

By Dr. Amira Al-Zahrani
Assistant Professor, General Science Department, PSU

Everlasting Glory is Won by Language

When you lose your native language, you lose identity and existence, you lose your role in this struggling world.

When all of your ties with your mother tongue are severed, you become a motherless “orphan”!

Gone are the years when the young students with sweating foreheads used to lie on the floor struggling to learn how to precisely write the different forms of Arabic calligraphy. The years in which they sweated to memorize their Arabic chants and learn to write correctly from their teachers are no more. They learnt from Arabic imaginative tales and from different school events that Arabic is a source of beauty and inspiration. Your respect to your own language is communicated to younger generations.

To our sons and daughters who are engulfed by English language in writing, speaking, thinking and even dreaming, Arabic is to be despised, and ashamed of. The top school nowadays is that which can erase as much as it can of Arabic from our children’s minds. It is the one that can enrich their personal dictionaries with English vocabulary in a way that leaves no opportunity or space whatsoever to use Arabic words in day-to-day life. Their mother tongue is not part of their memory any longer. New generations now speak a language that does not reflect their identity. “Arab” students are enlisted in universities and schools as non-native speakers of Arabic. They fail to correctly speak, read, write, or express themselves in Arabic, opposite to their matchless skills in English.

People who use English expressions in everyday speech are looked at as civilized and sophisticated, while those who use Arabic to teach drama or cinematic arts, for example, are to be pitied! Anyone who speaks standard Arabic, feels as having a mission to promote Arabic, or teaches its different arts is to be viewed as old-fashioned.

Parents who believe that they must teach their sons and daughters English at the expense of their native language thinking that this can secure a better future or better job opportunities for them, forgetting that people who can’t make themselves civilized using their own language can’t become so using others’ languages. It is your parental duty to teach your sons and daughters English, but not at the expense of their native language and thus losing their cultural identity in this meant-to-be diverse world.

Translated by Mr. Ashraf Thaher
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Airports throughout the world are seen by many people in many different ways. Airline passengers see airports as the point of embarkation, transfer or disembarkation.

A Reflection on Airports and the Identification of Cultural Values

By: Dr. Dan Wong, PhD
Assistant Professor – Aviation Management
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On the other hand, airport designers consider airports to be an expression of how they physically interpret their concept of air travel; with airport managers regarding airports as an enterprise from which profits are either made or lost. Alternatively, airport transportation planners view airports simply as an intermodal transportation facility that is designed to efficiently process the exchange of people and goods between air and ground transportation modes. After spending 20+ years as an airport professional, I consider all of the above as valid viewpoints as to how different people view what is an airport.

Recently, I have come across Alistair Gordon’s 2008 book entitled “Naked Airport: A Cultural History of the World’s Most Revolutionary Structure”. In the book, the author documented with many examples that airports also had a cultural history with aspects that run through both time and place. After having visited numerous airports throughout the world, I have personally seen how an area’s unique cultural values have been infused into the design of their local airport.

For example, the San Francisco Bay Area in the USA has been a hub for both the ancient practice of yoga for health and relaxation, as well as high tech business innovation (e.g., Facebook, Twitter and Google). Consequently, the San Francisco International Airport in January 2012 introduced a dedicated yoga room, complete with a full yoga studio, as part of the amenities in the newly re-opened Terminal 2. Later, the San Francisco International Airport introduced in March 2014 a room in the International Terminal dedicated to the development of high tech innovations. The room is an open conference room consisting of a wall-sized white board, along with tables and chairs in which travelers can simply get together to discuss ideas and have networking opportunities with other travelers.

In Asia, the South Koreans over time have developed a unique cultural heritage. In order to display their culture to the world, the airport operators at Incheon International Airport, South Korea’s primary international airport, have chosen to dedicate space that promotes Korean culture within various areas inside the airport’s terminal buildings. Open to foreign passengers only, areas have been set aside to demonstrate traditional Korean crafts, clothing and music. According to the airport’s website, approximately 100,000 foreign visitors reportedly visit these cultural facilities annually.

Finally, in Abu Dhabi, a unique culture has been developed based largely upon Islamic beliefs. As a result, a large and significant number of the population actively practices the Muslim faith on a daily basis. Like their counterparts in other countries who are members of the Gulf Cooperation Council (GCC), the Abu Dhabi Airports Company (ADAC) has provided a number of dedicated prayer rooms with supporting facilities throughout the airport terminals to be used by both airport employees and visitors in the exercising of their beliefs.

As air passenger volumes have continued to increase worldwide, the focus of airport operators has been directed towards increasing the efficiency of their existing terminal facilities to process the increased volume of air passengers. Thus, a good number of these travelers view airports as being similar in both their design and function while making a mad dash to either catch a plane or a ride to their final destination. However, these three examples from major world-class international airports demonstrate that locally-based cultural values are successfully integrated into the design of their aviation facilities. If airport patrons are willing to take the time to slow down and explore their surroundings, they are likely to discover a unique perspective into the culture of the locality upon which the airport lies.
As colorful and ravishing as our language can get, it abounds with “idioms”, which usually give us a break from the banality of unvivid speech. Newmark, the prominent linguist, unraveled the concept of an idiom to us by defining it as “a word-group whose meaning cannot be deduced from its parts” (1998, p. 105). Thus, prevalently standing out as a tricky—yet expressive—part of the language, English idioms can pose a make-or-break challenge for translators attempting to transfer them into Arabic. Therefore, the comprehensive understanding of the translation techniques of English idioms is a must for every Arabic translator aspiring to proficiency.

Shojaei (2012) lists finding a parallel expression as the first of these techniques. However, seldom do things go as swimmingly as this, especially between languages that are poles apart, like Arabic and English. Therefore, it would be time to lower the bar if you could not find a complete equivalent. That is, try to look for an idiomatic expression that has only the same meaning, irrespective of its figures of speech. This is probably best exemplified in «to add insult to injury,” which can be translated as «يزيد الطين بلة.»

If you are a translator in the making or even a learned one, your brain will naturally resort to the third almost-foolproof technique, which is paraphrasing. However, a pivotal point to keep in mind while rewording an idiom is to be precise. Nevertheless, the only snag of such a technique is that the meaning will have to forfeit any distinct idiomatic tinge, and this is why Alshawi described this method as “opting for neutral terms” (2012, p. 145).

If worse comes to worst, an idiom, like many other words, can sometimes be completely taken out without distorting meaning, which is a relief for a translator to know. Omission is the answer when an idiom has a somehow complicated concept that paraphrasing it would confuse readers. Actually, I have really noticed that many equivalent Arabic idioms, as you can see in some of the previous examples, are too colloquial that they might sound awkward in a standard-Arabic text.

Why can’t languages just develop a system for enriching their respective idiom reservoirs through translation? It would be very interesting if translation could help languages expand their expressive capacities by borrowing new culture-compatible expressions from one another! Fortunately, it transpired that there is such a thing, and it is called a “calque.” According to Rowan, «A calque is when an entire phrase is borrowed from another language and translated word-for-word instead of conceptually» (2014, para. 5). Nevertheless, only professionals can do that, and only if the expression sounds smooth and self-explanatory enough to the intended readership.

In conclusion, it is a good idea to organize your priorities once the translation of an idiom is your focus. To reassure yourself that you have done your job right, you should check your translated version of the idiom for two qualities. The first of which is that it cannot be misunderstood, and the second is that it’s not too euphuistic that the reader won’t even try to comprehend it (Nida & Taber, 2003).

References
In 1997, a meeting by POSI – A European project for promoting quality in translator training programs, was held in Belgium to set up the essential components needed for translator training programs. The conclusion was that a model course should be professionally oriented and include an entrance examination and classes on methodology of translation and translation theory while highlighting the effects of globalization, inclusion of courses on language technology and computerization and formation of courses to meet the growing specialization, documentation, terminology and internships. Later on, the results of this meeting were widely considered and adopted by many translation schools all over the world, even in Arab universities.

The main dilemma is that there are some Arab universities that still misunderstand or fail to perceive the main aim of these programs, which is obviously preparing students of translation for professional purposes. As we know in this modern age, with the rapid pace of progress in different sciences and technologies, the translation industry has become more demanding, and the professional fields are varied and manifold. The demands are not only in regard of translation but also in interpreting, which is as crucially important as translation nowadays – bearing in mind the huge numbers of conferences and forums of this time. Despite all of this, the environment of translator training in universities is still purely traditional and has no clear assessment methods or materials that suit the real condition of the market.

One of the deficiencies in translators’ training in Saudi universities is, without a doubt, the lack of specialized teachers in the field. Most translation teachers are not qualified enough to teach such courses. Lots of them are holders of post graduate degrees in English literature or linguistics from local or external universities, and they have not received any kind of training in teaching translation. In their teaching, some of them still depend on theories more than practice and ask students to translate different texts on economy, politics, literature, journalism, etc. from English to Arabic while memorizing by heart dozens of new vocabularies related to different fields. Moreover, students are expected to translate according to certain volumes with no room for creativity or choice of different translation strategies. In fact, there is no unified strategy for teaching translation. In most of the translation courses, the methodology is left for the teachers to decide, based on their background, and they also select their own materials, individually with no or little coordination among other faculty and the department. With such processes, good translators cannot be produced.

Translation is life; it is the key to all branches of sciences, and if we want to enrich the Arabic language, we need to look closer at how we train, develop and motivate our translators. In my opinion, resolving this dilemma lies in three points. First of all, the training mission should be handed to professionals in the field who spend years translating and know all about the profession. Secondly, universities have to collaborate with translation service companies to provide an opportunity to students to refine their translation skills and gain experience in the field. Lastly, the institutions of translators and interpreters training – if there are any – must seek to attract the talented translators/interpreters and listen to their demands and take advantage of their expertise. Also, they have to provide effective training programs for translators all over the Kingdom. Simple changes can make huge differences for the translation industry and Arabic content enrichment.
Translation Technology for Fighting World Poverty

By: Ms. Heba Ahmed
English Department student, PSU

A summary of a lecture presented by Lori Thicke

Recently, translation has evolved around the world, and it has become a necessary tool to be connected with other people and cultures. There are volunteer translators who dedicate their time to translate for non-profits. Translators Without Borders is an organization that was founded to translate documents for non-profit organizations such as UNICEF, Asehcka, and Doctors Without Borders. The question is: how can free translation benefit humanitarian organizations? First, these organizations save money as normally they would have to pay for translated documents. Second, Translators Without Borders helps connect these organizations to the most unknown places. For example, Doctors Without Borders finds difficulty in reaching different places in the world, so the translator’s job is to shed light into these places.

Who can imagine that translation helps to decrease poverty in Africa, to fight starvation, and to offer different options for people? In humanitarian crises, translation is needed to involve the world into what is happening in a short time, and to connect the needy people to the organizations which can offer aid. That is why the translators who work for Translators Without Borders are professional and trained as there is no time for editing. 80% of children and adults die per year because they cannot access needed information. Therefore, 415th of the world is suffering from information poverty. The goal of Translators Without Borders is to build a program that is easily accessed by different people with different languages and from different places. It will be a place where an engineer and a translator can meet. By attempting to achieve the goal, the information gap between the developed and developing countries will decrease. However, developed countries also need local knowledge. Thus, the translators work on translating local language and knowledge into rich countries not just vice versa.

The most important thing that we need to consider is the internet revolution. Internet can connect the whole world, so it is the translators’ chance to provide medical, educational, and technological information to one place and in different languages, even the smallest languages in the world. For example, 50% of Africans have devices and can access the internet. Translators facilitate the information access by translating into their languages.

In the end, information poverty is a translation issue which is why Translators Without Borders is concerned about solving this problem as well as working in the humanitarian crisis.

http://videolectures.net/translingeu2010_thicke_tif?q=translation
What is Translation Memory Software? How does a Translation Company use it?

Neil Payne introduces a brief description about what translation memory is and how we can start benefiting from it. In the beginning, he explains the difference between translation memory (TM) and machine translation (MT). Translation memory is different from computer machine translation. For instance, Google translation decides the translation for a whole text. On the other hand, translation memory is a tool that can be used to capture a completed translation and store it; when another text is translated, the memory compares the new material. If similar words are found, the memory suggests the previous translation. This means that half of your translated text can already be completed just by using memory translation if there are similarities between them. Since TM is a new method, it may be difficult to understand how it works. Payne states a few steps and examples that explain how it works. First of all, TM needs a completed translation that it stores; then it compares the original sentence and the completed translation. According to Neil Payne’s explanation, TM reviews the new words against the stored ones and matches the number of similarities. However, sometimes the meaning will be very different even though some of the words are the same. Those matches that do not quite match are called fuzzy matches. So, this means that translation memory can do match analysis, but it cannot understand the implied meaning as human translators. Despite that, Neil Payne concludes the lecture by stating how we can benefit from TM. We can benefit from translation memory in two ways; it helps us remember how we have translated words and terms in order to save time, maintain consistency and lower costs; thus, we do not have to pay for the similar words to be translated again.

http://youtu.be/6TWbmQ7HnK0
Book Review: “The Ka’aba’: The Center of the World with Hajj and ‘Umrah

By: Ms. Nsreen Meknas
English Department student, PSU

“The Ka’aba’: The Center of the World with Hajj and ‘Umrah”, is a book written by Dr. Sa’ad Al-Marsafi and translated by Dr. Hadeer Abo El-Nagah. The book discusses the importance of the Ka’abah and its intermediate position from different aspects: geological, historical, religious, cultural, and commercial. The author demonstrates the deep passion towards the spiritual value of the Ka’aba as well as its attributes and characteristics that resulted in its profound place in the hearts of Muslims all around the world. It portrays the historical events preceding the Ka’aba’s construction and those that led the Prophet Ibrahim to build it. Another major aspect discussed in the book is how the Ka’aba is the center of the world geographically, a fact too often over-looked. The author bases his theory on mathematical calculations and geographical measurements. He introduces this topic through the explanation of the geographical locations of Mecca followed by the scientific miracle of the Ka’aba being the center of the world. The book contains an elegant style to its translation that conjures it as being a version of its own. The translator seeks to deliver as much of the meaning as possible to the English reader, yet, as she mentioned, language differences do actually occur which required her to make some adjustments in form and order. The aim was to have the reader comprehend the content of the book regardless of nationality or religion. Dr. Abo El-Nagah mentions in her forward that many parts of the book were either summarized or fully explained, with the permission of the author and the publisher. Due to her wider audience from outside the Muslim/Arab world, the translator had to explain further some of the minor details used to make the book easier to understand. When speaking to the translator, Dr. Abo El-Nagah explained that the translation of religious texts requires an accurate and engaging style. Dr. Abo El-Nagah emphasized the importance of having religious translated text accredited by a supreme Council; hence, “The Ka’aba’: The Center of the World with Hajj and ‘Umrah” was approved by the Supreme Council of Islamic Research and Studies in Egypt, Al-Azhar University Institute.

Dr. Sa’ad Al-Marsafi is a respected professor at Al-Azhar University in Egypt in the Islamic teachings of the Hadeeth and its sciences. Dr. Sa’ad is also a distinct member of the International Union for Muslim Scholars. The translator of the book has currently joined the faculty of the English Department of Prince Sultan University. Dr. Abo El-Nagah is currently an English professor teaching different aspects of the language from literature subjects such as poetry to writing skills. Having studied at Al-Azhar University in Cairo, Egypt, she earned several degrees in English literature. After earning her doctorate, she became a Fulbright scholar at New York State University. The translator has a profound interest in the studies of the Islamic religion. She has a deep passion to devote much of her work towards promoting intercultural communication between the Islamic and western culture as well as correcting misconceptions regarding Islamic beliefs. She is also passionate towards women’s studies and was thus affiliated with the Pauline Jewett Institute of Women’s Studies at Carleton University in Ottawa, Canada. Dr. Hadeer has authored a series of 10 books on the subject and has been widely interviewed on issues concerning women in Islam as well as the Middle East.
A Review of Chapter 2: Language and Identity

By Mr. Majed Abduallah
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Language is a central feature of human identity. When we hear someone speaks, we immediately make guesses about gender, educational level, age, profession, and place of origin. Beyond this individual matter, a language is a powerful symbol of national, social and ethnic identity. Social identity, whether on an individual, social or institutional level, is something that we constantly construct with others on a daily basis.

Hall describes in detail the relationship between language use and identity. The theoretical insights and empirical findings of identity support the author’s arguments on the fluidity of identity. The traditional linguistics-applied views L2 learners as capable of projecting a social identity but incapable of affecting them anyway. That is to say, identity isn’t seen as fixed and intrinsic to the individual; other factors such as social context, experiences of the lived moments, socioeconomic status, and individual dynamics can be a driving force that leads to identity positioning and construction in a social context.

In addition, social identity plays a vital role in identifying who we really are in a group. That is, our affiliation to a certain group of people can define us as White, Hispanic, Asian, etc. Not only that but the mutual understanding of the linguistic system can confine a group under a certain category. The author quoted Ochs’ definition of the term social identity, «Social identity encompasses participant roles, positions, relationships, reputations and other dimensions of social personae, which are conventionally linked to epistemic and affective stances.» Thus, the way human beings were raised, their ideology, attitudes and beliefs comprise their social identity, which predisposes them to act, react, feel in a particular way and even perceive the world differently. In other words, who we are, how we see others, how others see us can mediate our understanding of the world around us.

Furthermore, context can play a major role in unifying the level of identity: constellations of various identities can merge when the goal and the context are set to serve one certain group. The author brings forth Giddens’s theory of structuration and Bourdieu’s notion of habitus in order to shore up that identity arises from social action but is not a precondition of social action. That is to say, historical factors and social conditions can determine the zone of our own identity at any form of communication.

The writer clearly emphasizes that the study of the socio-cultural approach can also foster our understanding of individuals’ identity. For instance, communication breakdowns might occur among speakers of any language; language use is tied to individual identity and contextualizing of language cues can either block or facilitate social/linguistic communication. Such communication can reveal a type of individual identity: a speaker or hearer may interpret the ongoing discourse and might code it from his/her own perspective.

The author moves further and highlights some major findings on identity co-construction. The studies that came up in the chapter reveal that individual identity is multiple and varied. In other words, social and historical incidents continually help building individual identity through everyday experiences. Although individuals cannot control the language system, they have the free will to produce any expression of personal meaning, and thus they become autonomous decision makers and agents of their discourse. Findings from the co-construction of identity assure the multiple, permeable, hybrid and contextualized nature of identity.

In summary, identity is constantly interactively constructed on a micro-level, where an individual’s identity is claimed, contested and re-constructed in interaction and in relation to other participants. Speech stylization and language crossing are forms of social identity, where language users allow themselves to experiment alternative identities and break down ethnic/social barriers by coining their own jargon. Through socio-cultural activities, individuals inhabit particular social identities and use their understandings to get involved in social practice. Such identities are not fixed but rather dynamic and emergent according to social context. Thus, Hall was thoughtful in his explanation and pursuit of the idea that identity is precarious in process and contradictory, recursive in nature. In other words, the reconstruction of identity in discourse each time we speak or even think mirrors the dynamics of social identity.

Reference
When Diaspora is Yearning

Born in 1942, the six-year-old Mahmoud Darwish was deported with other 800,000 Palestinians, by the Israeli forces after Nakba of 1948. By then, his village Al-Birwa had presumably engraved its immortal beauties within the child’s entity (Masoud, 2010). Darwish grew up to join an eminent array of poets, emblematic of the outstanding poetic resistance. They grasped the whole of their wrenched nation by leaning on its cultural intelligentsia to articulate its current peril and unravel the atrocities of the invader.

A premise as such, would engender the inference, in which Darwish dedicated the core of his poem, to his homeland-Palestine. Nonetheless, we have to consider Darwish’s lamenting:

Sometimes I feel as if I am read before I write. When I write a poem about my mother, Palestinians think my mother is a symbol for Palestine. But I write as a poet, and my mother is my mother. She’s not a symbol.

(Saith, 28)

Virtually, this poem emanated from a pathetic first-hand experience, where an Israeli officer prevented Darwish’s mother from visiting him in prison and threw away the freshly brewed coffee and bread she brought with her. At this juncture, Darwish was profoundly yearning for his mother, her bread, and her coffee. And I love my life because If I died I’d feel ashamed because of my mother’s tears These lines proved prescient of what Darwish was incessantly dreading. It’s deplorable to know that Darwish passed away in 2008 while his
YOUR WORLD
by Georgia Douglas Johnson

Your world is as big as you make it
I know, for I used to abide
In the narrowest nest in a corner
My wings pressing close to my side
But I sighted the distant horizon
Where the sky-line encircled the sea
And I throbbed with a burning desire
To travel this immensity.
I battered the cordons around me
And cradled my wings on the breeze
Then soared to the uttermost reaches
with rapture, with power, with ease!

What distinguishes Mahmoud Darwish from the remainder of eco-resistance poets are the conspicuously positive resonances of hope reverberating throughout his poetic oeuvre. According to Darwish:

We have an incurable malady: hope. Hope in liberation and independence. Hope in a normal life where we are neither heroes nor victims. Hope that our children will go safely to their schools. Hope that a pregnant woman will give birth to a living baby, at the hospital, and not a dead child in front of a military checkpoint; hope that our poets will see the beauty of the color red in roses rather than in blood; hope that this land will take up its original name: the land of love and peace. (Ahmed, Hashim, Lazin, & Vengadasamy, 2012)

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A true Arab knows how to catch a fly in his hands,” My father would say, he’d prove it, cupping the buzzer instantly while the host with the swatter stared. In the spring our palms peeled like snakes. True Arabs believed watermelon could heal fifty ways. I changed these to fit the occasion. Years before, a girl knocked, wanted to see the Arab. I said we didn’t have one. After that, my father told me who he was, “Shihab”—“shooting star”—a good name, borrowed from the sky. Once I said, “When we die, we give it back?” He said that’s what a true Arab would say. Today the headlines clot in my blood. A little Palestinian dangles a truck on the front page. Homeless fig, this tragedy with a terrible root is too big for us. What flag can we wave? I wave the flag of stone and seed, table mat stitched in blue. I call my father, we talk around the news. It is too much for him, neither of his two languages can reach it. I drive into the country to find sheep, cows, to plead with the air: Who calls anyone civilized? Where can the crying heart graze? What does a true Arab do now?
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For all public and private universities (women only)
The 3rd University Debate Competition
Funny Translation Mistakes
It is said that a translator spends 70% of his/her time searching for terminology. So, what if we can use a tool to look up a term in monolingual and bilingual dictionaries and databases simultaneously? After trial and error, I strongly recommend using Intelli Web Search since it is an easy-to-use and time-saving tool. Let’s see how a translator can use such a tool:

1- Download the tool from the Intelli Web Search webpage. It is an absolutely free tool.
2- You have to place the cursor on the word and then press CTRL+ALT+B.
3- The program will be activated, and you can choose which websites to add to the setting.
4- The word will be typed in a white box.
5- A translator can sort the websites into 5 groups and choose to perform the search on one particular group or all of them.
6- Choose the command ‘Group Search’ or ‘Pluri Search’ (all groups) then pages will be opened simultaneously.
Professional Associations of Translators and Interpreters around the World

(Extracted from http://inboxtranslation.com/resources/professional-associations-translators-interpreters/)

AIIC – International Association of Conference Interpreters
AIIC has brought together over 3,000 conference interpreters from all over the world (more than 100 countries) since it was founded in 1953. All its members adhere to a strict code of ethics and standards. Becoming a member requires candidates to have done at least 150 days’ work as a conference interpreter and have at least 3 sponsors (senior active members of AIIC) who can support their application.

AITC – International Association of Conference Translators
AITC’s main aim is, on the one hand, to represent the interests of its members (around 450) and also to ensure they provide high quality work. This organisation reunites translators, précis-writers, revisers and editors and offers three types of membership: active member (a translator must possess a minimum of 300 days’ professional experience working for international organisations or international conferences, including 100 days’ experience gained during the two years prior to applying for membership), candidate member (at least 100 days’ professional experience working for international organisations or international conferences – limited to 3 years) and associate member.

ATIDA – Arabic Translation and Intercultural Dialogue Association
An association dedicated to translators who work from and into Arabic. Apart from providing its members with an e-portal to meet their needs, it also organises training courses and workshops.

ATN / APTS – Arab Professional Translators Society
Also dedicated to Arab language professionals, this non-profit association facilitates communication between freelancers, agencies and clients. The members also have access to forums, magazines and a comprehensive terminology bank. Anyone can register as a member (online), but in order to become a certified member, one needs to pass the association’s certification exam.

CEATL – European Council of Associations of Literary Translators
An international not-for-profit association created in 1993 with the purpose to bring together literary translators’ associations from different European countries. Its 34 member associations from 28 European countries (approximately 10,000 authors) can exchange views and information.

CETL – Centre européen de traduction littéraire (European Centre for Literary Translation)
The main purpose of this organisation is to offer post-graduate training in literary translation. Seminars and workshops are led by the best professionals in the field.

EAFIT – European Association for Terminology
EAFIT is a not-for-profit organisation dedicated to the field of terminology in Europe. It promotes multilingualism while providing a European platform to raise awareness of terminological activities. It liaises and cooperates with other relevant organisations, associations and institutions.

ELIA – European Language Industry Association
A not-for-profit organisation which aims to represent and promote the interests of the language industry in Europe by developing relationships with related bodies from all over the world. Its members have access to a forum where they can keep in touch and exchange information.

ESIST – European Association for Studies in Screen Translation
This association is dedicated to higher education teachers, practitioners, academics and students in the field of audio-visual translation. Its aim is to facilitate the exchange of information and to promote professional standards in field.

EUATC – European Union of Associations of Translation Companies
This organisation reunites national associations of translation companies across Europe. It promotes the highest standards of quality and business practice, while providing translation companies with a united voice.

EULITA – European Legal Interpreters and Translators Association
EULITA brings together members of professional associations of legal interpreters and translators from the EU member states. Its main aim is to ensure access to justice across languages and cultures. It promotes quality in legal interpreting and translation, sustains the establishment of registers of qualified legal interpreters and translators, while also closely cooperating with academic institutions in the field of training and research.

GALA – Globalization and Localization Association
World’s biggest non-profit organisation for the language industry, GALA provides resources for many companies around the world. Its mission is to support its members by sharing knowledge and actively promoting the language
services industry.

**IAPTI – International Association of Professional Translators and Interpreters**
This association reunites translators and interpreters and serves to promote ethical practices in the language industry, as well as specialisation and professional development for its members.

**IATIS – International Association for Translation & Intercultural Studies**
A world-wide forum, home to members from a variety of regions and backgrounds, where they can talk about translations and more.

**IMIA – International Medical Interpreters Association**
Although based in the United States, this organisation is dedicated to professional medical interpreters all around the world. It has more than 2,000 members and is the largest organisation of its kind.

**IFT – International Federation of Translators**
IFT or better known as FIT (Fédération Internationale des Traducteurs) reunites over 100 associations of translators and interpreters from 55 countries. Its aim is to promote professionalism in the industry.

**TAALS – The American Association of Language Specialists**
This professional association is dedicated to professionals in the field who work at international level. To become a member, one has to meet the strict requirements and to adhere to a strict code of professional and ethical standards.

**TILP – The Institute of Localisation Professionals**
TILP is the representative body for localisation professionals. It provides professional certification, promotes the industry and supports its development.

**Translators for Peace**
As the names suggests, the members of this association (free and open to translators of all nationalities and from anywhere in the world) are dedicated to translate and publish any message against war.

**Translators Without Borders**
With more than 100 members, TWB is a non-profit association based in France. Initially set up to provide free translations for Doctors Without Borders, it later extended its help to other NGOs. All the translators are native speakers of the language they work into and are chosen according to their qualifications and specialisation.

**WASLI – World Association of Sign Language Interpreters**
Set up in 2003 by 60 interpreters from 20 countries together with WFD (World Federation of the Deaf General) General Secretary, WASLI welcomes interpreters and interpreter association from all over the world.

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**Translation Quotes**

<table>
<thead>
<tr>
<th>Name</th>
<th>Quote</th>
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<tbody>
<tr>
<td>Gregory Rabassa</td>
<td>A translator is essentially a reader and we all read differently, except that a translator’s reading remains in unchanging print.</td>
</tr>
<tr>
<td>Theodore Savory</td>
<td>The translator’s task is much harder than that of the original author.</td>
</tr>
<tr>
<td>A. Cauer</td>
<td>In poetry, the translation must produce an effect comparable to that of the original work.</td>
</tr>
<tr>
<td>Mahatma Gandhi</td>
<td>No culture can live if it attempts to be exclusive.</td>
</tr>
<tr>
<td>Karl Schlegel</td>
<td>What is lost in the good or excellent translation is precisely the best.</td>
</tr>
<tr>
<td>Johann Wolfgang von</td>
<td>Those who know nothing of foreign languages know nothing of their own.</td>
</tr>
<tr>
<td>Andre Malraux</td>
<td>Culture is the sum of all the forms of art, of love, and of thought, which, in the coarse or centuries, have enabled man to be less enslaved</td>
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</tbody>
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Translation Connect is a biannual publication of Prince Salman Research and Translation Center (PSRTC) at Prince Sultan University

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2nd annual round of Specialized Research Forums

Engineering
February 8 – 9, 2015

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February 22 – 23, 2015

Business Administration
March 8 – 9, 2015

General Sciences
April 5 – 6, 2015

Interior Design & Architecture
April 12 – 13, 2015

• All forums are open to the public (men & women).
• The venue is Prince Sultan University (Main Auditorium).
• The language of presentations is English or Arabic.
• Certificates of attendance are issued.

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The 1st Undergraduate Research Forum
February 14 – 15, 2015

The Forum speakers are undergraduate students from Saudi universities discussing their research findings (in the form of research papers or posters) in the following fields:

- Architecture
- Business Administration
- Computer & Information Sciences
- Engineering
- English Language Studies
- General Sciences
- Interior Design
- Law

Forum Website:
http://info.psu.edu.sa/pscw/urf2015/

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2nd INTER-UNIVERSITY TRANSLATION COMPETITION

APRIL 12TH – 13TH, 2015

Open for all Translation Departments/ Colleges in Saudi Universities (Women Only)

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