

Ministry of Higher Education and Scientific Research**University of Mohamed Seddik Ben Yahia, Jijel****Department of English**

**An Investigation of the Main Problems Encountered by
EFL Students in Translating Cultural Expressions from
Arabic into English**

**A Case Study of Second Year LMD Students at the University of
Mohammed Seddik Ben Yahia –Jijel- Algeria**

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Submitted by:

Cherifa ABID

Manel IKHELEF

Supervised by:

Sara MEZERREG

Board of examiners**Supervisor:** Sara MEZERREG University of Mohamed Seddik Ben Yahia -Jijel**Examiner:** Radia KHERBOUCHE University of Mohamed Seddik Ben Yahia -Jijel**Chairperson :** Sabrina HADJI University of Mohamed Seddik Ben Yahia -Jijel

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Dedication

In The Name of Allah, The Most Beneficent,

The Most Merciful.

*All the praises and thanks are to Allah, the Lord
of all the worlds. Peace and blessings are upon our Prophet
and Messenger Muhammad and His family and all His
companions.*

*I dedicate this work to the whole members of my
precious family, to my cousins, and all my friends.*

Abid Cherifa

Dedication

In the name of Allah, Most Gracious, Most Merciful

This work is dedicated to:

First, my parents who always make their efforts to grow me up and who love me unconditionally.

Second, my friend and my partner Cherifa, a big thanks for her because she has always been there for me in my difficult days.

I dedicate all of my brothers and my sisters from the eldest to the youngest.

Without forgetting my cousins, my aunts, and my uncles.

There are also some hidden persons whom I want to thank, by just mentioning their names' initiations D, F, H, and W.

Special thanks for every person who cares about me.

Ikhelef Manel

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Abstract

Cultural translation is considered as one of the most challenging types of translation because it deals with not only two different languages but also with two different cultures. Accordingly, the current study aims at investigating the main problems that EFL students encounter in translating cultural expressions from Arabic into English. In order to reach this aim, an experiment was made to 46 second year students, out of 140 students, from the department of English at the University of Mohammed Seddik Ben Yahia –Jijel-. The current study is based on the following hypotheses: inappropriate translation of cultural expressions can result from lack of knowledge of both cultures and If translation strategies are taught to EFL students along with their applications on cultural expressions, EFL students will overcome the cultural problems of translation. The results obtained from this research have shown that the major problems that EFL students encounter when translating cultural expressions from Arabic into English are the lack of awareness concerning the cultural differences between Arabic and English, failure of using the appropriate translation strategies and unfamiliarity with translating such expressions. Based on the results obtained, some pedagogical recommendations were suggested for EFL teachers to increase their students' cultural awareness and to help them to think critically and to enrich their cultural vocabulary package.

List of Abbreviations

CLT Competency Language Teaching

CSCs Culture Specific Concepts

EFL English as a Foreign Language

ELT English Language Teaching

FL Foreign Language

FLCs Foreign Language Classes

FLT Foreign Language Teaching

GTM Grammar Translation Method

ICC Intercultural Communicative Competence

I.E. Id Est (in other words)

N Number

SC Source Culture

SL Source Language

ST Source Text

TC Target Culture

TL Target Language

TT Target Text

List of Tables

Table 1. Students' Answers of the CSCs category

Table 2. Students' Answers of the Religious Category

Table 3. Students' Answers of the Food Category

Table 4. Students' Answers of the Figurative Speech Category

Table 5. Students' Answers of the Measurements Category

Table 6. Students' Answers of the Historical Category

Table 7. Students' Answers of the Habits Category

Table 8. Students' Answers of the CSCs category

Table 9. Students' Answers of the Religious Category

Table 10. Students' Answers of the Food Category

Table 11. Students' Answers of the Figurative Speech Category

Table 12. Students' Answers of the Measurements Category

Table 13. Students' Answers of the Historical Category

Table 14. Students' Answers of the Habits Category

Table 15. The Frequency of Using the Translation Techniques by Students

Table 16. General Results of the Pre-test and Post Test

List of Figures

Figure 1. Students' Answers of the CSCs category

Figure 2. Students' Answers of the Religious Category

Figure 3. Students' Answers of the Food Category

Figure 4. Students' Answers of the Figurative Speech Category

Figure 5. Students' Answers of the Measurements Category

Figure 6. Students' Answers of the Historical Category

Figure 7. Students' Answers of the Habits Category

Figure 8. Students' Answers of the CSCs category

Figure 9. Students' Answers of the Religious Category

Figure 10. Students' Answers of the Food Category

Figure 11. Students' Answers of the Figurative Speech Category

Figure 12. Students' Answers of the Measurements Category

Figure 13. Students' Answers of the Historical Category

Figure 14. Students' Answers of the Habits Category

Figure 15. Pre-test Results VS. Post Test Results

Table of Contents

	Page
Dedication	1
Acknowledgment	3
Abstract	4
List of Abbreviations	5
List of Tables	6
List of Figures	7
Table of Contents	8
 General Introduction	
1. Background of the Study	11
2. Statement of the Problem	12
3. Aims of the study	13
4. Research Questions	13
5. Hypotheses of the Study	13
6. Research Methodology	14
7. Structure of the Study	14
 Chapter One: Translation and Culture	
Introduction	17
1. Definition of Translation	17
2. Types of Translation	18
3. Methods of Translation	21
4. Translation in Teaching Foreign Languages	25
5. Definition of Culture	26
6. Types of Culture	27
7. Elements of Culture	29

8. Newmark's Cultural Categories	30
9. The Importance of Teaching Culture in Foreign Languages Classes	33
10. The Intercultural Communicative Competence and Its Components	34
11. The Cultural Turn in Translation Studies	36
12. The Skopos Theory	37
13. The Influence of Culture on Translation	39
14. The Significant Roles of Translation in Transferring Cultures	41
Conclusion	42
 Chapter Two: Translating Cultural Expressions	
Introduction	45
1. Definition of Cultural Translation	45
2. Types of Cultural Expressions and their Translation Problems	46
3. Some Areas of Problem in Translating Cultural Expressions	51
4. Types of Cultural Problems in Translation	55
5. Vinay and Darbelnet's Translation procedures	59
6. Peter Newmark's Procedures in Translating Cultural Expressions	61
Conclusion	64
 Chapter Three: The Field Work	
Introduction	67
1. Research Methodology	67

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English	10
1.1. Pre-test Description	68
1.2. Description of the Treatment	69
1.3. Post-test Description	69
2. Data Analysis and Interpretation	71
2.1. Analysis and Interpretation of the Pre-test Results	71
2.1.1. Analysis of The Pre-test Results	71
2.2. Interpretation of the Pre-test Results	78
2.3. Analysis and Interpretation of the Post-test Results	79
2.4. Analysis of the Post-test Results	79
2.4.1. The Interpretation of the Post-test Results	86
3. A comparison between Pre-test and Post-test Results	87
4. Pedagogical Recommendations and Suggestions for Further Research	88
5. Limitations of the Study	89
Conclusion	90
General Conclusion	92
References	94
Appendices	
Résumé	
المخلص	

1. Background of the Study

Translation is seen nowadays as a mediator between cultures; many scholars such as Nida (1964), Vermeer (1986), Newmark (1988), Snell-Hornby (1995), and Bassnett (1991) placed translation at the core of intercultural aspects which means; it walks along with the cultural studies. Snell-Hornby (1995, p. 64), paraphrasing Vermeer's (1986) points of view, shed light on to what extent it is important for a translator to be interculturally competent stating that translation is "a cross-cultural transfer, and the translator should be bicultural, if not pluricultural". The strength of the relation between translation and culture can be concluded from Delisle's (1988) belief that "what truly distinguishes translation is that it takes place in the context of the relations between two cultures, two worlds of thought and perception." (p. 74)

The issue of cultural problems in the field of translation has been tackled by many scholars. Nida (1964, p. 161) stated that the cultural differences between the source language and the target language cultures is the main source of the translation difficulties. He focused his concentration on the cultural elements in translation by adding that "the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers." (p. 13) in his work, *Towards a Science of Translation, with Special Reference to Principles and Procedures involved in Bible Translatin* (1964), he concluded that messages from the SL are generally bounded by a cultural context and that these messages cannot be understood apart from this cultural context in which they occurred. Thus, he suggested that translators should be aware of the cultural differences between the SL and TL.

Following Nida's application of the cultural issue in translation, Peter Newmark (1988) has also referred to the problems of cultural translation in his book gave a classification of the cultural expressions which includes; ecology, material culture, social culture, organizations and gestures and habits. He also indicated that the cultural expressions

can be found in phrasal verbs, collocations, proverbs and other Figures of speech such as metaphors. In order to overcome the cultural translation problems, Peter Newmark (1988) proposed the following translation procedures; transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transpositions, modulation, recognized translation, compensation, paraphrase, couplets and notes.

In 1992, Mona Baker has listed in her book eleven different problems, which arise from the cultural non similarities between languages, as follow; culture specific concepts, the source language concept which is not lexicalized in target language, the source language word which is semantically complex, the source and target languages make different distinction in meaning, the target language lacks a super ordinate, the target language lacks a specific term (hyponym), differences in physical or interpersonal perspective, differences in expressive meaning, differences in form, differences in frequency and purpose of using specific forms and the use of loan words in the source text. As a solution for those problems, Baker (1992) suggested these translation strategies: full equivalent, partial equivalent, translation by borrowing the source culture cultural sign, translation by paraphrase and compensation strategy. She asserted in her book that the ideal choice for translators to overcome those problems is to find an equivalent in target culture similar in form and meaning to the source culture expression.

The Arabic Expert of translation, Hasan Ghazala (1995) has confirmed that despite the fact that culture is among the most difficult concepts in translation, still it is not suitable to say that it is impossible.

2. Statement of the Problem

Although the Algerian universities pay a big attention to teaching translation and culture in English as a foreign language classes, translating the cultural expressions from Arabic into English is considered as a difficult task for EFL students. Accordingly, why EFL

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English
students encounter many problems in translating cultural expressions from Arabic into English and what are these problems.

3. Aims of the Study

The aims of this research are twofold: on one hand, it aims at finding out the main problems faced by EFL Learners in translating Arabic Cultural expressions into English. On the other hand, it aims at helping EFL students with effective strategies to translate cultural expressions.

4. Research Questions

The core question of this Investigation is what are the main problems encountered by EFL students in translating Arabic cultural expressions into English? In addition, this research tries to answer the following sub-questions:

- Do EFL students face problems when translating cultural expressions from Arabic into English?
- Are EFL students able to translate Arabic cultural expressions into English?
- To what extent are the EFL students aware of using translation strategies that help in translating cultural expressions?

5. Hypotheses

This study is based on two hypotheses which are:

- Inappropriate translation of cultural expressions can result from lack of knowledge of both source culture and target culture.
- If translation strategies are taught to EFL students along with their applications on cultural expressions, EFL students will overcome the cultural problems of translation.

6. Research Methodology

This study takes place at the department of English at the University of Mohammed Seddik Ben Yahia –Jijel-. It investigates the main problems encountered by EFL students when translating cultural expressions from Arabic into English. The target population of the research is EFL 2nd year license students (140 students) and the sample is randomly selected from the 1/3 of that population (46 students). In order to collect the required data an experiment was done, firstly, a pre-test was administered to the sample where they are asked to translate 20 expressions which contain cultural expressions. Then, a treatment of Vinay and Darbelnet's translation strategies courses and their applications on cultural expressions was given to the ½ of the sample in a period of four sessions. After the treatment process, a post-test was given to this group of 23 students in order to check out if the treatment helps them to overcome the main problems they faced during the post-test by using the appropriate translation techniques.

7. Structure of the Study

The current study involves three main chapters in addition to the general introduction and conclusion. The first two chapters are devoted to the theoretical framework of the study and the third chapter focuses on the field work.

The first chapter, entitled Translation and Culture covered both the definition of translation and culture, their types and methods, it also dealt with translation in foreign languages teaching, Newmark's division of the cultural words categories and it shed light on what is Intercultural Communicative Competence as well as the importance of teaching culture in foreign languages classes. At the end it explained the relationship between translation and culture; it clarified the terms Cultural Turn and the Skopos theory. In addition to that, it gave basic insights on the influence of culture on translation and the significant role of translation in transferring cultures.

The second chapter, entitled translating cultural expressions, spot light on the term cultural translation and the different types of cultural expressions. Also, it demonstrated the main areas that cultural translation problems came from and identified the main problems that EFL students may face in translating cultural expressions. Finally, it dealt with some strategies that can be used in order to translate cultural expressions.

The third chapter is the core of this research; it represented the study and its analysis. It described the research methodology and then it represented the data analysis and discussions of the results of both pre and post test. Next, it made a comparison between the results of the two tests; in order to show the differences in students' performance in both tests.

Chapter One

Translation and Culture

Introduction

The spread of globalization in the 21st century has raised the need for translation in order to mediate between different cultures, since living in a culturally mixed society means dealing with different cultures and languages at any time, which requires an intercultural communication between people; and this, can simply be achieved through translation. There are several definitions of translation and culture by many linguists, scholars and translators, and giving one general and agreed definition of them is not an easy task, as it will be shown later on in this chapter. Many theorists confirmed that the relationship between translation and culture is tight because the process of translation requires a well knowing of both SC and TC. This chapter is going to deal with the definition of translation, its types and its methods, also it will discuss the place of translation in foreign languages teaching. After that, it moves to define culture, lists its types, elements and the categories of cultural words. It also shows the importance of teaching culture in foreign languages classes and gives an overview of the intercultural communicative competence. Finally, it clarifies the relationship between translation and culture.

1. Definition of Translation

Translation is considered as an important in the modern world and which has become an established area in language studies for learners in the English Language Teaching classroom because it is the main criterion for achieving communication between two different languages. Translation is a process of changing and modifying words in one language by words in another language without altering the meaning. The text to be translated is called the “source text” (ST), the language in which this text is written called the “source language” (SL) and the language, in which the text is to be translated, is “the target language” (TL); the final result or product is sometimes called the “target text” (TT).

The term translation has been defined in several ways by different theorists, depending on how they see language and translation. Peter Newmark (1988) considered translation as “rendering the meaning of a text into another language in the way that the author intended the text” (1988, p.05). For him, it is very simple to say something in two languages; Nababan (2008) supported Newmark’s definition in his conclusion which stated that the main role of a translator is to convey the same intended meaning from the SL Text into the TL. (pp. 47-48) However, translation may be so difficult and complicated because when using other languages rather than native language, the translator is not going to use his language and his vocabulary. In 1982, Nida and Taber stated that, when translating, the translator has to convey the closest natural equivalent of the SL message into the TL in both terms of meaning and style. (p. 12)

For Ghazala (2008, p.1) translation is any technique or procedures that is used in order to transfer, as much as possible, the complete and accurate meaning of a SL message into the TL. He focused in his definition on the meaning of the words in the SL; the translator should understand the meaning of the SL message first, and then tries to find the suitable equivalent of it in the TL. This equivalent can be achieved through using a new word, a foreign word written in TL letters as pronounced in the SL, a foreign word made to fit TL pronunciation, spelling and grammar, or it may be a word, which already exists in the TL, this depends on which type of translation the translator uses. Ghazala (1995, p.1) illustrated these types respectively in the following examples; 1) “Speak” “يَتَكَلَّمُ” 2) “Satellite” “قَمَرٌ اصْطِنَاعِيٌّ” 3) “Aspirin” “أَسْبِيرِينُ” 4) “Democracy” “دِيمُوقْرَاطِيَّةٌ”

According to Larson (1984, p.3), “...translation is basically a change of form. In translation the form of source language is replaced by the form of the receptor (target) language”. Unlike Ghazala’s (1995) definition, Larson (1984) focuses on the form rather than on the meaning, for him, when changing the form, translators should not neglect the lexicon, grammatical structure, communication situation, and cultural context of the SL Text.

2. Types of Translation

In 1959, Roman Jakobson identified three types of translation: Intralingual Translation, Interlingual Translation and Inter-semiotic Translation.

2.1. Intralingual Translation

The intralingual translation was defined by Jakobson (1959) as “an interpretation of verbal signs by means of other signs of the same language” He added that this type of translation “uses either another, more or less synonymous, word or resorts to a circumlocution” (1959). In other words, it is the process of translating words, messages, texts or speech within the same language by involving rewording, synonymy or paraphrase. For that it is called rewording. As in the following examples: Football = Soccer, Mummy= Mom, اللُّهُو = اللَّعِبُ، التَّمْرُ = البَلْحُ.

To clarify this type more, let’s take the poems of William Shakespeare which are written in the old English language; now they are transferred into modern English language to enable people understanding them. The following example is taken from the first two lines of the sonnet 20 (No sweat Shakespeare, 2019)

A woman’s face with nature’s own hand painted,

Hast thou, the master mistress of my passion;

It was transferred into the modern English language as

“Your face is more beautiful than a woman’s because it’s been painted by nature and not artificially.

You are both master and mistress of my passion.”

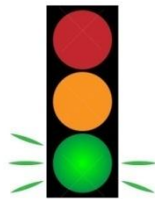
The previous example clarifies what is exactly Intra-lingual Translation, because one can directly notice that words are different from the two versions but the meaning and the language are still the same.

2.2. Interlingual Translation

Interlingual translation is the process of translating words from one language to another, for Jakobson (1959) it is “an interpretation of verbal signs by means of some other language”. Only this type of translation is deemed “Translation Proper” by Jakobson. In contrast to Intralingual Translation, Interlingual Translation takes place between two different languages. For example; “كِتَابٌ” “Book” “بَابٌ” “Door” “مِفْتَاحٌ” “key”

2.3. Intersemiotic Translation

According to Jakobson (1959) the inter-semiotic translation or transmutation is “the interpretation of verbal signs by means of signs of non-verbal sign systems”; which means translating from one linguistic system to another. For example;



The green light = you are allowed to go

At the end of Jakobson’s essay, the definition provided by him of intersemiotic translation got wider, because it authorizes a relation of any system of signs to any other one. Jakobson spoke about the “intersemiotic transposition” of a system of signs in another one; a passage from a system to another, such as, from novel to music, movie, cinema, painting, etc. A good example of intersemiotic translation is the adaptation of Victor Hugo’s novel *Les Misérables*, a French-East German-Italian film adaptation, written by Michel Audiard and René Barjavel, directed by Jean-Paul Le Chanois. Also, in the Arab world, the movie named “Yusuf El-Seddik” “يُوسُفُ الصَّدِّيقُ” is a kind of intersemiotic translation since it was adapted from “Surat Yusuf” “سُورَةُ يُوسُفَ”.

3. Methods of Translation

Peter Newmark (1988) distinguished between three similar methods of translation which are word for word translation, one to one translation and literal translation.

3.1. Word for Word Translation

Word for word translation conveys both SL grammar and words in addition to the meaning of all these words, this approach can be used with simple sentences only (Newmark, 1988, p.68) The following example given by Newmark explains a word for word translation method; “He works in the house –now”, “Il travaille dans la maison maintenant” (p.69), هُوَ يَعْمَلُ فِي الْمَنْزِلِ الْآنَ.

This method is considered as the starting point of any translator; it is the process of rendering the words of a sentence from the SL to TL respecting the same order of the SL text. Which is the main problem or pitfall of this approach, especially between languages of remote origins like English and Arabic. For instance, adjectives come before nouns in English while in Arabic it is the contrast; A red¹ car² - سَيَّارَةٌ¹ حَمْرَاءَ², Adjective¹ Noun² - Adjective² Noun¹.

This method focuses more on the TL, which has to reflect the SL as it is. I.e. the translator conveys the words of the SL into the TL using their equivalents by keeping the same word order. For example, while translating the following sentences from English into Arabic: “The sky is raining” “السَّمَاءُ تَكُونُ تُنْمَطِرُ”, “She is playing tennis” “هِيَ تَكُونُ تَلْعَبُ التَّنِيسَ”.

This procedure focuses more on the form not on the content. When translating using the word-for-word translation method, the translator would not worry about SL and TL differences, concerning structure, wording, grammar, special usages, and collocations. However the best way of translation has to take into consideration such differences; not all languages are structured in the same way because not all their aspects are identical. The correct translations for the above sentences are: “The sky is raining” “السَّمَاءُ تُنْمَطِرُ الْآنَ”, “She is playing tennis” “هِيَ تَلْعَبُ التَّنِيسَ الْآنَ”.

3.2. One to One Translation

For Newmark (1988, p. 69) in one to one translation, “each SL word has a corresponding TL word, but their primary (isolated) meaning may differ” meaning that some words may have the same meaning in context but when they are isolated they refer to different things. Thus he added that one to one translation “respects collocational meanings, which are the most powerful contextual influence on translation”. So, this type, unlike word for word translation method, takes the context into consideration. For example: “All that glitters is not gold” “مَّا كُلُّ مَا يَلْمَعُ ذَهَبًا”, “Let’s shake hands” “هَيَّا نَتَصَافَحْ بِالْأَيْدِي” Ghazala (2008, p. 7)

3.3. Literal Translation

Literal translation is probably the oldest type of translation practice. According to Newmark (1988), within this method the translator converts the SL grammatical constructions to their closest equivalents in TL, while the translator is still going to translate lexical words out of their contexts. (p. 46) Literal translation is where the original forms are preserved as much as possible; even they are not the most natural forms to retain the original meaning. This method was regarded by Newmark as a “pre-translation process” (ibid, p. 11).

The opponents of this method see that literary translation is only possible where there are two parallel structures in both SL and TL. It requires the conveyance of denotative meaning of phrases and sentences in a text from one language to another; or the meaning of the original text will be lost. According to Blake (2003), sometimes words “cannot be literally translated from one language to another, owing to a lack of clear correspondence between the words of the two languages” (p. 22). Therefore, this method works only where there is agreement in terms of semantics and structures between both languages. As can be seen in these examples that are provided by Hassan Ghazala (1995, p. 5) “To run in a race” “عَلَى الْمَدَى الْبَعِيدِ”, “In the long run” “يُدِيرُ شَرِكَةً”, “To run a company” “يَرْكُضُ فِي السَّبَاقِ”

3.4. Free Translation

According to the dictionary of translation studies free translation is “A type of translation in which more attention is paid to producing a naturally reading TT than to preserving ST wording intact” (1997, p. 62). This method aims to convey the full meaning of a given text from the source language to the target language, without taking into consideration the details of the target language as syntax and style. Ghazala (1995, p. 12) suggested two types of free translation; bound free translation and loose free translation.

3.4.1. Bound Free Translation

The translation of the text or the word derives directly from its context; they are translated the way they're understood. The following are some examples that were provided by Ghazala (1995, p. 12); “He got nothing at the end” “رَجَعَ بِخُفْيِ حُنَيْنٍ”, “She was sad deep down” “أَصْبَحَ فُؤَادُهَا فَارِعًا”. The translator here conveyed the message of the text directly and contextually, even though the structure is different.

3.4.2. Loose Free Translation

In this approach, the unseen meaning of the utterance is translated, the process of translation is not related to the source text, and it's more a pragmatic conclusion than a translation. This loose free translation method according to Ghazala (1995) does not take the linguistic context into consideration. (p. 13) For example; “Books are very expensive nowadays” “لَقَدْ عَزَفَ النَّاسُ عَنِ الْقِرَاءَةِ الْيَوْمَ”, “No bacon with my breakfast, please” “أَنَا مُسَلِّمٌ”, “I'm frightened” “ابْتُقِ مَعَنَا”. Ghazala (2008) reported that “All these translations are conclusions, based on the original. They are indirect, pragmatic translations, rendering the meaning the meaning intended by the speakers beyond what they said.” (p. 14)

3.5. Semantic Translation

It is the process of using and dealing with information in order to help in the translation of data in one representation or data model to another representation or data model. This approach takes advantages of semantics that collect meaning with individual data elements in one dictionary to create an equivalent meaning in a second system. It takes more into account the aesthetic value of SL text; it takes the beautiful and natural sound. Semantic translation gives highest priority to the meaning and form of the original. Newmark (1981 p. 39) believed that “semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original”. It is very flexible. An example of semantic translation: “Charity begins at home” “الأقربون أولى بالمعروف”. Both versions mean that people should help those who are close to them before the others.

3.6. Communicative Translation

This approach was created by Peter Newmark. Its main purpose is to give information; so the authors’ or speakers’ words choice, structure or expressions are neglected. It is more concerned with the overall meaning of the original text and aims to ensure that both the content and language are accepted and understood by the reader. This approach aims in the first point to obtain a similar effect on the target reader to the ST effect on ST Reader (Newmark, 1988, p. 39) it is important to note that Eugene Nida (1945) has coined this approach too under a different name which is “the dynamic equivalence”. The below example of the communicative approach was suggested by Newmark (1981), “Il n’y a pas de mal à prendre de temps en temps un verre de trop quand on sort” This is rendered in English as: “It is all right to get a bit drunk at a party”.

4. Translation in Foreign Languages Teaching

Regarding the huge development of technology; which facilitated communication between people from different countries and continents, the need for learning foreign languages increased. For that, translation has become very important in foreign language teaching because it is considered as a mediator for learners between the mother tongue and the foreign language, as it facilitates the learning process. According to Leonardi (2010), translation plays a very important role in an increasingly globalized world and an increasingly multilingual Europe where it is used on daily basis (p. 17).

Translation was first used in FLT in the beginning of the 19th century, when Grammar Translation Method emerged. This method was based on teaching grammar structures and vocabulary with direct translation, and it aimed to teach languages in order to enable students to read literary texts. Cook (2012) suggested that the GTM focuses on teaching grammar deductively and on doing exercises of translation with a huge amount of grammar and vocabulary constructions, without any room for creativity or fluency. The GTM was heavily criticized because it neglected the communicative aspects of language. As a consequence, linguists started to look for other methods that foster the ability to speak the language.

The methods that perceived GTM began to focus their attention on the communicative aspects of language; translation was totally banned, it was treated as a skeleton in a closet. Although a large number of methods were against the use of translation in FLT, translation was slowly reappeared, in 1960s and 1970s, under the cognition approach and some humanistic approaches such as Suggestopedia, but it was only used as an extra tool to facilitate the students' understanding. Later on, translation and the mother tongue were neglected again in Competency Language Teaching which came as a reaction to the shortcomings of the previous methods. CLT was developed by Hymes, in 1972, and has

influenced the language teaching practices to the present time. CLT was criticized because it failed to achieve the main goal of its implementation which was enabling FL students to naturally communicate in the TL. The implementation of Lexical approach in 1990s enabled translation to have a stable place again in FLT.

In the last two decades, the general perception towards the practice of translation in FLT has been changed. Duff (1989), Hurtado Albir (1994) and others argued the importance of using translation in FLT classes. The change in foreign languages teaching was due to the research evidence of several linguists concerning the benefits of the use of translation in teaching and learning foreign languages. For that, many publications were appeared that pleaded for the comeback of translation in FL classes (Widdowson, 2003; House, 2008; Butzkamm & Caldwell, 2009; Witte et al., 2009; Leonardi, 2010; and Malmkjaer, 2010). Translation is called by many linguists as “the fifth language skill” (Newmark, 1991, p. 62; Ross, 2000, p.6; Naimushin, 2002; Baker, 2006; Gaspar, 2009; and Pym and Malmkjaer et al., 2012, p.3). Particularly, Ross (2000) pointed out the importance of translation in foreign language learning by stating that it is the fifth skill in teaching languages because it facilitates communication and understanding between two different languages. (p. 63)

Nowadays, translation is taught as a separate module in many departments of foreign languages around the world. It is treated as a multi-skilled activity that enables students to practice both receptive and productive language skills.

5. Definition of Culture

The word culture has always been considered as a difficult term to define since there is no consensus on what the word exactly means, according to Nieto (2010, p. 35), culture is a slightly problematic and complex context since it can mean different things for different people in different context. Tylor stated in his most quoted definition “culture is... the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (1871, p. 1).

Culture can be referred as the set of knowledge, values, beliefs, attitudes, food, art, rituals, religion, experiences, history, lifestyle, hierarchies, customs, traditions, myths, language and social habits that characterized a particular group of people. Culture can be acquired, imprinted and it exists wherever humans exist, it is exactly as Deal and Kennedy referred to it as “the way we do things around here” (1982, p. 4). Meaning, “the way” is our attitudes; “we” refers to humans; “things” for verbal acts and “around here” indicates the setting.

The modern meaning of the word culture was first established by Tylor in 1871, as it was mentioned above, after him, many linguists and anthropologists gave many definitions of culture, in different ways and from different points of view. Keesing (1981, cited in Knoblauch & Kotthoff, 2001) stated that culture is “the capacity humans have to build up local cultural traditions, to create symbolically constituted conceptions of reality and transmit them across generations”.

In sociology, the term culture is used more widely, for sociologists it includes the whole ways of life of a society. Thus, anyone that participates in a society is considered as a cultured. In this sense, Horton and Hunt said that “Culture is everything which is socially learned and shared by the members of a society” (1984, p. 52). So that, from a sociological point of view, we can conclude that culture consists of all the shared products of a human society.

There are many different definitions or explanations of what culture is, this is due to the different language acquisition theories and teaching approaches that emerged in the last two centuries in the field of FLT.

6. Types of Culture

Each human society has its own specific culture, and its specific modes of social relationships, thus, it maintains to unit a social group since it represents all forms of their

aspects of life. The differences between cultures around the world created various types of culture that sociologists refer to are represented in the following:

6.1. High Culture

High culture is associated with a small category of people in a society; it refers to the set of cultural products which are held in the highest esteem by a culture. Fine art, Operas, Classical music, performing arts, Great literature, philosophy, Architecture, Fashion, symphonies, haute cuisine and theatre are considered parts of this type of culture.

6.2. Low Culture

Gans explained that Low Culture is characterized by its limitation to the personal problems and the values that are related to these problems (1974, p. 7). This type of culture is also referred to as 'subculture'; it may include humors, yellow journalism, comic books, tattoo, popular fiction and kitsch.

6.3. Popular Culture

This term was coined at the beginning of the 19th century or earlier. It's also known by Pop culture, it was mainly associated with the poor people; the lower class of the society. Popular culture was defined in different ways by different scholars; Turner saw it as a profoundly political concept. (2003, p. 6) While, John Fiske (1989), saw it as the result that people obtained when they consume the cultural industries products. Sport, print, leisure, television programs, advertising and popular music are examples of popular culture.

6.4. Multiculturalism

Multiculturalism refers to the case where a society consists of people from different cultures. It is hard to give an exact definition of this term, since scholars have explained it

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English according to a specific region; it depends on the context. Bekker and Leilde (2003, p. 121)

mentioned three distinct senses of multiculturalism;

- A description of the state of cultural diversity in a society.
- An ideology aimed at legitimizing the incorporation of ethnic diversity in the general structure of society.
- A public policy designed to create national unity in ethnic diversity.

7. Elements of Culture

Culture is a very broad topic of study for sociologist, and it is a huge term that includes many different elements within it; such as language, religion, knowledge, habits, norms, building, etc. However, the eminent sociologist W.F. Ogburn (1922) categorized these elements in two types; either material or nonmaterial culture.

7.1. Material Culture

According to Ogburn (1922), material culture includes the concrete elements of a culture like buildings, weapons, tools, machines, goods, clothes and furniture. In other words, He refers it to the products of human's activities within a given society. For Diana Kendall (2010, p. 45) these concrete elements started from raw resources and with the help of technology they are transferred to different items which knowledge enables humans to use this items in their daily life; so, these elements change faster through time. Kendall believed that "material culture is important because it is our buffer against the environment." (2010, p. 45) For example; humans invented umbrellas in order to be able to walk, without getting wet, when it rains. Also, sunglasses were invented to protect the eyes from the sunshine.

7.2. Nonmaterial Culture

Kendall said that nonmaterial culture consists of human's attitudes, beliefs, and values that shape people's behavior (2010, p. 47) Thus, this category includes the untouchable

or abstract elements of culture such as religion, politics, values, beliefs, ideas, attitudes, language, symbols and habits. Unlike the material culture, nonmaterial culture changes very slowly. Nonmaterial culture has two aspects; the normative aspects and the cognitive aspects. “Normative aspects contain prescriptive and proscriptive items: the societal do’s and don’ts.” (Hoogervorst, 2017, p. 225) rules are examples of normative aspects, while taboos are examples of cognitive aspects. He suggested the following tip to differentiate between these two aspects: cognitive culture is the source of the rules for appropriate behavior which govern normative culture. (ibid, p. 225).

8. Newmark’s Cultural Categories

Peter Newmark (1988), classified the cultural words into five main categories; “Ecology”, “Material culture”, “Social culture”, “social organization” and “gestures and habits”.

8.1. Ecology

Cultural ecology studies the relationships between human cultures and their environment; because cultures change according to the environmental conditions changes. Taking for example the Arabic culture and the English one, there is a big difference between them because they are geographically far from each other; this causes ecological variation. This difference pushes the translators to be aware of the ecological features and to “overlook the different cultural significance involved” (Nida, 1945, p.198). According to Newmark (1988), this category contains plants, animals, hills, winds, mountains, plains and others. He believed that the familiarity of these words depends on their values in their country of origin (p. 96).

Taking “Camel” “الْجَمَلُ” as an example of animal ecological terms, it’s usually referred to, in the Arabic texts and poems, as “the ship of desert” “سَفِينَةُ الصَّحْرَاءِ”, because

Camels were used by ancient people to travel from one country to another through deserts, while in the English culture is considered as any other animal.

8.2. Material Culture

Material culture is known as the physical pieces that build up a culture, For Newmark (1988) it consists of “food”, “clothes”, “houses and towns” and “transport”. Food is considered as an essential part of any culture, and almost each culture around the world has its own specific kinds of food, especially when celebrating some special occasions of that culture. For example, In Algeria, some kinds of sweets are made during “Ramadan” like “Zalabiya” “الزَّلَّابِيَّةُ”. This is not common in England, so, if it is mentioned for example in a menu of a restaurant there, a description of it is obligatory.

Clothes reveal much about people’s cultures; their country can be identified through the clothes they wear. For Arab people, men wear “Kandoura” “العَنْدُورَةُ” and women wear “Hidjab” “الْحِجَابُ”. These clothes do not exist in the English culture, so these names must be transferred with an addition of a brief explanation.

For Newmark (1988), each community has its specific typical houses names which generally do not change when they are translated. For example: “Al-Khaimah” “الْخَيْمَةُ”. Also, names of towns generally remain the same too, “Newcastle” “نِيُو كَاسِيل”, “Jijel” “جِيْجَل”.

The means of transports were invented by the western countries, so their names are borrowed and included in the Arabic language directly from their original country language. For example, the names of cars: “Land Rover” “لَانْد رُوْفَر”, “Jaguar” “جَاغُوَار”.

8.3. Social Culture

The social culture was divided by Newmark (1988) into two categories; work and leisure.

- **Work:** Newmark (1988) believed that there is no difficulty in translating names of jobs because most of them have their equivalents in the target language; they can be translated by using the word for word approach. For example: “Teacher” “مُعَلِّمٌ”, “lawyer” “مُحَامِي”.
- **Leisure:** names of Music, games, dance...etc differ from one culture to another. Taking examples from the Algerian music styles and those of England; In Algeria there is “Chaabi” “الشَّعْبِي” “Popular Music” and in England there is “Pop” “الْبُوب”.

8.4. Social Organization

The fourth category is “social organizations”, it includes political and administrative. For Newmark (1988), the institutional terms are what differentiate the political and social life of a country from another. (p. 99), these terms are different from one country to another, but usually they have an equivalent in the TL. The title of a head of state can be easily translated, for example: “president” “رَئِيسٌ” “king” “مَلِكٌ”. While the name of a parliament can either remains the same or replaced by its official translation. For example “*Bundestag / Bundesrat* (Germany)” is translated in English as “Bundestag” or “The German Federal Diet”/ “Bundesrat” or “The German Federal Council”. In Arabic: “البُونْدِسْتَاغ” or “المَجْلِسُ التَّنْشِيرِيُّ” “المَجْلِسُ الإِتِّحَادِيُّ الأَلْمَانِي” or “البُونْدِسْرَات” / “الإِتِّحَادِيُّ الأَلْمَانِي”.

Generally, the translation of political and administrative terms is possible and easy; it can be literally translated. In case an equivalent term in the target language is unavailable, Newmark (1988) suggested that the translator has convey the nearest meaning of ST to TT Reader. (p. 101) He also included other terms within this category, which are: Historical terms, International terms, Religious terms, and artistic terms. These terms are very specific; each culture has its own special term. Despite the religious and the international terms, it is almost rarely to find other identical terms in another culture. As an example of the historical terms, let’s take the following expression from the Algerian history; “العُشْرِيَّةُ السَّوْدَاءُ”, “the black

decade”, the literal meaning of the expression has been translated while the real meaning of it is still ambiguous; it doesn’t make sense for the reader of the TL. For Newmark’s point of view, such expressions need a description with the most possible details that these expressions require. (p. 101)

8.5. Gestures and Habits

Gestures and habits differ from one culture to another because they are much related to people’s beliefs and to their setting. Newmark (1988) pointed out that gestures and habits are often described in ‘non-cultural’ language (p. 103). For example; in the Western world people shake hands when they are introduced to someone for the first time only, but in the Arab world, they shake their hands each time they meet or when they leave, and they put the palm of their right hands on their chests immediately after shaking; to show respect.

9. The Importance of Teaching Culture in Foreign Languages Classes

Language and culture are strongly related; they complement each other, and it is almost impossible to separate them because separating one from the other would lose the significant of another. According to Wenying Jiang, “culture and language are inseparable” (2000, p. 328). Therefore, if there is no culture, there is no language; or as it was described by Sun “if there is no language, language will be like water without source or a tree without roots” (2013, p. 371).

Teaching culture in foreign languages classes is very important, since it’s difficult to learn a language without dealing with its culture. Bennet (1993) called those who speak a language very well, but they don’t understand its social and philosophical contents, as “fluent fool”. Also, a FLC cannot exist without involving the cultural elements of the target language, for Wang (2008) “foreign language teaching is foreign culture teaching and foreign language teachers are foreign culture teachers.” (Cited in Choudhury, 2014, p. 3)

The core of importance in teaching culture in FLC is the fact that it will enable FL learners to achieve the communicative aspects of a language; which is the main objective of learning FL. Also, it's important because in order to speak a foreign language fluently requires the ability of transferring one's ideas from the SL to TL, which automatically includes the cultural elements of both languages; according to Tang (1999) speaking a language fluently requires the ability of thinking in that language.

In addition to the previous points, teaching culture in FLC is important because it increases the critical thinking of students which will help in reducing racism especially between students in mixed nationalities classes, also, it will help them gain tolerance. i.e. when they learn the target culture they will accept and understand it and to be open minded which will enable them to interact with people who hold this culture appropriately. Kramsch asserted that teaching culture is the solution for breaking stereotype, and she argues transforming cultural barriers into cultural bridges. (1993, p. 223)

In short, learning a language requires strongly learning its culture because language is related to culture and vice versa. Recently, researchers in the field of teaching foreign languages confirmed that it's necessary to teach both language and culture in an integrate way, so that, to avoid student's failure in transferring both oral and written message in the target language.

10. The Intercultural Communicative Competence and Its Components

Intercultural Communicative Competence (ICC) means to be able to communicate with other people from other cultures successfully, faraway from judging other cultures. In other words, it is the ability to share one's culture with others, and to be aware of their cultures. The term ICC was defined by Chen and Starosta (1999, p. 28) as "the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment".

It is interesting to note that ICC has been referred to, in many studies and researches, by using other synonyms of it. These synonyms were listed by Sinicrope, Norris and Watanabe (2007) as follow: cultural competence, trans-cultural competence, multicultural competence, cross-cultural competence, cross-cultural adaptation, intercultural sensitivity, global literacy and global citizenship. Many researchers welcomed this new term and now they prefer to use it in their works rather than the previous mentioned terms, Kim and Ruben justified this preference by the fact that this term is new and has not been used in the previous studies. (1992, p. 404)

Concerning the components of ICC, researchers agreed upon those which were mentioned in Michael Byram's (1997) Model of ICC, in which he named them 'savoirs'. These components are; Knowledge '*Savoir*', Skills of interpreting and relating '*savoir comprendre*', Skills of discovery and interaction '*savoir apprendre/ faire*', Attitudes '*savoir être*' and critical cultural awareness '*savoir s'engager*', and they were defined by Byram (1997) as follow:

- ***Savoir***: "knowledge of social groups and their products and practices in one's own and in one's interlocutor's country or region, and of the general processes of societal and individual interaction" (p. 58).
- ***Savoir comprendre***: "ability to interpret a document or event from another culture, to explain it, and relate it to documents or events from one's own" (p. 61).
- ***Savoir apprendre/ faire***: "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction" (p. 61).
- ***Savoir être***: "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 57).

- ***Savoir s'engager***: “an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices, and products in one’s own and other cultures and countries.” (p. 63)

11. The Cultural Turn in Translation Studies

In the previous centuries, translation was considered as a tool of communication between traders; they used translation in order to sell their goods to other traders who spoke different languages. In that time, the only requirement of translation was to enable people understand the basic meaning of the speech such as the price, the quality and the quantity. Also, it was used in transferring religious beliefs, such as the translation of the holy Quran which was translated into many different languages. Maybe the most common use of translation in that time was introducing new knowledge from one language to another; thus many scientific books were translated from/ into different languages. Up to the 1970s, many linguists and translation theorists started to give more importance to the translation studies in order to have translated texts with high quality, but still the cultural perspective in translation has never been brought into discussion.

In the last decade, translation has no longer seen as just a marginal segment of linguistics, but it is considered now as a strategy that enables linking up two different cultures. This shift in the field of translation occurred around the 1980s and has become known as “the cultural turn”, thus translation started to be taught as the product of a broader cultural context. This shift was primarily associated with the work of the translation scholars Susan Bassnet & André Lefevere (1990). Bassnet and Lefevere (1990) were the first theorists that drew attention to the changes in translation studies; thus they wrote an introductory chapter to a collection of essays entitled *Translation, History, and culture* (Bassnet & Lefevere, 1990). In that chapter, the issues of context, history and convention in translation were debated. Thanks to them more importance was gained concerning the role

of culture in the process of translation and the cultural turn was formally introduced to the public.

The main difference of the cultural turn from the traditional linguistic approach of translation is that; in the latter, the main unit of translation is the language structure only, while in the cultural turn approach culture is the main unit. This shift was characterized by the aspect that it moves from focusing only on the source text and ignoring the target text to paying more attention to the translated text and its functions. Also, the cultural turn shifted from considering the translators as only a translation instrument and concentrating on the original authors to give more importance to the translators' status, because the translator's status is what makes the translated text readable and gives it sense. Another aspect of this shift is that it focuses more on what could refer to in a sentence or utterance rather than what it had referred it; unlike the traditional approach that considered the meaning of a sentence is fixed and stable.

Due to the cultural turn, the scope of translation studies was expanded and it opened the door for extra researches in that field which creates an enormous development of translation studies.

12. The Skopos Theory

Hans J. Vermeer (1987), a German linguist, has introduced the Skopos theory in the late 70s, exactly in 1978. He was against paying attention only to the effects and purposes of SL when translating, so that, he suggested to shift the attention onto TC and TL. According to Vermeer, translating means "to produce a text in a target setting for a target purpose and target addresses in target circumstances." (1987, p. 29). Skopos is a Greek word that refers to "aim" or "purpose", Vermeer believed that each action has a purpose and since translation is an action it also has a purpose. The Skopos theory has three rules. The first rule of the Skopos theory is that; the purpose of a text is what determines the translation strategies that'll be

employed within it, in other words “the end justifies the means” (Reiss and Vermeer, 1984, p.101). According to Vermeer (1987), three possible kinds of purposes can be distinguished in the field of translation: “the general purpose aimed at by the translator in the translation process, the communicative purpose aimed at by the target text in the target situation, and the purpose aimed at by a particular translation strategy or procedure” (Vermeer, 1989, p.100, cited in Nord 2001). He explained that texts have different purposes, for that, the Skopos rules aim to translate the same purpose intended in the ST and in collaboration with the way TT Reader wants it to function. (Nord, 2001, p. 29)

The other two rules are the coherence rule and the fidelity rule. The coherence rule specified that the translation of the TT must be coherent enough in a way that its reader can understand it. According to Reiss and Vermeer this rule states the target text “must be interpretable as coherent with the target text receiver's situation.” (1984, p. 113) While the fidelity rule has to do with the relationship between the source and the target text; this relationship was called by Vermeer “Intertextual Coherence” or “Fidelity”. This rule stressed that “some relationship must remain between the target-text and source-text once the overriding principle of Skopos and the rule of coherence have been satisfied.” (Baker & Saldanha, 2009, p. 117)

The Skopos Theory came up with a new aspect in translation studies which is culture. Vermeer (1987) saw culture as “the entire setting of norms and conventions an individual as a member of his society must know in order to be “like everybody” – or to be able to be different from everybody.” (p. 28); he focused only on norms and conventions as the main characteristics of culture. Through the Skopos theory, Vermeer wanted to recognize the importance of culture in translation, “Vermeer urges translators to focus on the purpose of the source text whether it is designed to make its audience laugh, cry, wonder and recruit whatever cultural form is appropriate to achieving the same purpose in the target culture.” (Campbell & Vidal, 2019, p. 193).

13. The Influence of Culture on Translation

Culture has a big influence on translation, since understanding both the TL culture and the SL culture will make the process of translation easier, and will improve the quality of the target text to a great extent. And the lack of understanding either the SL culture or the TL culture will cause a wrong translation. Sometimes, two different cultures share the same words but these words have different meaning in each culture; that are known in English as “False Friends”. For example the word ‘location’ which means in English ‘a particular place or position’, while in French it means ‘leasing’. So, the translator should be aware of such cultural differences to reach a correct translation.

The process of translation does not focus only on transferring words from one language to another because this leads to an incorrect translation; since words generally do not hold the full intended message, but the sentence as whole did. In order to achieve a good translation, the translator has to pay a great attention to the cultural differences between languages and to know the cultural components of each such as traditions, history, habits... etc, So that, the translator will avoid many problems when translating in such concepts. Other cultural components requires more attention from the translator and to know their importance in the target culture; symbols for example are very important in translation because translating them wrongly may cause problems to the TC reader/ hearer; he/ she may consider it as an insult. For example, the owl is a symbol that refers to wisdom in the western world, while in the Arab world, it is a symbol of presentiment and in India it is a symbol of foolishness.

Translation aims to achieve cultural equivalence between both languages, so that the sense remains the same. It’s assumed that the more the two languages are related, the more the cultural equivalence can be achieved, and this is not the case for Arabic and English which are so far geofigureically from each other, what increases the cultural differences between

them; this makes the process of translation challenging. The cultural equivalence can be divided into two categories; Semantic equivalence and pragmatic equivalence.

13.1. Semantic Equivalence

Semantic equivalence gives a clear image of the translation process and serves its aim, because the first objective of a translator is to translate in an honest way. When semantic equivalence is implemented, the feelings that an expression in the SL had on one's feelings will be the same in the TL. For that, the reader of the target text will not notice that he is reading a translated text from both sides; meaning and structure. Thus, the translator here has to look for words or expressions in both languages that share the same meaning. The following are examples to illustrate the case in which the semantic equivalence is appropriate to get the right structure and meaning of a sentence; Strike while the iron is hot *اطْرُقِ الْحَدِيدَ وَهُوَ حَامِي* both expressions here, in both languages, mean to avoid waiting and to seize the chance by doing something immediately. To hit two birds with one stone *ضَرْبُ عَصْفُورَانِ بِحَجَرٍ وَاجِدٍ* both expressions mean to achieve two goals in the same time by making only one task.

Achieving the semantic equivalence makes the translated text more faithful, but is not always possible to achieve it because sometimes there are no equivalents between the SL and the TL. In this case, it is necessarily to look for a pragmatic equivalence.

3.1. Pragmatic Equivalence

It is the process of transferring the author's/ speaker's intention from one culture to another with enabling the TC reader to understand it clearly; The translator has to choose words in the TL that have the same effect on the TC reader/ hearer as that it had on the SC reader/ hearer. Thus, the words of SL and TL can be different but the speech act is in both languages; the translated sentence plays the same role as the SL sentence did. To achieve the pragmatic equivalence, the translator is free to change words, style or structure of a sentence because they are not important, what is more essential is the finding of words that enables the

SC reader/ hearer to understand what did the SC author/ speaker said appropriately in context.

Hence, the translator here will not focus only on the literal meaning of an utterance, but also to pay attention to what is unsaid in a particular context. For example, if one says “It rains cats and dogs” he means that “It rains heavily” and translating it literally into Arabic “إِنَّهَا تُمَطِّرُ كِلَابًا وَكِلَابًا” does not make any sense. Thus the correct translation of this utterance would be “إِنَّهَا تُمَطِّرُ بِغَزَارَةٍ” because it kept the same intention in both languages. In Arabic, they refer to someone who has no family as “مَقْطُوعٌ مِنْ شَجَرَةٍ”. The literal translation of this expression which is “cut from a tree” has no sense in English, so the translator in this case has to look for an expression in English that refers to someone who has no family such as “a rootless person” or simply by translating its meaning “has no relatives”.

4. The Significant Roles of Translation in Transferring Cultures

All over the world, people lived in separate groups and through time they required different languages and hence different cultures. Due to the technological development, the international relations and globalization; these separated groups, became in contact with each other. But, the interaction with people, that holds different or foreign cultures, may cause cultural misunderstandings. In this view, Aixela (1996) stated that each community has its specific series of habits, value judgments, classification systems, etc. which cause an overlap. (p. 53) However, thanks to translation, such a problem can be fixed; the role of the translator is to bridge the gap between the cultural differences between languages, Basil Hatim and Ian Mason confirmed that the main role of translators is to overcome the obstacles that prevent mediating between SC and TL. (1990, p. 223).

Another significant role of translation in transferring culture can be represented in the fact that it helps immigrants and refugees to be familiar with the culture of a given country, which enables them to adapt within it quickly; They can use translation as a strategy of assimilation, attempting to incorporate themselves into the language and the culture of the

host group, or as a form of accommodation, trying to negotiate spaces of resistance and of survival for the language and culture of their origins (Cronin, 2006, p. 52). Also, translation has opened the door for anthropologists to explore cultures of ancient kingdoms and tribes; an example of that, the study of the Egyptian history has become easy after the discovery of the Rosetta Stone in 1799, which, later on, was successfully translated by the French scholar, Jean-François Champollion, so that, Egyptian hieroglyphics becomes readable.

Translation has enabled people to discover the variety of worship of different cultures, taking the case of Islam as an example, Quran was revealed in Arabic, so that, the prophet Mohammed (peace be upon him) has supported people to learn foreign languages in order to spread the message of Islam. Many letters, in that period, were translated by Zaid Ibn Thabet and sent to different kings and emperors of the areas around the Arabian Peninsula in order to enable people discover Islam. Nowadays, the Holy Quran is translated to more than 114 languages; thus, more and more people are converting to Islam each day. When a translator works on interpreting a text or a book, he is going to face many cultural features of the target language that require a well knowledge about its culture, so that, he is going to reveal the veil from the source languages cultures because He will transfer ideas, customs, traditions, beliefs, and social behaviors of that culture which the reader is going to ponder over it. The Sapir-Whorf theory also argued that culture will be transferred through language, and transferring it from one language to another can only happen through translation.

Conclusion

The main aim of this chapter was to clarify the terms Translation and Culture and to show the relation between these terms. This chapter dealt with the definitions of both translation and culture, listed their types and elements. It also dealt with the intercultural communicative competence, the Skopos Theory and the cultural turn in translation studies. On one hand, it can be concluded from this chapter that there is a strong relation between

translation and culture, and on the other hand, one can know to what extent the lack of translators' cultural vocabulary package as well as the lack of knowledge of both SL culture and TL culture affect the process of translation.

Chapter Two

Translating Cultural Expressions

Introduction

The shift in translation studies focuses on the importance of culture in the process of translation as it was explained in the previous chapter; translation goes not only through languages, but also through cultures. Thus, translating cultural specialized terms from one language to another needs a well knowledge concerning both TC and SC; since there are things in a given culture which are not accepted in another culture or even forbidden, also other things are normal in a culture while in another are holy or very important

This chapter contains the definition of the new term in the field of translation which is the cultural translation. It also lists the different types of cultural expressions along with the translation problems within them.

1. Definition of Cultural Translation

Cultural translation is a new area and a new concept of interest used in the field of cultural studies to denote the process of linguistic transformation or otherwise, in a given culture. The concept uses linguistic translation as a tool in analyzing the nature of transformation in cultures. For example, ethnography is considered a translated narrative of an abstract living culture.

The term cultural translation really comes as far as from the field of what is called social anthropology in the British tradition from the 1950s, when anthropologists started to describe their activity as a way of translating the other culture. Cultural translation can be defined as “a process in which there is no start text and usually no fixed target text. The focus is on cultural processes rather than products. The prime cause of cultural translation is the movement of people (subjects) rather than the movement of the texts (objects).” (Pym, 2014, p. 144).

2. Types of Cultural Expressions and their Translation Problems

2.1. Proverbs

Proverbs are popular expressions that, generally, contain wisdom or an advice about how to act and live; they are inherited from one generation to another. Finding a correct definition to proverbs has created a complex between scholars. The study of proverbs is known as “Paremiology”, this study is traced back as far as the time of Aristotle.

Proverbs were defined by Mieder (1985) as “known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation” (p. 119). He also gave some proverbs as a definition of proverbs such as “the wisdom of the streets”.

In order to differentiate proverbs from other items, many scholars have proposed different characteristics of proverbs. Norrick (1985, p. 32, 33), has gathered the following characteristics:

- a) **Proverbs are self-contained;** Seiler (1922, p. 2) saw that proverbs must be “self-contained sayings”; according to him the grammatical units of a proverbs cannot be replaced.
- b) **Proverbs as (Propositional) Statements;** this characteristic was offered by Dundes and Mieder (1981) “the proverb appears to be a traditional propositional statement consisting of at least one descriptive element; a descriptive element consisting of a topic and a comment.” (p. 60).
- c) **Proverbs as (grammatical) sentences;** Taylor (1934) determined that proverbs must be complete (if elliptical) sentences, and went on to insist (Taylor et al, 1939) that they must be grammatical sentences. Scholars like Abrahams (1968), Holbek (1970) and Röhrich and Mieder (1977) accepted this property as the basic characteristic of

proverbs. The following are some examples of proverbs and their equivalents in

Arabic as adopted from Ghazala (1995, p.138):

Man is known by the company He keeps يُعْرِفُ الْمَرْءُ مِنْ صُحْبَتِهِ

All that glitters is not gold مَا كُلُّ مَا يَلْمَعُ ذَهَبًا

Necessity is the mother of invention الْحَاجَةُ أُمُّ الْإِخْتِرَاعِ

No smoke without fire لَا دُخَانَ مِنْ دُونَ نَارٍ

2.2. Idioms

Idioms can be defined as phrases that mean more than just their literary meaning, they take a huge part of each language and they are particular to a given culture. Idioms are selected in the type of Figures of speech. Larson defines Idioms as “a string of words whose meaning is different from the meaning conveyed by the individual words” (1984, p.20). Concerning the characteristics of idioms, Baker (1992, p. 63) stated that idioms are “frozen patterns of language whose meaning cannot be deduced from their individual components”, She added “they allow little or no variation in form”, Also She highlights that the following can not be done to an idiom “Change the order of the words in it, delete a word from it, add a word to it, replace a word with another, and to change its grammatical structure.” (ibid, p. 67).

Translating idioms is a challenging task especially if the translator does not have a cultural knowledge of both the SL and the TL, and also if he is not aware of the cultural differences. Mona Baker (1992) has classified the difficulties that can be encountered by translators when dealing with idioms as follow:

- an idiom or fixed expression may have no equivalent in the target language;
- an idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different;

- an idiom may be used in ST in both its literal and idiomatic sense at the same time;
- The very convention of using idioms in written discourse, the contexts in which they can be used, and their frequency of use may be different in SL and TL. (p. 71- 75)

In order to solve these problems, Baker (1992, p. 76-85) went on in her book and suggested the following strategies for translating idioms;

- Using an idiom of similar meaning and form, for example: To play with fire **يَلْعَبُ بِالنَّارِ**
- Using an idiom of similar meaning but dissimilar form, for example: Forbidden fruit is sweetest **كُلُّ مَمْنُوعٍ مَرْغُوبٌ**
- Borrowing the source language idiom, as an example: You mark my word **أَنْتَ تَقْرَأُ أَفْكَارِي**
- Translation by paraphrase, for example: Having no idea about what is hapening **مِثْلُ الْأَطْرَشِ فِي الرَّفَّةِ**
- translation by omission of a play on idiom, “this strategy involves rendering only the literal meaning of an idiom in a context that allows for a concrete reading of an otherwise playful use of language.” (ibid, p. 84). for example: My car is second hand **سَيَّارَتِي مُسْتَعْمَلَةٌ**
- Translation by omission of entire idiom, such as: “Damned fool” is an informal exclamation used by English people, here the translator can omit it since it is not acceptable in the TL culture.

2.3.Collocations

A collocation “is a combination of two or more words that always occur together consistently in different texts and contexts in language. That is, a certain noun occurs with a certain adjective (e.g. ‘blind confidence: **ثِقَةٌ عَمِيَاءَ**), a verb with a noun (e.g. ‘draw a sword:

(‘يَسْتَلُّ سَيْفًا’), a noun with a noun (e.g. ‘brain drain: هِجْرَةُ الأَدْمِغَةِ’).” (Ghazala, 1995, p. 106),

Larson (1984) defined collocations as “words joined together in phrases or sentences to form semantically unified expressions” (p. 144). According to Ghazala (1995), the translation of collocations depends on their types; there are various types of collocations such as adjective+ noun collocations (“Net Weight الوِزْنُ الصَّافِي”), verb+ noun collocations (“run a company يُدِيرُ شَرِكَةً”) and noun+ noun collocations (“status quo الرَّاهِنُ”). Concerning the problems that translators or students may face when translate collocations from English to Arabic and vice versa, Ghazala (1995) has summarized them into two main and general problems:

- **General Problems of Collocability:**

a. **The difficulty of generalization:** some words in Arabic can collocate with some specific words while they cannot collocate with others because each Arabic word has a very specific and detailed meaning, unlike English where one word can collocate with many other words. For example; we say in Arabic “بَشْرَةٌ نَاعِمَةٌ” for “soft skin”, but we cannot say “مِيَاءٌ نَاعِمَةٌ” for “soft water”, nor “مَشْرُوبَاتٌ نَاعِمَةٌ” for “soft drinks” but “مَاءٌ عَذْبٌ/ فُرَاتٌ/ زُلَّالٌ” and “مَشْرُوبَاتٌ خَفِيفَةٌ” consecutively. (ibid, p. 123).

b. **Variability of collocations:** “different collocations for the same meaning can exist in English, but they have one collocation and one single meaning in Arabic.” (ibid, p. 124). For example: Go on a visit / pay a visit يَفُومُ بِرِيَازَةٍ

- **Flexibility of collocations:** according to Ghazala (1995), some collocations are “flexible” for that when translating them we can add an adjective or an adverb in the middle of them. For example; Black market, black illegal market سُوقٌ سَوْدَاءٌ عَيْرٌ مَشْرُوعَةٌ

2.4. Metaphors

According to Ghazala “A metaphor is an expression of language which is meant to be used and understood in an indirect, non-literal way. It is a Figure of speech that aims at

achieving a kind of resemblance between two objects, without stating the similarity in clear terms, or using either article, 'like' or 'as'." (1995, p. 146). A metaphor consists of an image, the object, the sense, and the metaphor. For example: "sunny smile"; Sun (image), Smile (Object), the brilliance of the smile which resembles the brilliance of the shining sun (sense) and sunny (metaphor). Peter Newmark (1988) has listed six types of metaphors which are as follow:

1- **Dead Metaphors:** Ghazala saw dead metaphor as a metaphor which is used unconsciously, in daily life, by native speakers. Such as; "hands of the clock" "عَقَارِبُ السَّاعَةِ" (1995, p. 147).

2- **Cliche Metaphors:** Newmark (1988) defined them as "metaphors that have perhaps temporarily outlived their usefulness, that are used as a substitute for clear thought, often emotively, but without corresponding to the facts of the matter." (p. 101) this type of metaphors is well known and used frequently. For example: He is one foot in the grave هُوَ عَلَى شَفَا حُفْرَةِ مِنَ الْمَوْتِ

3- **Stock or Standard Metaphors:** Ghazala and Newmark considered this type of metaphors as "the most established metaphors in language" because they are more formal. The following is an example of standard metaphors: Ray of hope بَصِيصٌ أَمَلٌ

4- **Recent Metaphors:** are the metaphors which "are newly coined in both languages" (Ghazala, 1995, p. 152) or a recent metaphor can be "a new metaphor designating one of a number of 'prototypical' qualities that continually 'renew' themselves in language" (Newmark, 1988, p. 111). For example; Wooden talk لُغَةُ الخَشَبِ

5- **Original Metaphors:** these metaphors are taken from the SL directly for that "these should be translated literally, whether they are universal, cultural or obscurely subjective." (ibid, p. 112) such as: A massacre of goals مَجْزَرَةٌ أَهْدَافٍ

6- **Adapted Metaphors:** this type should “be translated by an equivalent adapted metaphor, particularly in a text as sacred.” (Newmark, 1988, p. 111) because translating them literally may lose their meaning. For example: The ball is in your court الْكُرَّةُ فِي مَلْعَبِكَ / إِلَيْكَ
الْخَطَّ

2.5. Cultural Bound Terms

Cultural bound terms are also known as “Culturemes”, Nord (1997) has described them as “a social phenomenon of a culture X that is regarded as relevant by members of this culture and, when compared with a corresponding social phenomenon in a culture Y, it is found to be specific to culture X.” (p. 34). Cultural bound terms are those terms that are rooted in culture and differentiate communities one from another.

Vinay and Darbelnet (1958) gave some types of cultural bound terms such as jobs, food, drink, position and professions... etc. Later on, in 1974, Catford added measurements, clothing, institutions...etc. Santoyo (2010) also talked about some specific areas of activity which correspond in the end to actions which are unique to a person or social group, subject to very specific place and time” (p. 15). The following are examples of cultural bound terms:

The nearest term of the Arabic cultural bound term “مَهْرٌ / صَدَاقٌ” is “dowry”; but the difference here is that in Arabic it means the money that the man gave to his wife at marriage, while in English it refers to the money that a woman gave to her husband at marriage.

“Safari” “سَفَارِي”, “Jar” “جَرَّةٌ”, “Amber” “عَنْبَرٌ”, “Quran” “قُرْآنٌ”

3. Some Areas of Problem in Translating Cultural Expressions

There are many areas in culture that may cause problems for translators; some of them are as follow:

3.1. Religion

Religious translation is very sensitive, since it is a field that doesn't accept any mistake because it is holy. Translating religious texts from one language to another is not an easy process; many skills and experiences are needed. especially the Quran's translation, because it is written in Arabic; Classical Arabic, which is different from the standard or the modern Arabic that is used nowadays, in fact that, many words of classical Arabic are less or not used now. Thus, the translator needs to be competent in both classical and standard Arabic and to have background knowledge about the history of Islam and "Syrah" to decode the meaning of a term in the classical Arabic first then to look for its equivalent in modern Arabic and finally translate it into English. For example; if a translator faced the word "مُدْهَامَتَانِ", he has first to look for its meaning in Standard Arabic, which is "شَدِيدُ الْخُضْرَةِ", then translates it into English as "dark green".

Also, each Quranic word has a very specific and detailed meaning; the latter depends on the context. For example; the word "الدِّينَ" can refer either to "الْجَزَاءُ" "recompense" or to "الدِّيَانَةَ" "religion" depending on the context as it is explained below according to Sahih International translation of Quran into English:

Translated as "recompense" in

قال الله تعالى: "مَالِكِ يَوْمِ الدِّينِ" (سورة الفاتحة الآية 4)

Sovereign of the Day of **Recompense**. (1: 4)

Translated as "religion" in

قال الله تعالى: "أَلَكُمْ دِينُكُمْ وَلِيَ دِينِ" (سورة الكافرون الآية 6)

For you is your **religion**, and for me is my **religion**. (106: 9)

3.2. Social Culture

Dealing with social culture in translation, one has to differentiate between denotative and connotative problems of translation; according to Newmark (1988, p. 98) there is rarely a

translation problem within social culture translation because the majority of words have their equivalent in the TL. So, the problem is only occurred once there is no equivalent for a word. Lack of equivalence, while translating in the field of social culture from Arabic language to English, creates a serious problem for translators because “SL word may express a concept which is totally unknown in the TL culture” (Baker, 1992, p. 21). Taking the translation of kinship system from Arabic into English as an example, in Arabic, It is referred to the father’s brother by “عَم” and to the mother’s brother by “خَال”. The equivalent term for both expressions in English is “uncle”. Also, the words “عَمَّة” “father’s sister” and “خَالَة” “mother’s sister” are called in English “aunt”. This problem of translation is due to the fact that the Arabic language makes difference between the paternal and maternal relatives unlike the English language that does not differentiate between these relatives.

3.3.Traditions

Tradition is the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way. Each society is characterized by some specific traditions which may not necessary be available in another society; these traditions are based on people’s beliefs and strongly related to the environmental conditions of the region where these traditions exist. The uniqueness of a tradition among one culture is what made the process of translation difficult. For example, it is known, in the Arabic culture, when someone come out from bath they tell him “نَعِيمًا” which can be literally translated into English as “Have a prosperous life”. The problem in this case is that in the Arabic culture this expression reflects to good omens and someone may be considered as an impolite person if He did not say it, while in the English culture, this may seem odd or unacceptable, and you’ll act as a curious. In general, Arabic semantic complex words that refer to religious concepts, processes, and social traditions are not easy to translate without specific transformations, which may be problematic (Kashgary, 2011).

Another example, Arabs celebrate the seventh day of the birth of a baby and it is known as “السَّابِع” or “العَقِيقَةُ” while English people celebrate “Baby Shower” before the birth of the baby. These cultural gaps between Arabic and English can cause problems for the target reader if the translator fails to convey the exact meaning of such expressions.

3.4.Food

“Food is for many the most sensitive and important expression of national culture; food terms are subject to the widest variety of translation procedures” (Newmark, 1988, p. 97). Terms related to food are more complicated because they represent one culture only and they are related to where and when they are cooked and served; also finding similar dishes or meals with similar names within two different cultures is very rare. For example; In Arab world there is “سُحُور” (a meal which is eaten during the month of Ramadan, that is, in fact, eaten before dawn), has no equivalent in English because it does not exist in the English culture.

Brett Jocelyn Epstein (2009), identified four types of problems; Availability, which means that an ingredient of an original recipe may be cheaper in the SC while in the TC is very expensive or limited; Cuts of meat, this refers to how a given part of the body of the animal needed in the recipe is called in both languages; Measurements, some measurement systems need to be converted into another measurement system by using a conversion table in order to be easily understood; the last type contains Implements, pots and pans: most of the time similar kitchen tools in SL have different names in TL or vice versa, thus the translator has to verify the names first.

3.5.Taboos

According to The Encyclopedia Britannica (2009), Taboo can be defined as: “the prohibition of an action based on the belief that such behaviour is either too sacred and consecrated or too dangerous and accursed for ordinary individuals to undertake.” Taboos

words are directly related to culture, thus their translation does not need checking the word in the dictionary only, but to have knowledge about the differences between taboos in both SL and TL; this lack of knowledge may push the translator to convey the meaning of a taboo based on his own culture knowledge. Mabry (1998) indicated that the translator can face three possibilities when translating taboos;

- a) The taboo term in SL is not taboo in TL.
- b) The taboo term in SL is taboo in TL too.
- c) The term which is not taboo in SL is considered as taboo in TL.

For the possibility (b) there is no problem because they can easily be translated, but for (a) and (c) the translator must convey the meaning of a taboo in a way that the target reader will get a similar meaning or an acceptable one of the SL.

4. Types of Cultural Problems in Translation

In 1992, Mona Baker has listed eleven types of translation problems that arise from the cultural differences between languages. She mentioned them in the following order:

4.1. Culture-Specific Concepts

Translating cultural specific concepts (CSCs) is the most difficult obstacle that can face translators and creates challenges for them (Nida & Taber, 1982; Newmark, 1988; Baker, 1992; Thriveni, 2002; Daveninezhad, 2009). Such a problem is due to the fact that “The source-language word may express a concept which is totally unknown in the target culture.” (Baker, 1992, p. 21). Baker divided CSCs into concrete and abstract. For example; the Arabic word “فُرْيَك” which is “an immature hard wheat (durum wheat or semolina) that goes through a roasting process in its production.” (Wright, 1999) The word “فُرْيَك” is usually translated as “Wheat” or “Green Wheat”, but the TL reader may not get the exact meaning of this word in SL.

4.2. The Source-Language Concept is Not Lexicalized in The Target Language

Baker stated that the SL word refers to something which is known in the TC but it is not lexicalized, “that is not ‘associated’ a target-language word to express it.” (1992, p. 21). For example; “يَقْتَرِفُ” “to commit a sinful or devil deeds”, “يَتَوَارَى” “to vanish, to hide” (Ouakab, 2017)

The previous examples refer to concepts which are known in English but they are not lexicalized. The verb "does" means in Arabic to physically commit evil deeds. This word has a religious overtone which cannot be captured in one to one translation.

4.3. The Source-Language Word is Semantically Complex

This is a very common problem in the process of translation; a word which “consists of a single morpheme can sometimes express a more complex set of meanings than a whole sentence” (Baker, 1992, p. 22). According to Baker, the complexity of a word is not known until it is translated to another language. For example; “الْوُضُوءُ” “Ablution” which is a symbolic act of washing face, hands and feet with water prior to performing prayers (Ouakab, 2017). Such words create problems for translators because they are concepts which are semantically complex and which are not available in the English culture.

4.4. The Source and Target Languages make Different Distinctions in Meaning

The TL culture and SL culture may differ in distinguishing between meanings of some concepts, “What one language regards as an important distinction in meaning another language may not perceive as relevant.” (Baker, 1992, p. 21). For example; in Arabic, the period of “Adulthood” consists of two stages “الصَّبِي” then “الشَّبَابُ” whereas it is only one stage in English.

4.5. The Target Language Lacks a Superordinate

According to Oxford Dictionary, superordinate word is a word whose meaning includes the meaning of one or more other words. Baker stated that “the target language may have specific words (hyponyms) but no general word (superordinate) to head the semantic

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English field.” (1992, p. 22). For example, in Arabic it is referred to “salt” and “sugar” by “الأَبْيَضَيْنِ”, and English lacks such a word; you translate “الأَبْيَضَيْنِ” as salt and sugar.

4.6. The Target Language Lacks a Specific Term (Hyponym)

Unlike the previous discussed problem, here the TL lacks hyponyms but have general words to head the semantic field, because “each language makes only those distinctions in meaning which seem relevant to its particular environment.” (Baker, 1992, p. 23). For example, Arabic has several hyponyms that refer to the parts of the day which English lacks, such as “الظُّهُرُ”, “العَصْرُ”, “المَغْرِبُ” and “العِشَاءُ” these words are related to the prayer times, thus in translating such terms, a description of the specific word must follow the general word in order to convey the full meaning.

4.7. Differences in Physical or Interpersonal Perspective

The importance of interpersonal perspective, according to Baker (1992) differentiates from one language to another, and that the interpersonal perspective depends on “where things or people are in relation to one another or to a place, as expressed in pairs of words such as come/go, take/bring, arrive/depart, and so on.” (p. 23).

4.8. Differences in Expressive Meaning

Most of the time, there is an equivalent of the SL word in the TL, but the meaning of that word may differ from one language to another. According to Baker (1992, p. 23), if the meaning is related to emotions, it would be more difficult. For example; the Arabic expression “الرُّوحُ الْقُدُّسُ” which is the equivalent in form of the English expression “The Holy Spirit”, but the difference is in meaning; since in Islam “الرُّوحُ الْقُدُّسُ” is “Gabriel” the angel who was sent from God to his prophets, while in Christianity, the holy spirit is a member of the trinity which divided God to three parts: God the father, the son (Jesus) and the holy spirit.

4.9. Differences in Form

Baker (1992, p. 24) stated that some forms of words in SL are not found in the TL, as in English there is a use of suffixes and prefixes in order to refer to other types of a word;

transferring a verb to a noun by adding a suffix or a prefix such as “pray/ prayer”. She added that the Arabic has not such a mechanism, and that such words are replaced by a paraphrasing translation that depends on the intended meaning of the word. Baker gave the following example; “*Retrievable*” as “can be retrieved” “قَابِلٌ لِإِسْتِرْجَاعٍ”, “*Drinkable*” as “suitable for drinking” “صَالِحٌ لِلشَّرْبِ”. In translating such words, the translator has to know what new meaning that such affixes and prefixes add to the word.

4.10. Differences in Frequency and Purpose of Using Specific Forms

According to Baker (1992, p. 25) there may be differences in the frequency and the purpose of using a specific term in SL even if there is an equivalent of its form in TL. The following example was provided by Baker (1992) to explain this problem; the –ing continuous form is more frequently used in English to connect clauses than any other language. From the other side, in Arabic there is a more frequent use of conjunctions “حُرُوفِ العَطْفِ” to link clauses in order to form texts, unlike English which directly separates sentences by full stops.

4.11. The Use of Loan Words in the Source Text

According to Oxford Dictionary a loan word is a word adopted from a foreign language with little or no modification. Taylor (1933) noted that English borrowed a lot of Arabic words and their forms. Fromkin (2003) saw borrowing words from another language as beneficial especially if this will enrich the other language with new words or morphemes. Baker (1992, p. 24) believed that loan words create “a special problem in translation”. For example the word “admiral” which is, according to Oxford dictionary, from old French “amiral”, “admirail”, via medieval Latin from Arabic “amīr” “أَمِيرٌ” ‘commander’ (from “amara” “أَمَرَ” ‘to command’). The ending -al was from Arabic -al- “الـ” ‘of the’, used in titles (e.g. “amīr-al-‘umarā” “أَمِيرُ الْأُمَرَاءِ” ‘ruler of rulers’), later assimilated to the familiar Latinate suffix -al.

5. Vinay and Darbelnet's Translation Procedures

Many scholars, among Königs & Lörscher (1991; 1993) defined translation strategies as the procedures which leads to the optimal solution of a translation problem. The procedures or strategies of translating cultural expressions, based on comparative stylistics (Vinay & Darbelnet, 1984; Malblanc, 1963; Intravaia and Scavée, 1979), and the other strategies used by other scholars (Vázquez Ayora, 1977; Newmark, 1988), or the techniques suggested by Bible translators (Nida, Nida and Taber, Margot), intended to propose a metalanguage and to give the appropriate solutions in the task of translation.

Vinay and Darbelnet (1958) suggested seven basic translation Procedures which are; Adaptation, Calque, Equivalence, Modulation, Borrowing, Literal Translation and, Transposition; Also, Vinay and Darbelnet shed light on some other strategies as Compensation, Expansion, and Contraction. Vinay and Darbelnet (1958) showed that translators can choose two main methods for translation; Direct, or Literal Translation (Borrowing/ Calque/ Literal Translation) and Oblique Translation (Transposition/ Modulation/ Equivalence/ Adaptation).

5.1. Borrowing

This strategy is also called by Vinay and Darbelnet 'Lacuna between languages'; because it aims to bridge the lexical gap between two languages. It is the simplest strategy of translation in which the translator takes the SL terms from the TT and uses it in the TT directly. For Example; "أُفِيْمَتِ التَّرَاوِيْحُ", "The **Tarawih** prayers were inaugurated" (Prendergast, 1915, p. 133) In this example, the word "التَّرَاوِيْحُ", which is a kind of prayers that Muslims do during Ramadan after finishing the prayer of Isha, was taken from Arabic directly and transferred into English as "Tarawih" because English lacks this term.

5.2. Calque

"A calque is a special kind of borrowing whereby a language borrows an expression form of another then translating it literally each of its elements." (Vinay & Darbelnet, 1995, p.

32) the difference between Calque and Borrowing is that; when borrowing a word the translator keeps the same spelling whereas when using the calque strategy the translator borrows the source word and then translates it literally in the TT, in a way the same meaning is kept. For example; “لَقِينَا بِنَحِيَّةِ الْإِسْلَامِ”, “He greeted us with **the Salutation of Islam**” (Prendergast, 1915, p. 65)

5.3. Literal Translation

Literal translation was defined by Vinay and Darbelnet (1995, p. 33) as “the direct transfer of a S.L text into a grammatically and idiomatically appropriate T.L”. It is important to notice that this strategy has been tackled in details in the first section of the first chapter of this dissertation.

5.4. Transposition

According to Vinay and Darbelnet (1995), transposition method involves the replacement of one word class with another word without making any change or modification in the meaning of the message conveyed. (p. 36) In other words, It is the process of replacing a word class in the ST into another word class in the TT such as replacing a verb by an adjective. For example; “فَرَعَ عَلَيْنَا الْبَابَ”, “**There was a knock at the door**” (Prendergast, 1915, p. 31) here the translator changed the structure of the sentence “فَرَعَ عَلَيْنَا الْبَابَ” from “He knocked the door” into “there was a knock at the door” but the meaning is still the same.

5.5. Modulation

Modulation is a shift in point of view; it is the process of conveying an idea in SL into the TL by using a totally different perspective; this change can be modified or justified either by a literal translation or even transposition. For example; “اِعْتَمَصَ جَفْنُ اللَّيْلِ”, “**The eye of the night had drooped**” (Prendergast, 1915, p. 39). The translator shifted from the point of view of “الجَفْنُ” “eyelid” into another perspective which is the “eye”, and since the eyelid is a part of the eye there is no disruption of meaning.

5.6. Equivalence

As the name suggests, this strategy is used when there is equivalence between SL and TL. Vinay and Darbelnet (1995, p. 38) stated that equivalence is the process of replacing a SL expression by another TL expression in the TT which account for the same situation as it is used in SL and generally it is semantically different from SL, this strategy is frequently used with translating Idioms and Proverbs. The following example explains more what Equivalence is: The Arabic cultural expression “شَيْتٌ أَمْ أَيْتٌ” which literally means “whether you want or you won’t” was translated by Prendergast as “**Willy-nilly**” (1915, p. 132) so, the translator substituted the SL expression by another TL expression that convey the same meaning to the target reader.

5.7. Adaptation

According to Vinay and Darbelnet (1995, p. 39), translators use the procedure of adaptation where the TC lacks a word of SL, They added that this method is a special kind of equivalence and it is frequently used by simultaneous interpreters. Prendergast (1915, p. 237) used this method in translating the Arabic expression “بُخُورُنَا” “Our **Perfume**” where the translator adopted the word “بُخُورٌ”, which is a special smell produced for a substance when it is burned, by another near equivalent word in meaning which is “Perfume” in order to overcome the lack of such a word in TL.

6. Peter Newmark’s Procedures in translating Cultural Expressions

In 1988, Peter Newmark proposed some procedures of translation, which may help translators to translate particular non-equivalent words of TC. The following are the other different translation procedures proposed by Newmark and that were not tackled by Vinay and Darbelnet.

6.1. Transference

It is the process of transferring a SL word to a TL text. According to Newmark (1988, p. 81) this procedure is similar to Catford's transference; which is the use of the same word of the SL in the TL only with the change of alphabetical symbols or sign systems, in addition to transliteration; which is related to the conversion of different alphabets such as from Greek, Arabic, Chinese, etc into English. For example: "Cricket" "كُرِيكْت", "Jeans" "جِينز". (Ghazala, 1995, 199)

6.2. Naturalization

Newmark (1988, p.82) saw that "this procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL, such as: "Hercules" "هَرَقل", "Olympics" "الأَلْعَابُ الأُولُمِيبِيَّة". (Ghazala, 1995, p. 198)

6.3. Translation Label

This procedure is a provisional TL translation of a SL term, usually of a new institutional term, which should be made in inverted commas or between brackets, which can later be withdrawn (Newmark, 1988, p. 90). For example: Television [الرَّائِي/ المَرْنَاء] ← تِلْفَازٌ

Fax [فَاكْس/ بَرِيدٌ سَرِيعٌ] ← نَاسُوخٌ/ بَرِيدٌ مُصَوَّرٌ/ بَرَّاقٌ (Ghazala, 1995, p. 207)

6.4. Compensation

Compensation occurs when there is loss of meaning in one part of a sentence because it is compensated in another part (Newmark, 1988, p. 90) i.e. making up for the loss of something in the SL, by adding something else in the TT. For example, in translating the proverb "يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ" into English, the pronoun "you" is added in order to compensate the loss of meaning in TL Text. Thus, the result is "A day for you and a day against you"

6.5. Componential Analysis

Newmark (1988, p.114) defined this procedure as “to compare a SL word with a TL word which has a similar meaning, but it is not an obvious one to one equivalent, by demonstrating first their common and then their differing sense components”. It is the approach that provides an insight into the meaning of words and decomposing it into atomic features. It shows the semantic features of the word. Such as the following example that were provided by Newmark (1988, p. 120); “British Council”: “official organization promoting English language and culture overseas” “المرکز الثقافي”: “مُنظَمَةٌ رَسْمِيَّةٌ تُرَوِّجُ اللُّغَةَ الْإِنْجِلِيزِيَّةَ وَتَقَاتِبُهَا” (Ghazala, 1995, p. 205) “البريطانيُّ”

6.6. Synonymy

Synonymy is a near TL equivalent to a SL word, according to Newmark (1988) “...this procedure is used for an SL word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality” (p. 84). For example; the translation of the word “Horse” from English to Arabic can be done through replacing it by the following synonyms:

- | | |
|-----------|---|
| “حِصَانٌ” | which equals a male horse. |
| “فَرَسٌ” | which equals a male or female horse. |
| “جَوَادٌ” | which is a specific horse known of being fast either male or female |

6.7. Paraphrase

According to Newmark (1988, p. 90) this procedure requires the use of explanation and amplification of the ST meaning via conveying the content without the form. However, sometimes it is suitable when the translator encounters a culture-specific expression that

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English cannot be lexicalized in the TC. For example: “Ham” “شَرَايْحُ فَخْذِ الْخَنْزِيرِ”, “Steak” “شَرِيحَةُ لَحْمِ

”البَقَرِ” (Ghazala, 1995, p. 206)

6.8. Couplets

Couplets occur when the translator combines two procedures of the previous mentioned procedures. (Newmark, 1988, p. 91) such as, using literal translation and naturalization. For example; “Acid rain” “مَطَرٌ أَسِيدِيٌّ”. (Ghazala, 1995, p. 202)

6.9. Reduction and Expansion

It is the process of removing or adding elements in translation. In one hand, reduction means to suppress or synthesis ST information item in the TT. In the other hand, Expansion is the opposite of Reduction. For instance, reduction can be explained in the translation of the expression “Ramadan; the Muslim month of fasting.” into Arabic as “رَمَضَانَ”. Taking the same previous example and translating from Arabic into English explains what is Expansion.

6.10. Notes, Additions, Glosses

According to Newmark these are additional information which a translator may have to add to his version, and they are normally cultural. (1988, 91) notes, additions and glosses come in the form of footnotes, endnote, and glossaries at the end or within the text. For example adding at the end of the text a note that explains what is “Debreceen”: “Debreceen (the city of Debreceen, in West Hungary)”.

Conclusion

This chapter discussed the definition of Cultural Translation and the different Types of Cultural Expressions such as idioms, proverbs, and collocations. This chapter also provides a detailed discussion of the main areas of the Cultural translation problems and what are the

problems that EFL students may encounter when translating cultural expressions from Arabic into English with examples that clarifies this issue.

The discussion continues to cover the various strategies for translating cultural expressions. Many scholars have suggested different strategies; whereas this chapter dealt with the ones provided by Vinay and Darbelnet and Peter Newmark. According to them, such strategies help in overcoming problems that arise from transferring cultural terms from one language to another. Even though there is no rule specifying a strategy to follow when translating cultural terms, a good translator should be intelligent in choosing the best strategy.

This chapter gives a conclusion that; there are various kinds of cultural translation problems in which translators and even students may face during the process of translation, and despite the fact that cultural translation is a difficult and challenging task for translators, still it is not impossible to release through following the appropriate techniques.

Chapter Three

The Field Work

Introduction

This chapter is a representation of the practical part of the present study. Firstly, it provides a description of the research methodology used in order to gather information needed to conduct this research. Then, it moves to the analysis and interpretation of the collected data from the pre-test and the post test. Next, this chapter provides the discussion of the results and a comparison between the pre-test and post test's results. At the end of the chapter, some pedagogical recommendations and the limitations of the study are mentioned.

The current study follows a quasi experimental design; in order to prove the hypotheses on which this study is based and to answer the previous research questions, two tests were conducted to 2nd year License EFL students at Mohammed Seddik Ben Yahia University, Jijel.

1. Research Methodology

This part is concerned with reporting the procedures used in collecting data of the study; it provides a full description of the setting, population, sample, and the research tools being used. The present study adopted an experimental method. It took place at the University of Mohammed Seddik Ben Yahia –Jijel- during the academic year 2018-2019. The population of this study consists of 2nd year license students at the department of English language at Mohammed Seddik Ben Yahia University –Jijel-. All students are Algerian and speak Algerian Arabic as the mother tongue and have studied English as the 2nd official foreign language for 7 years or more. The sample of the study was randomly selected from the population and it represents the third of the population; 46 students. The main tool used to test the hypotheses of the study is an experiment. Students were asked to translate 20 sentences, which include cultural expressions, from Arabic into English. The sentences were divided into 7 categories as follow: CSCs, Religion, Food, Figurative Speech, Measurements, History and Habits; each category consists of about 2 to 4 sentences.

1.1. Pre-test Description

The pre-test was given to the target sample in the first session of the 2nd semester of the academic year 2018-2019 (Sunday, May 5th, 2019). It lasted for 1h and 30 minutes.

Students were asked to translate the following sentences from Arabic into English:

1. CSCs

تَضَعُ العَرُوسُ الحَنَاءَ لَيْلَةَ العُرْسِ.

يُمْنَعُ عَلَى العَامِلَاتِ فِي المُوَسَّسَاتِ الجَزَائِرِيَّةِ ارتِدَاءُ النِّقَابِ.

يَخَافُ مُعْظَمُ الأَطْفَالِ مِنَ الغُولِ.

2. Religion

ذَكَرَ فِي القرآنِ الكَرِيمِ أَنَّ النَبِيَّ سُلَيْمَانَ عَلَيْهِ السَّلَامُ كَانَ قَادِرًا عَلَى فَهْمِ لُغَةِ الطَّيْرِ.

يَلْبَأُ المُسْلِمُونَ إِلَى الإِغْتِكَافِ فِي المَسَاجِدِ فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ.

الحَجُّ هُوَ الرُّكْنُ الخَامِسُ لِلإِسْلَامِ.

خُلِقَتْ حَوَاءٌ مِنْ ضِلَعِ آدَمَ.

3. Food

تُعتَبَرُ دَقْلَةُ نُورٍ مِنْ بَيْنِ أَجُودِ أنواعِ التَّمُورِ فِي العَالَمِ.

يُعدُّ الكُسْكُسُ مِنَ الأطباقِ الرَّئِيسِيَّةِ فِي المُنَاسَبَاتِ الجَزَائِرِيَّةِ.

4. Figurative Speech

مَنْ شَابَهُ أبَاهُ فَمَا ظَلَمَ.

الصَّدِيقُ وَقْتُ الضَّيْقِ.

يُطَلَّبُ العِلْمُ مِنَ المَهْدِ إِلَى النُّحْدِ.

كَانَا مُتَحَابِّينِ لِكِ عَنْتَرَةَ وَ عَبْلَةَ.

5. Measurements

تُنْقَصُ الطَّعَامُ رَشَّةً مِلْحٍ.

أَصْفَتْ رِبْطَةً نَعْنَاعٍ إِلَى الشَّايِ.

6. History

طَرَدَ الْمُسْلِمُونَ كُلَّ الْكُفَّارِ بَعْدَ فَتْحِ مَكَّةَ.

هَدَّتِ السُّلْطَاتُ الْجَزَائِرِيَّةُ الشَّعْبَ بِالْعَوْدَةِ إِلَى أَيَّامِ العُشْرِيَّةِ السَّوْدَاءِ.

7. Habits

السَّلَامُ عَلَيْكُمْ.

هَلْ يُمَكِّنُنِي اسْتِعَارَةُ قَلَمِكَ لَوْ سَمَحْتَ؟

خَلَلْتُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا.

The aim of this test was to find out the main problems that EFL students encounter when translating Arabic cultural expressions into English.

1.2. Description of the Treatment

The sample of this research were given a treatment of Vinay and Darbelnet's translation techniques, which are represented in the second theoretical chapter (see pages 49-51) for a duration of four sessions. During these courses students dealt with translating many cultural expressions following the techniques being used. They were also asked to search for extra similar expressions and translate them as homework. This treatment was done during the second semester of the academic year 2018-2019.

1.3. Post Test Description

The post test was administered to a group of 23 students which was randomly selected from ½ of the sample in the last session of the previous mentioned semester, after a treatment of a period of four sessions. During the treatment, students were taught the strategies of translation provided by Vinay and Darbelnet (1958) with an application of these strategies on translating cultural expressions from Arabic into English. In the post test, students were asked to translate the following sentences from Arabic into English, in a duration of 1h and 15 minutes, as mentioned in the following:

1. CSCs

تَصْعُ مُعْظَمُ الْفَتَيَاتِ الْجَزَائِرِيَّاتِ الْحِنَاءَ فِي بَعْضِ الْمُنَاسَبَاتِ.
 تُعْطِي بَعْضُ النِّسَاءِ وُجُوهُنَّ بِالنَّقَابِ.
 تَشْتَهَرُ الْحِكَايَاتُ الشَّعْبِيَّةُ الْعَرَبِيَّةُ بِذِكْرِ أُسْطُورَةِ الْعُورِ.

2. Religion

وَهَبَ اللَّهُ النَّبِيَّ سُلَيْمَانَ عَلَيْهِ السَّلَامُ الْفُدْرَةَ عَلَى التَّحَكُّمِ فِي الرِّيحِ.
 يُسْتَحْسَنُ الإِعْتِكَافُ فِي الْمَسَاجِدِ خِلَالَ شَهْرِ رَمَضَانَ.
الْحَجُّ وَاجِبٌ عَلَى الْمُسْلِمِ مَرَّةً وَاحِدَةً فِي الْعُمُرِ إِنْ اسْتَطَاعَ.
 كَانَ آدَمُ وَرَوْجُهُ حَوَاءَ يَسْكُنَانِ الْجَنَّةَ.

3. Food

تُلَقَّبُ دَقْلَةُ نُورٍ بِسَيِّدَةِ التَّمُورِ.
 يُحْضَرُ أَغْلَبُ الْجَزَائِرِيِّينَ طَبَقَ الْكُسْكُسِ كُلَّ يَوْمِ جُمُعَةٍ.

4. Figurative Speech

هَذَا الشَّبَلُ مِنْ ذَلِكَ الْأَسَدِ.
الصَّدِيقُ وَقْتُ الصَّبِيحِ.
يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى النَّحْدِ.
كَانَا مُتَحَابِّينَ لَكِ عَنْتَرَةَ وَ عَيْلَةَ.

5. Measurements

أَصَافَتْ الْأُمُّ رَشَّةً مِلْحٍ لِلْحَسَاءِ.
 اشْتَرَيْتُ رِبْطَةً بِقُدُونَسٍ بِثَلَاثِينَ دِينَارًا.

6. History

تُصَادِفُ ذِكْرَى فَتْحِ مَكَّةَ الْيَوْمَ الْعِشْرِينَ مِنْ رَمَضَانَ مِنْ كُلِّ سَنَةٍ.
 تَسَبَّبَتْ الْعُشْرِيَّةُ السُّودَاءُ فِي مَقْتَلِ آلِ الْجَزَائِرِيِّينَ.

7. Habits

السَّلَامُ عَلَيْكُمْ.
 هَلْ يُمَكِّنُنِي اسْتِعَارَةُ قَلَمِكَ لَوْ سَمَّحْتَ؟

The aim of this test was to test the hypothesis “If translation strategies are taught to EFL students along with their applications on cultural expressions, EFL students will overcome the cultural problems of translation.”

2. Data Analysis and Interpretation

2.1. Analysis and Interpretation of The Pre-test Results

2.1.1. Analysis of the Results of the 1st Category

CSCs	N	%
Correct Answer	25	54
Acceptable Answer	9	20
Wrong Answer	7	15
No Answer	5	11

Table 1. Students' Answers of the CSCs category

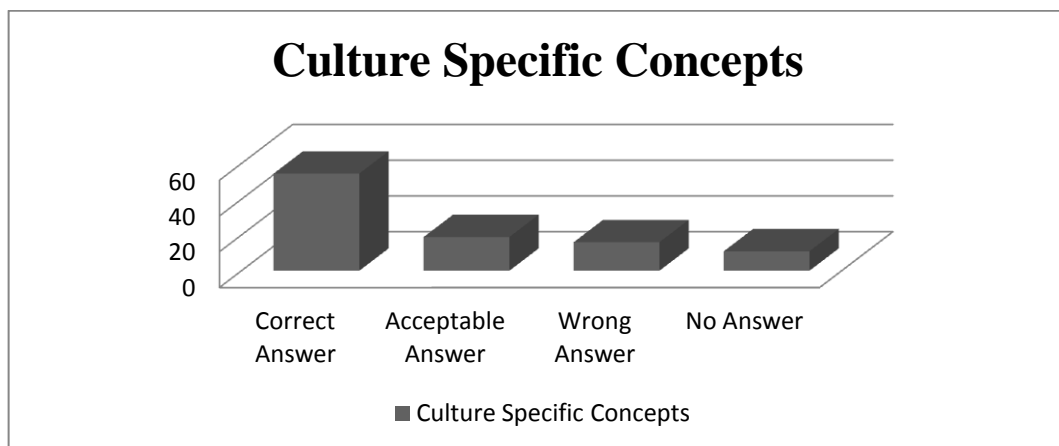


Figure 1. Students' Answers of the CSCs Category

Table 1 and Figure 1 show that 54% of the students were able to correctly translate the CSCs; they replaced the cultural expressions “الحناء” “النَّقَاب” and “العُول” by the terms “Henna” “Al-Niqab” and “Ogre”, in the same order, using the Borrowing and Adaptation

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English techniques. However, 15% of the students provided a wrong answer; and they translated “النَّقَاب” as “scarf”, “Al-Jilbab”, and “Head Cover” because they do not convey the same meaning, and they also translated “الغُول” as “the Ghoul”. While only 11% of the students did not answer. The rest of the students 20% gave acceptable answers such as “the beast” “the ghost” and “the witch”.

2.1.2. Analysis of the Results of the 2nd Category

Religion	N	%
Correct Answer	5	11
Acceptable Answer	25	54
Wrong Answer	5	11
No Answer	11	24

Table 2. Students' Answers of the Religious Category

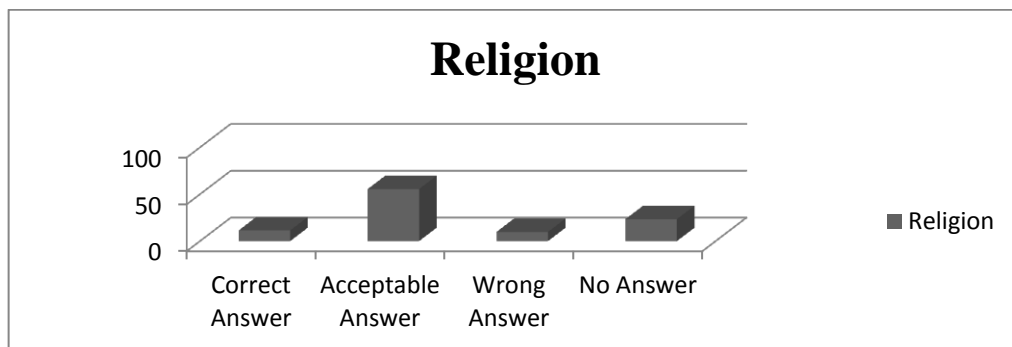


Figure 2. Students' Answers of the Religious Category

Table 2 shows that 11% of the students provided a correct translation of the expressions related to religion; they conveyed “النَّبِيِّ سُلَيْمَانَ” “الحَجَّ” and “حَوَاءَ” to their equivalents in English “the Prophet Solomon” “Pilgrimage” and “Eve” while no one provides a correct translation for the expression “الإِعْتِكَافَ”. Half of the sample 54% used the Borrowing technique to translate the previous expressions as “Suleiman” “Al-Itiqaf” “Al-Hadjj” and “Hawaa”; these answers considered as acceptable ones. However, 11% of the sample gave

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English wrong answers for only the expression “الإغتكاف” such as “Pray a lot” “Stay in Mosques” and “Spend most of the time in mosques”, whereas there are almost no wrong answers for the other expressions. The rest of the sample 24% did not answer.

2.1.3. Analysis of the Results of the 3rd Category

Food	N	%
Correct Answer	36	78
Acceptable Answer	2	5
Wrong Answer	1	2
No Answer	7	15

Table 3. Students' Answers of the Food Category

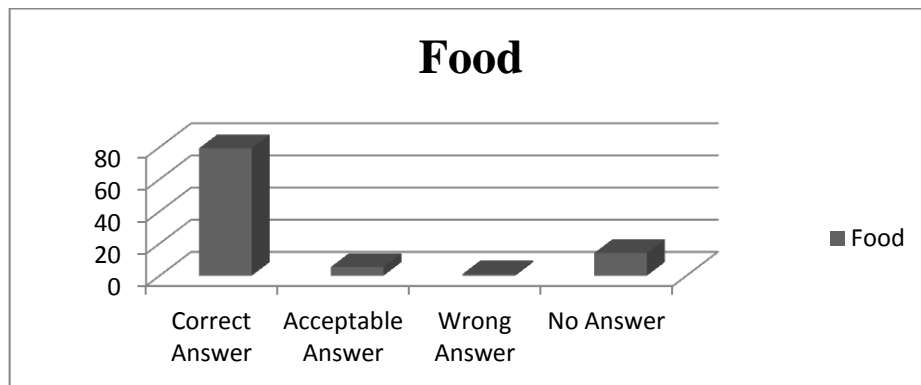


Figure 3. Students' Answers of the Food Category

Table 3 shows that 78% of the students correctly translated the terms “دَقْلَةُ نُورٍ” and “الكُسْكُسُ”, by using the Borrowing technique, as “Daglet-Nour” and “Couscous”. two students, representing 5% of the sample, gave acceptable answers for these expressions such as “Nour-Date” “The Algerian Date” and “Al-Kouskous”. While only 2% of the students gave wrong answers through translating “دَقْلَةُ نُورٍ” as “The dates of light”, and 15% among the participants did not answer.

2.1.4. Analysis of the Results of the 4th Category

Figurative Speech	N	%
Correct Answer	6	13
Acceptable Answer	19	41
Wrong Answer	8	17
No Answer	13	29

Table 4. Students' Answers of the Figurative Speech Category

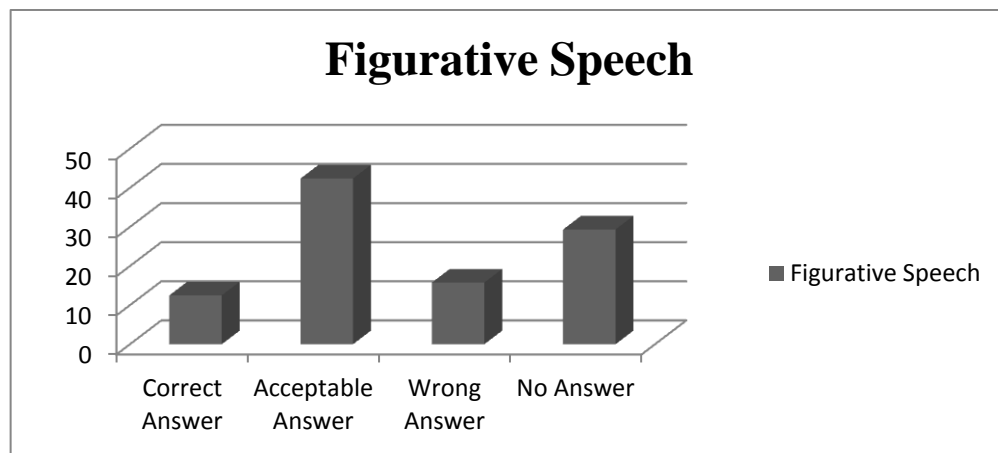


Figure 4. Students' Answers of the Figurative Speech Category

Table 4 shows that only 13% of the students correctly translated the expressions “يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى اللَّحْدِ” “مَنْ شَابَهُ أَبَاهُ فَمَا ظَلَمَ” “الصَّدِيقُ وَقْتَ الضَّيْقِ” and “عَنْتَرَةَ وَعَبْلَةَ” by their equivalents in English “It is never too late to learn” “Like father like son” “A friend in need is a friend indeed” and “Romeo and Juliet” using the equivalence procedure. Most of the students representing 41% literally translated these expressions as “Knowledge is asked from cradle to grave” “who is like his father he is not wrong” “A real friend is found in the hardest times” and “Antar and Abla”, such answers were considered as acceptable answers. Eight students representing 17% gave wrong translations for these expressions, and the rest, 29% of the students, did not answer.

2.1.5. Analysis of the Results of the 5th Category

Measurements	N	%
Correct Answer	5	11
Acceptable Answer	10	22
Wrong Answer	12	26
No Answer	19	41

Table 5. Students' Answers of the Measurements Category

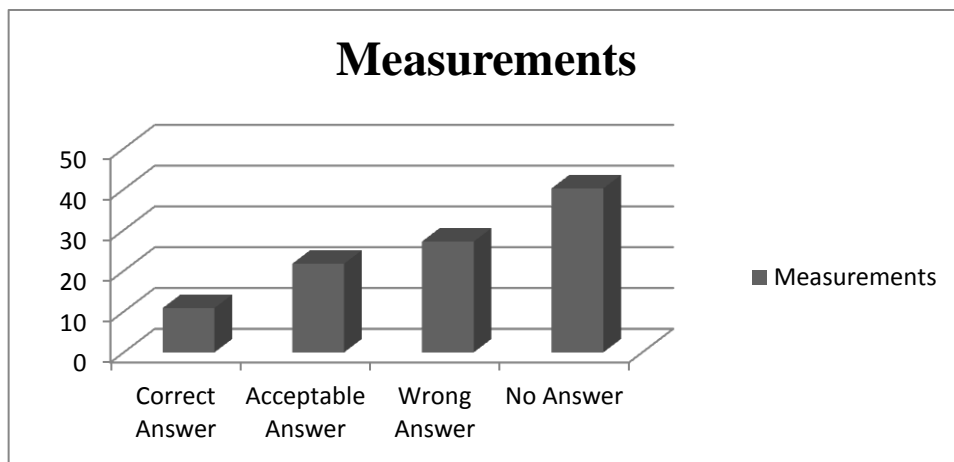


Figure 5. Students' Answers of the Measurements Category

From Figure 5 and table 5, it can be noticed that 41% of the sample did not answer. The results also show that only 5 students representing 11% correctly translated these expressions “رَبْطَةٌ” and “رَشَّةٌ” as “a bond” and “a pinch” by using the Equivalence technique. While 22% of the participants gave acceptable answers such as “a bit of” and some, while the others, representing 26% of the sample, gave wrong answers as “a tie” and “a sprinkling”.

2.1.6. Analysis of the Results of the 6th Category

History	N	%
Correct Answer	4	9
Acceptable Answer	12	26
Wrong Answer	12	26
No Answer	18	39

Table 6. Students' Answers of the Historical Category

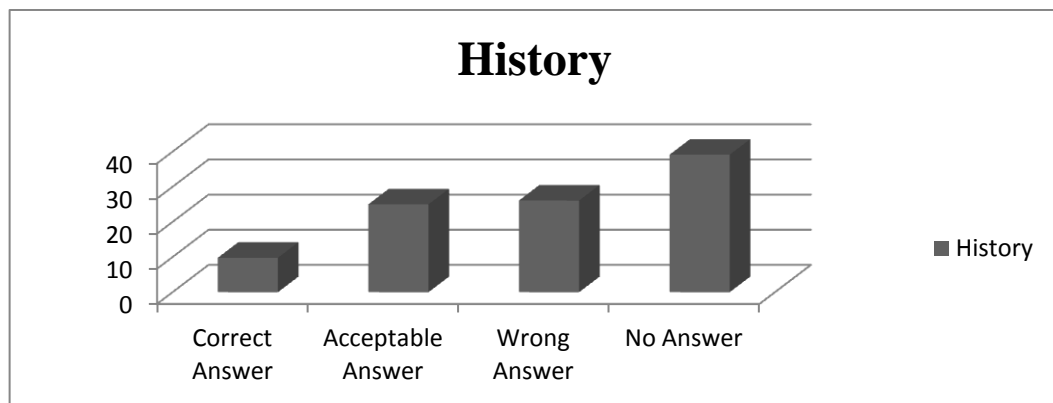


Figure 6. Students' Answers of the Historical Category

Table 6 and Figure 6 show that 39% of the sample did not give answers to this category of expressions. Whereas, only 9% of the participants correctly answered the expressions “فَتْحُ مَكَّةَ” and “العُشْرِيَّةُ السَّوَدَاءُ” as “The Conquest of Mecca” and “The Black Decade” based on both Literal Translation and Equivalence techniques. Twelve students representing 26% gave acceptable answers like “The opening of Mecca” and “The black ten years”. The same percentage, 26% of the sample, provided wrong answers for these historical expressions such as “The entry of Mecca” and “The dark ages”.

2.1.7. Analysis of the Results of the 7th Category

Habits	N	%
Correct Answer	26	56
Acceptable Answer	7	15
Wrong Answer	4	9
No Answer	9	20

Table 7. Students' Answers of the Habits Category

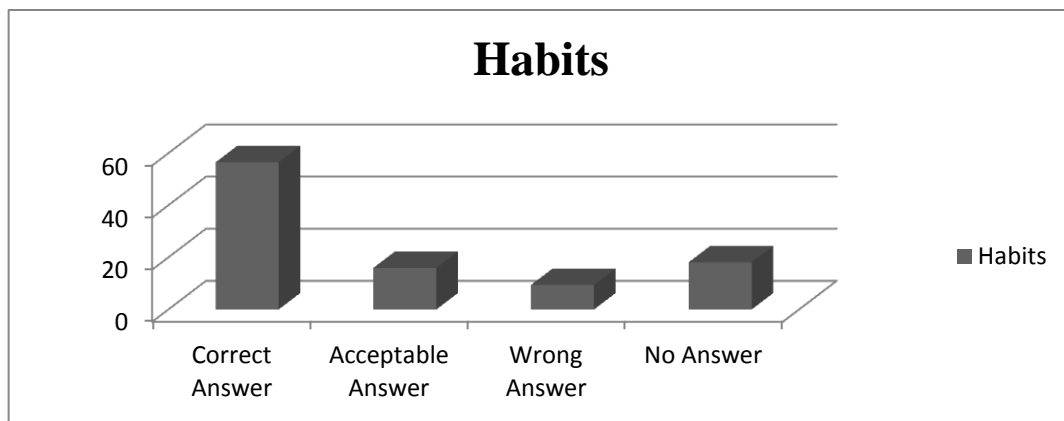


Figure 7. Students' Answers of the Habits Category

The results of this category show that 56% of the sample correctly answered the expressions “السَّلَامُ عَلَيْكُمْ” “لَوْ سَمَّحْتَ” and “حَلَّائُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا” as “peace be upon you” “please” and “you are welcome” by using both the Literal translation and Adaptation technique of translation. While 15% of the sample gave acceptable answers such as “Hello” and “if you do not mind”. However, only 9% of the sample gave wrong answers as “salutations” “excuse me” and “thanks for your coming”. The others, representing 20% of the students, did not answer.

2.2. Interpretation of the Pre-test Results

The obtained finding from the previous analyses revealed that the main problems encountered by EFL students in translating cultural expressions from Arabic into English are as follow:

- The majority of students correctly translated the words forming the sentences from Arabic into English, but when they came to the cultural expressions they left empty space, they did not even translate them; this is due to the fact that they lack the cultural vocabulary package and their unfamiliarity with such expressions, which stands against achieving a cultural equivalence in translation, This agrees with what Newmark (1988, p. 49) said “the more culturally remote in time and space a text, the less is equivalent effect even conceivable unless the reader is imaginative, sensitive and steeped in the SL culture”.
- The analyses also revealed another problem which is EFL students are not aware of the cultural differences between Arabic and English, thus they translated the cultural expressions directly by using an inappropriate translation. But, it is important to point out that students’ translation of the Habits category was much acceptable then the other categories because EFL students get used of using these expressions in their daily life.
- Another important problem that was detected is that EFL students do not know what strategy they have to use in order to translate these expressions. It was shown that many of the students used Literal Translation and Borrowing technique without giving any extra explanation or definition for the reader, especially for translating proverbs which mainly depends on the context where a literal translation or borrowing technique do not convey the exact meaning.

- Lack of Arabic language competence is another problem that EFL students suffer from when translating cultural expressions. Most of the students did not convey the correct meaning of many expressions because they do not know what these expressions mean in SL.

2.3. Analysis of The Post Test Results

2.3.1. Analysis of the Results of the 1st Category

CSCs	N	%
Correct Answer	18	78
Acceptable Answer	2	9
Wrong Answer	3	13
No Answer	0	0

Table 8. Students' Answers of the CSCs Category

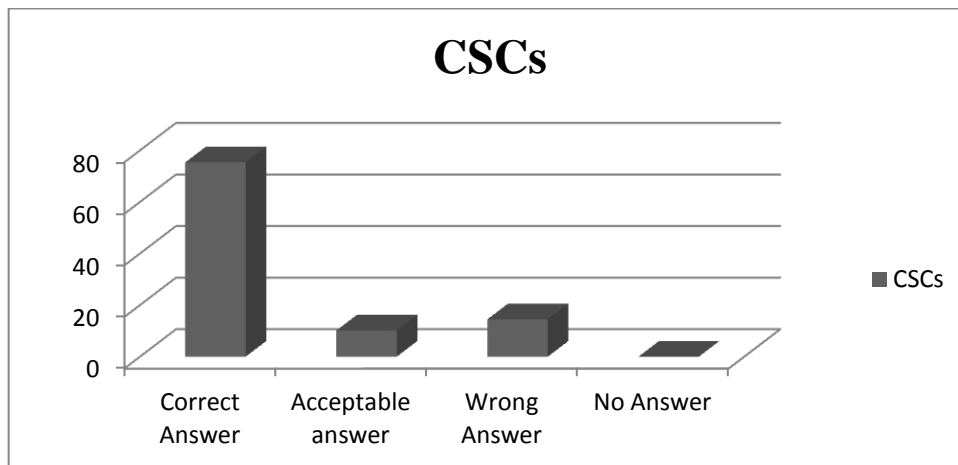


Figure 8. Students' Answers of the CSCs Category

Figure 8 and table 8 show that all the students have translated the expressions of this category and that 78% of the sample were able to correctly translate the CSCs expressions “الحناء” “التَّقَاب” and “العُول” as “Henna” “Al-Niqab” and “Ogre”; by using Equivalence,

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English Adaptation and Borrowing techniques. Beside 13% of the students provided wrong answers.

While, only 9% of the students gave acceptable answers.

2.3.2. Analysis of the Results of the 2nd Category

Religion	N	%
Correct Answer	5	22
Acceptable Answer	15	65
Wrong Answer	2	9
No Answer	1	4

Table 9. Students' Answers of the Religious Category

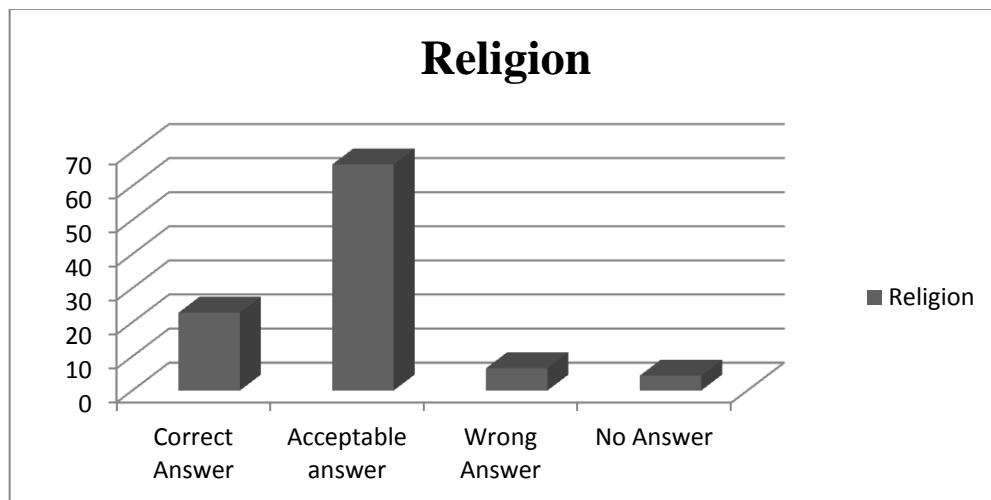


Figure 9. Students' Answers of the Religious Category

According to the results exposed in table 9, 22% of the students correctly translated the religious expressions “النَّبِيِّ سُلَيْمَانَ” “الحَجَّ” “الإِعْتِكَافَ” and “حَوَاءَ” into English as “the Prophet Solomon” “Pilgrimage” “Seclusion” and “Eve”; by using Equivalence as a translation technique. Beside, the majority of the students, representing 65%, provided acceptable answers by using both Transposition and Borrowing techniques. Meanwhile, only 9% of the sample gave wrong answers. The rest of the sample, representing 4% did not answer.

2.3.3. Analysis of the Results of the 3rd Category

Food	N	%
Correct Answer	21	91
Acceptable Answer	2	9
Wrong Answer	0	0
No Answer	0	0

Table 10. Students' Answers of the Food Category

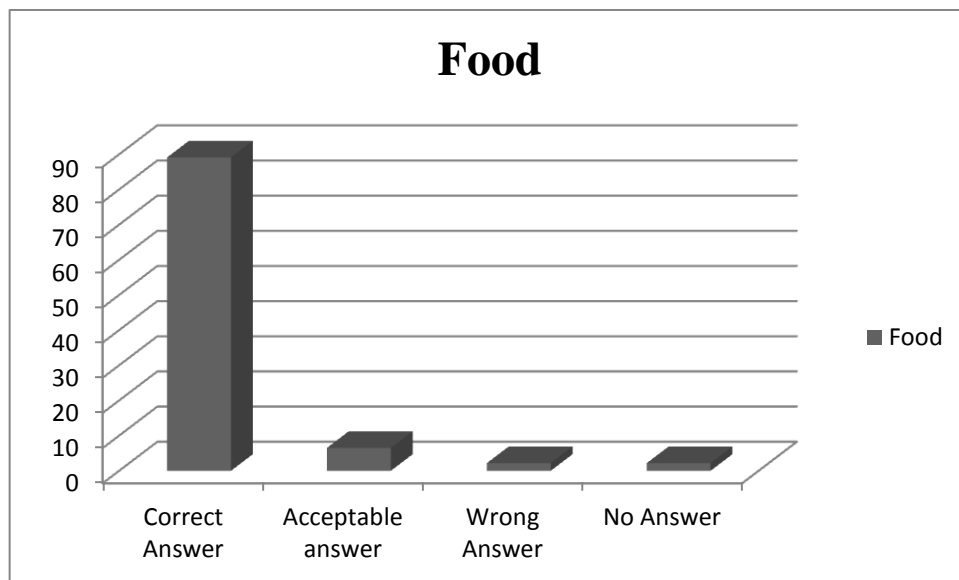


Figure 10. Students' Answers of the Food Category

Table 10 shows that all the students have translated the expressions of this category, and that there were no wrong answers. It also shows that 91% of the students correctly translated the cultural terms related to food “دَقْلَة نُور” and “الكُسْكُس” as “Daglet-Nour” and “Couscous” by using the Borrowing technique. The rest of the participants, representing 9% of the students, gave acceptable answers.

2.3.4. Analysis of the Results of the 4th Category

Figurative Speech	N	%
Correct Answer	13	57
Acceptable Answer	8	35
Wrong Answer	2	8
No Answer	0	0

Table 11. Students' Answers of the Figurative Speech Category

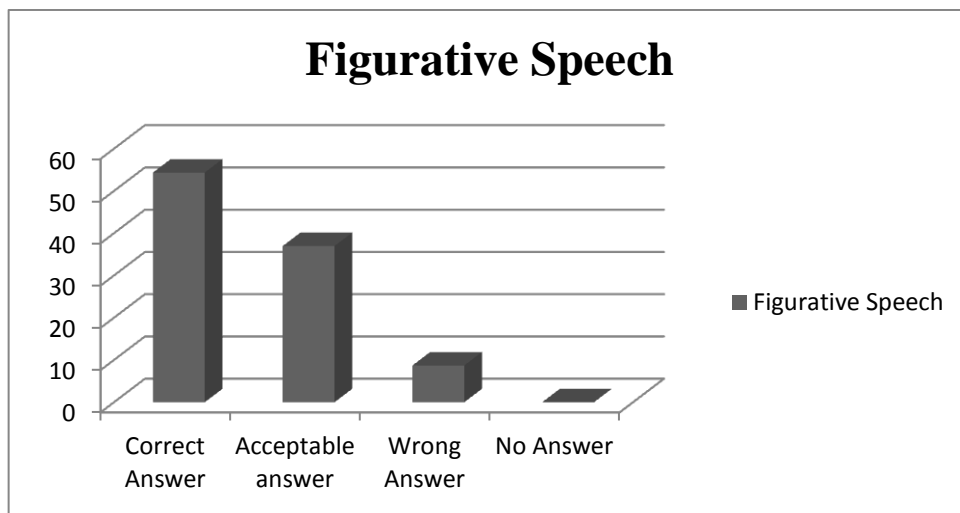


Figure 11. Students' Answers of the Figurative Speech Category

Figure 15 and table 13 illustrates that all the students gave answers to this category and that 57% of the sample correctly translated the expressions “مَنْ” “يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى اللَّحْدِ” “شَابَهَ أَبَاهُ فَمَا ظَلَمَ” “الصَّدِيقُ وَقْتُ الصِّيقِ” and “عَنْتَرَةَ وَعَبَلَةَ” by their equivalents in English as “It is never too late to learn” “Like father like son” “A friend in need is a friend indeed” and “Romeo and Juliet” using the Equivalence procedure. However, 35% provided acceptable answers. While only 8% of the students gave wrong translations for these expressions.

2.3.5. Analysis of the Results of the 5th Category

Measurements	N	%
Correct Answer	11	48
Acceptable Answer	4	18
Wrong Answer	6	26
No Answer	2	8

Table 12. Students' Answers of the Measurements Category

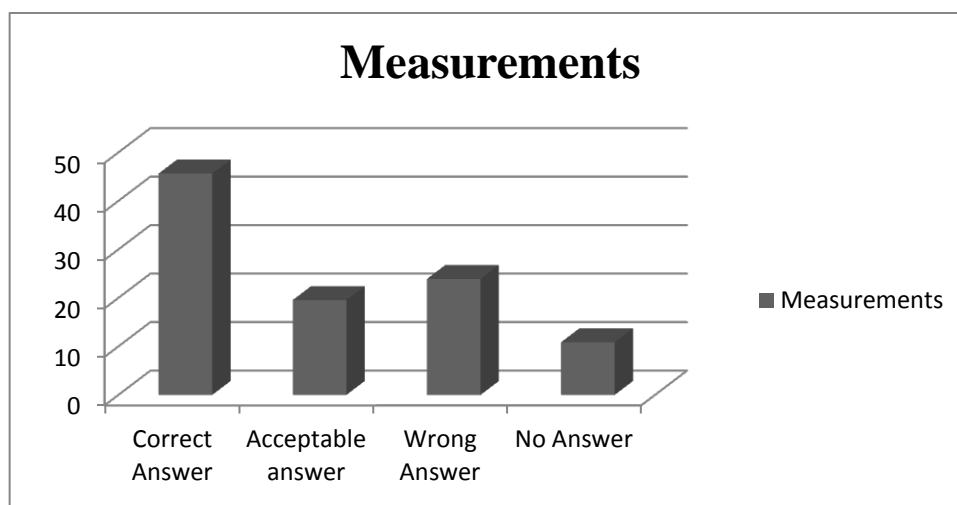


Figure 12. Students' Answers of the Measurements Category

Table 12 shows that 48% of the sample correctly translated the expressions “رَبْطَة” and “رَشَّة” as “a bond” and “a pinch” by using the Equivalence technique. Otherwise, 18% of the students gave acceptable answers such as “a bit of” and “some” by using the Modulation translation technique, while 26% of the participants gave wrong answers and only 8% did not answer.

2.3.6. Analysis of the Results of the 6th Category

History	N	%
Correct Answer	8	35
Acceptable Answer	12	52
Wrong Answer	3	13
No Answer	0	0

Table 13. Students' Answers of the Historical Category

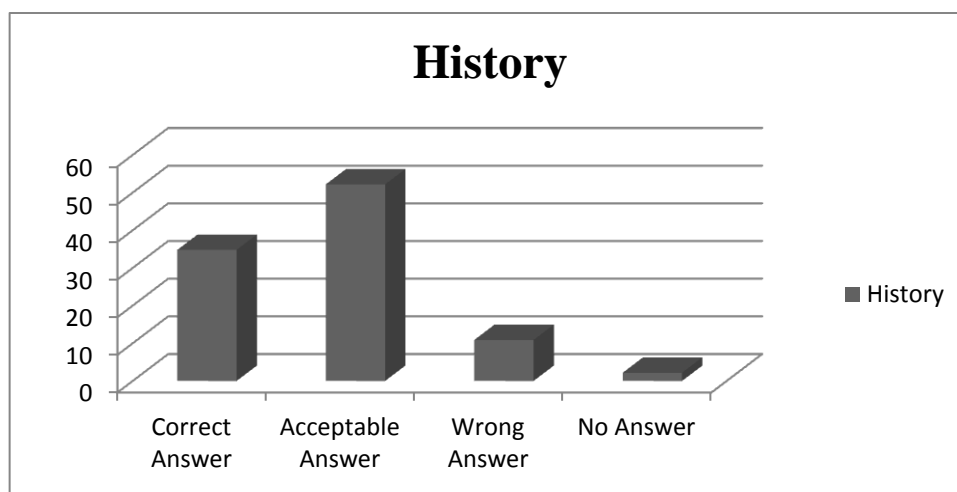


Figure 13. Students' Answers of the Historical Category

Figure 13 and table 13 show that all the participants have answered this category and that 35% of them correctly answered the expressions “فَتْحُ مَكَّةَ” and “العُشْرِيَّةُ السَّوْدَاءُ” as “The Conquest of Mecca” and “The Black Decade” by using both the Literal Translation and Equivalence techniques, while 52% of the participants gave acceptable answers. However, 13% of the participants provided wrong answers for these historical expressions.

2.3.7. Analysis of the Results of the 7th Category

Habits	N	%
Correct Answer	18	78
Acceptable Answer	4	18
Wrong Answer	1	4
No Answer	0	0

Table 16. Students' Answers of the Habits Category

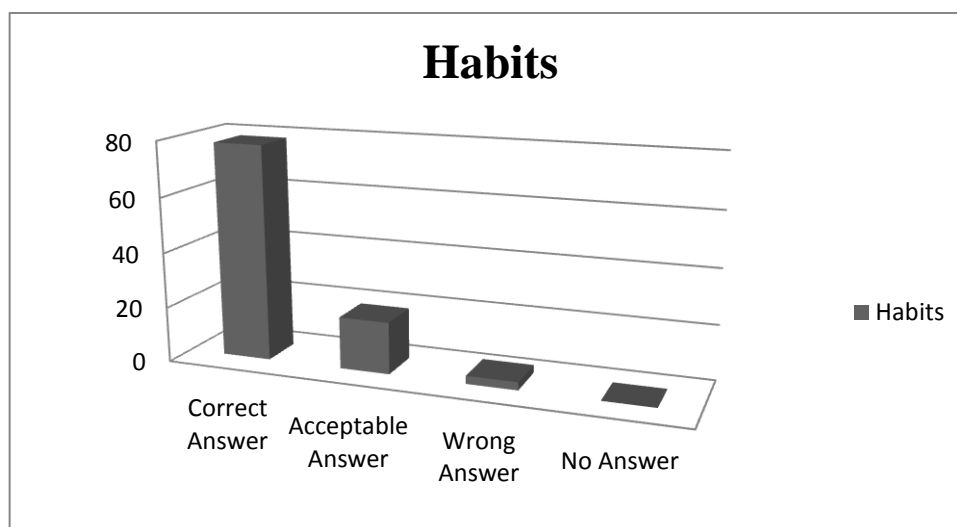


Figure 14. Students' Answers of the Habits Category

Figure 14 and table 14 show that the majority of the students, representing 78%, correctly translated the expressions “السَّلَامُ عَلَيْكُمْ” “لَوْ سَمَّحْتَ” and “حَلَلْتُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا” as “peace be upon you” “please” and “you are welcome” by using both the technique of Adaptation and Literal translation. Additionally, 18% of the participants gave acceptable answers to these expressions by using Literal Translation and Borrowing techniques. While the rest of the students, representing 4%, gave wrong answers and no student left these questions unanswered.

After the calculation of the students' answers, another calculation of the frequency of using the translation techniques, in both correct and acceptable answers, which were taught

An Investigation of the Main Problems Encountered by EFL Students in Translating Cultural Expressions from Arabic into English during the treatment, was done in order to find out what strategies are more used by students.

The following table stands for the results obtained:

Technique	N	%
Borrowing	119	29.3
Calque	14	3.5
Literal Translation	50	12.3
Transposition	11	2.7
Modulation	9	2.2
Equivalence	130	32
Adaptation	73	18

Table 15. The Frequency of Using the Translation Techniques by Students

The table above shows that the highest average is detected in the technique of Equivalence, representing 32% of the total number of correct answers plus acceptable answers. Next, there is the Borrowing technique with an average of 29.3%. Then, the Adaptation technique comes in the third place with an average of 18%. The Literal translation classified the fourth with a frequency of 50; representing 12.3% of the previous mentioned answers. The rest of the translation technique being taught; the Calque, Transposition and Modulation, were used with an average of 3.5%, 2.7% and 2.2% respectively.

2.4. The Interpretation of the Post Test Results

The analysis of the post test results revealed that the majority of students were able to translate almost all the sentences in addition to the cultural expressions, this means that they are now aware of the cultural differences between Arabic and English, as well as, the importance of cultural awareness in learning foreign languages. The results also revealed that there is a variation in the use and application of the translation strategies rather than the overuse of Literal Translation and Borrowing. The most important result from the post test

analysis is that, as shown in Figure 10 the percentage of correct answers and acceptable answers is highest than wrong answers and no answers; this indicates that the treatment which was given to the students was really beneficial.

It can be concluded from the analysis of the post test that teaching translation strategies with their applications on cultural bounded text will encourage them to search for the cultural differences between SL and TL; which will increase their cultural awareness as well as it will enrich their vocabulary package that promotes their speaking and writing skills. Also, such a teaching method will helps EFL students to get a high quality translation and to develop their competences to translate in a real and professional context.

3. A Comparison between Pre-test and Post Test Results

	Correct Answer	Acceptable Answer	Wrong Answer	No Answer
	%	%	%	%
Pre-test	31	30	15	24
Post Test	56	33	9	2

Table 16. General Results of the Pre-test and Post Test

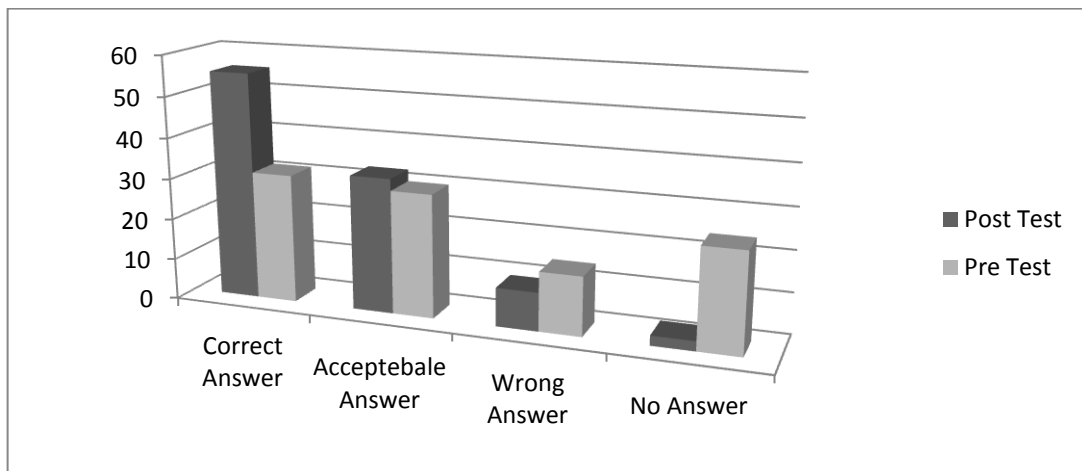


Figure 15. Pre-test Results VS. Post Test Results

Figure 15 and table 16 illustrate that the percentage of the correct answers of the post test; represents 56%, is more than the one of the pretest: represents 31%, in the other side, the percentage of no answer is only 2% in the post test while in the pretest it was detected a high percentage of 24%. The table above shows that there was a small disparity in percentages concerning the wrong and acceptable answers of pretest and post test; in the pretest, 30% of the answers were acceptable answer while in the post test there were 33%. In the post test 9% of the answers were wrong answers while in the pretest there were 15%.

From the Analysis of the comparison between pretest and post test results above, it can be concluded that the treatment which was given to the students was successful and that it helped in reducing the problems that EFL students suffered from in the pretest. This confirms the hypothesis that teaching translation techniques with their applications on cultural expressions will help EFL students to overcome the cultural translation problems.

Another founded from this comparison is the important role that culture plays in helping EFL students to promote their language level, also that it helps them to raise their cultural awareness and why not to behave like native speakers.

4. Pedagogical Recommendations and Suggestions for Further Research

Based on the results obtained from the post-test and pre-test analyses, in addition to the results of the comparison between them, the following recommendations are proposed;

This study revealed that the main problem that EFL students encounter is that they are not aware of the cultural differences between Arabic and English; in order to minimize this issue we strongly recommend the translation teachers to not ignore the cultural side in translation and to work on raising the cultural awareness of their students. The last point will shift the views towards translation module from being only a trainer for translators to a vocabulary promoter for students.

EFL students are recommended to develop their critical thinking and to work on their cultural vocabulary through reading and memorizing words. They are also recommended to enrich their background knowledge about both the SL and the TL cultures by searching for the cultural similarities and differences as well as trying to have the maximum of contact with native speakers.

We also recommend the head of the English language department, at Mohammed Seddik Ben Yahia University –Jijel-, to add extra modules in the academic program that may help in bridging the gap of cultural differences between Arabic and English such as cultural awareness and Intercultural communicative Competence.

This study has opened the door for many further researches such as:

- To test EFL students' ability to translate religious terms.
- To check out the impact of the SL culture on students' performance in the process of translation.
- To find the roles of translation courses in raising EFL students' cultural awareness.
- To investigate the EFL students' attitudes towards the use of translation as a pedagogical tool to enrich their cultural vocabulary package.

5. Limitations of the Study

The study took place at University of Mohammed Seddik Ben Yahia –Jijel- Algeria. It aims at investigating the main problems encountered by EFL students in translating cultural expressions from Arabic into English. Although the results of the study were significant, the study has faced many limitations and obstacles that are listed below:

- The limited and short duration of the second semester of the previous mentioned academic year was the major obstacle that faced this study. This time constraint stand against applying the treatment for a long time.
- The sample of this study was selected from the 2nd year LMD students, in the department of English Language, because translation is taught there for only 2nd and 3rd year levels, while it is preferable to be administered to a highest level such as the Master level.
- It would be better if we had administered a questionnaire along with the test so that to detect why the cultural translation creates various problems for EFL students.
- The lacks of some original and helpful books in the field of translation were also one of the main limitations that we faced in conducting this piece of research.

Conclusion

This Chapter was concerned with the practical part of the study; this practice was carried out to investigate what are the main problems encountered by EFL students in translating cultural expressions from Arabic into English. As well as to shed lights on the importance and the necessity of including culture in the translation courses, in order to raise their cultural awareness and to push them to make research concerning this issue.

The results obtained from the pretest revealed that there are various types of problems which EFL students encounter in translating cultural expressions such as the lack of cultural awareness and the lack of knowledge concerning the translation techniques so that the hypothesis in which this study is based on is confirmed. However the post test was made in order to verify which strategies do EFL students use more to translate the cultural expressions; the results show that Equivalence, Borrowing and Adaptation are the most used techniques. A comparison between the pretest and posted results was made to check out if teaching the translation techniques with their applications on cultural expression may help to

reduce the previous founded problems, this hypothesis as well is confirmed according to the results obtained.

General Conclusion

The translation of cultural expressions from Arabic into English requires a well cultural knowledge of both SL and TL. Many scholars state that the cultural differences between languages create more problems for translators than any other aspect can do. For that, the current study was carried out in order to find the main problems that EFL students encounter in translating cultural expressions from Arabic into English. The study also aims to check out if the suggested solution; which is teaching the translation techniques with their applications on cultural expressions, helped EFL students to overcome these problems or not.

The theoretical part of this study focused on two fundamental chapters entitled “Translation and Culture” and “Translating Cultural Expressions”. The first theoretical chapter provided various definitions of the terms of Culture and Translation; these definitions were retrieved from many scholars’ points of view, it also provided a clarification of some conceptual and terminological issues associated with translation and culture. The first chapter also explained how translation and culture are interlinked as well as shed lights on their importance in foreign languages teaching and learning. The second chapter dealt with the second variable of the study which is cultural translation problems. It defined the term cultural translation and listed the types of cultural expression with references to the translation problems within them. In addition to the previous mentioned points, the second chapter focused also on discussing the cultural translation problems suggested by Mona Baker (1992) as well as the translation techniques suggested by both Vinay and Darbelnet (1958) and Peter Newmark (1988) with explained illustrations of each of them.

The practical part of this study dealt with the analyses and interpretations of both pre-test and post-test. The results obtained from the pre-test confirm the first hypothesis which stated that Inappropriate translation of cultural expressions can result from lack of knowledge of both source culture and target culture. The results of the pre-test also have listed

the main problems that EFL students encounter in translating these expressions which are: unfamiliarity with translation such expressions, lack of awareness towards the cultural differences between Arabic and English, lack of knowledge concerning the translation techniques and lack of cultural vocabulary in both languages (TL and SL) . However, the post-test was carried out to check the successfulness of the solution which is teaching translation strategies along with their applications on cultural expressions, and which was suggested by the researchers to overcome these problems. At the end of the theoretical chapter a comparison between pre-test and post-test was made, and according to the results obtained in that comparison the second mentioned hypothesis which states that teaching translation technique with their applications on translating cultural expression will help EFL students to overcome the cultural problems in translation was confirmed.

To finish with, the study has shown the importance of focusing on cultural translation in teaching English as a foreign language, as well as, it has investigated the main problems that EFL students encounter when dealing with it. In addition to that, it gave a suggested solution for these problems with some other helpful recommendations.

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Appendices

Appendix 1

Pre-test administered to 46 of 2nd year EFL students

May 5th, 2019

Level: 2nd year, LMD

Time allowed: 90 minutes



University of Mohammed Seddik Ben Yahia
Faculty of Letters and Foreign Languages
Department of English

Name:

Group:

Translation Test

Translate the following sentences into English:

1.....

تَضَعُ العَرُوسُ الحِثَاءَ أَيْلَةَ العُرْسِ

.....

2.....

يُمنَعُ عَلَى العَامِلَاتِ فِي المُوَسَّسَاتِ

.....

الجَزَائِرِيَّةِ ارْتِدَاءَ النَّقَابِ

3.....

يَخَافُ مُعْظَمُ الأَطْفَالِ مِنَ العُورِ

.....

4.....

ذَكَرَ فِي القُرْآنِ الكَرِيمِ أَنَّ النَّبِيَّ سُلَيْمَانَ كَانَ

.....

قَادِرًا عَلَى فَهْمِ لُغَةِ الطَّيْرِ

5.....

يَلْجَأُ المُسْلِمُونَ إِلَى الإِعْتِكَافِ فِي المَسَاجِدِ

.....

فِي العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

6.....

الحَجُّ هُوَ الرُّكْنُ الخَامِسُ لِلإِسْلَامِ

7.....

خُلِقَتْ حَوَاءٌ مِنْ ضِلْعِ آدَمَ

.....

8.....

تُعتَبَرُ دَقْلَةُ نُورٍ مِنْ بَيْنِ أَجْوَدِ أنواعِ التَّمُورِ

.....

فِي العَالَمِ

- 9..... يُعَدُّ الْكُسْكُسُ مِنَ الْأَطْبَاقِ الرَّئِيسِيَّةِ فِي
..... الْمُنَاسَبَاتِ الْجَزَائِرِيَّةِ
- 10..... مَنْ شَابَهُ أَبَاهُ فَمَا ظَلَمَ
.....
- 11..... الصَّدِيقُ وَقْتُ الضَّيِّقِ
.....
- 12..... يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى اللَّحْدِ
.....
- 13..... كَانَا مُتَحَابِّينَ كَعَنْتَرَةَ وَ عَبْلَةَ
.....
- 14..... تَنْقُصُ الطَّعَامَ رَشَّةً مِلْحٍ
.....
- 15..... أَضَفْتُ رَبْطَةَ نَعْنَاعٍ إِلَى الشَّايِ
.....
- 16..... طَرَدَ الْمُسْلِمُونَ كُلَّ الْكُفَّارِ بَعْدَ فَتْحِ مَكَّةَ
.....
- 17..... هَدَّدَتِ السُّلْطَاتُ الْجَزَائِرِيَّةُ الشَّعْبَ بِالْعَوْدَةِ
..... إِلَى أَيَّامِ الْعُسْرِيَّةِ السُّودَاءِ
- 18..... السَّلَامُ عَلَيْكُمْ
.....
- 19..... هَلْ يُمَكِّنِي اسْتِعَارَةُ قَلَمِكَ لَوْ سَمَحْتَ؟
.....
- 20..... حَلَلْتُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا
.....

All the best



Appendix 2

Post-test administered to 23 of 2nd year EFL students

May 28th, 2019

Level: 2nd year, LMD

Time allowed: 75 minutes



University of Mohammed Seddik Ben Yahia
Faculty of Letters and Foreign Languages
Department of English

Name:

Group:

Translation Test

Translate the following sentences into English:

1.....

تَضَعُ مُعْظَمُ الْفَتَيَاتِ الْجَزَائِرِيَّاتِ الْحِنَاءَ فِي

بَعْضِ الْمُنَاسَبَاتِ.

2.....

تُغَطِّي بَعْضُ النِّسَاءِ وُجُوهُنَّ بِالنَّقَابِ.

3.....

تَسْتَهْرُ الْحِكَايَاتُ الشَّعْبِيَّةُ الْعَرَبِيَّةُ بِذِكْرِ

أَسْطُورَةِ الْغُولِ.

4.....

وَهَبَ اللَّهُ النَّبِيَّ سُلَيْمَانَ عَلَيْهِ السَّلَامُ الْقُدْرَةَ

عَلَى التَّحْكُمِ فِي الرِّيحِ.

5.....

يُسْتَحْسَنُ الْإِعْتِكَافُ فِي الْمَسَاجِدِ خِلَالَ شَهْرِ

رَمَضَانَ.

6.....

الْحَجُّ وَاجِبٌ عَلَى الْمُسْلِمِ مَرَّةً وَاحِدَةً فِي الْعُمْرِ

إِنْ اسْتَطَاعَ.

7.....

كَانَ آدَمُ وَزَوْجُهُ حَوَاءَ يَسْكُنَانِ الْجَنَّةَ.

8.....

تُلَقَّبُ دَقْلَةٌ نُورٌ بِسَيِّدَةِ التَّمُورِ.

- 9..... يُحَضَّرُ أَغْلَبُ الْجَزَائِرِيِّينَ طَبَقَ الْكُسْكُسِ كُلَّ
يَوْمِ جُمُعَةٍ.
- 10..... هَذَا الشَّيْلُ مِنْ ذَلِكَ الْأَسَدِ.
- 11..... الصَّدِيقُ وَقَتَ الضَّيِّقِ.
- 12..... يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى اللَّحْدِ.
- 13..... أُنْظِرْ إِلَى عَنْتَرَةٍ وَ عِبَلَةٍ زَمَانِهِمَا.
- 14..... أَضَافَتِ الْأُمُّ رَشَّةَ مِلْحٍ لِلْحَسَاءِ.
- 15..... اشْتَرَيْتُ رِبْطَةً بَقْدُونَسٍ بِثَلَاثِينَ دِينَارًا.
- 16..... تُصَادِفُ ذِكْرَى فَتُحَ مَكَّةَ الْيَوْمَ الْعِشْرِينَ مِنْ
رَمَضَانَ مِنْ كُلِّ سَنَةٍ.
- 17..... تَسَبَّبَتِ الْعِشْرِيَّةُ السُّودَاءُ فِي مَقْتَلِ الْأَفِ
الْجَزَائِرِيِّينَ.
- 18..... السَّلَامُ عَلَيْكُمْ.
- 19..... اعْطِنِي كَأْسَ مَاءٍ لَوْ سَمَحْتَ؟
- 20..... حَلَلْتُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا.

All the best



Appendix 3

Suggested translation for the cultural expressions of the test

Category	Arabic Expression	Suggested Translation into English
	الْحِنَاءُ	Henna
CSCs	النَّقَابُ	Al-Niqab (a black veil that covers all the face but the eyes)
	الغُولُ	The ogre
Religion	النَّبِيِّ سُلَيْمَانَ (عَلَيْهِ السَّلَامُ)	The prophet Solomon (peace be upon him)
	الإِعْتِكَافُ	Seclusion
	الْحَجُّ	Pilgrimage to Mecca
	حَوَاءَ	Eve
Food	دَقْلَةُ نُورٍ	Deglet noor
	الْكُسْكُسُ	Couscous
Figurative	مَنْ شَابَهُ أَبَاهُ فَمَا ظَلَمَ	like father, like son
	الصَّدِيقُ وَقْتَ الضِّيقِ	a friend in need is a friend indeed
Speech	يُطَلَّبُ الْعِلْمُ مِنَ الْمَهْدِ إِلَى اللَّحْدِ	It is never too late to learn
Measurements	عَنْتَرَةٌ وَ عَيْلَةٌ	Romeo and Juliet
	رَشَّةٌ	A pinch
	رَبْطَةٌ	A bond
History	فَتْحُ مَكَّةَ	The conquest of Mecca
	العُشْرِيَّةُ السَّوْدَاءُ	The black decade
Habits	السَّلَامُ عَلَيْكُمْ	Peace be upon you
	لَوْ سَمَحْتَ	Please
	حَلَلْتُمْ أَهْلًا وَنَزَلْتُمْ سَهْلًا	You are welcome

Résumé

La traduction culturelle est considérée en étant l'un des plus difficiles domaines de la traduction, car elle traite non seulement deux langues complètement différentes mais aussi deux cultures dissemblables. Cette étude a pour objectif d'examiner les problèmes principaux que les étudiants de la langue anglaise comme langue étrangère rencontrent lors de la traduction des expressions culturelles de la langue Arabe vers la langue Anglaise. Afin de collecter les données nécessaires, deux tests de traduction ont été réalisés pour 46 (parmi 140) étudiants de deuxième année au niveau du département d'anglais à l'Université Mohammed Seddik Ben Yahia –Jijel-. La présente étude repose sur les hypothèses suivantes: une traduction inappropriée des expressions culturelles peut résulter d'un manque de connaissance des deux cultures et si les stratégies de la traduction sont enseignées aux étudiants de la langue anglaise comme langue étrangère parallèlement à leurs applications d'expressions culturelles, les étudiants surmonteront les problèmes culturels de la traduction. Les résultats obtenus de cette recherche ont montré que les problèmes principaux rencontrés par les étudiants de la langue Anglaise comme langue étrangère lors la traduction des expressions culturelle de l'Arabe vers l'Anglais sont : le manque de la prise de conscience des différences culturelles existant entre l'Arabe et l'Anglais, la méconnaissance des techniques de la traduction culturelle, ainsi que le manque d'utilisation de ce type de traduction. Afin de résoudre ces problèmes nous recommandons aux professeurs de la langue Anglaise en tant que langue étrangère de se concentrer d'avantage sur la sensibilisation culturelle de leurs étudiants. En revanche, nous tenons à conseiller les étudiants d'anglais comme langue étrangère d'avoir une pensée critique ainsi que d'enrichir leur vocabulaire culturelle.

المخلص

تعتبر الترجمة الثقافية واحدة من أصعب أنواع الترجمة، فهي لا تتعامل مع لغتين مختلفتين فحسب وإنما مع ثقافتين مختلفتين، ووفقاً لذلك تهدف هذه الدراسة إلى إجراء تحقيق حول المشكلات الرئيسية التي يواجهها طلاب اللغة الإنجليزية كلغة أجنبية عند ترجمة العبارات ذات الطابع الثقافي من اللغة العربية إلى اللغة الإنجليزية. وبهدف الحصول على البيانات اللازمة لانجاز هذه الدراسة، تم إجراء اختبارين في الترجمة لـ 46 طالباً من طلاب السنة الثانية (من بين 140 طالباً) من قسم اللغة الإنجليزية بجامعة محمد الصديق بن يحيى - جبجل. تركزت هذه الدراسة على الفرضيتين التاليتين: يمكن أن تسبب قلة المعرفة بثقافة اللغتين لطلاب اللغة الإنجليزية كلغة أجنبية في الترجمة الغير مناسبة للعبارات الثقافية، وإذا تم تدريس استراتيجيات الترجمة لطلاب اللغة الإنجليزية كلغة أجنبية إلى جانب تطبيقها في ترجمة العبارات ذات الطابع الثقافي، فإن طلاب اللغة الإنجليزية كلغة أجنبية سيتغلبون على المشاكل الثقافية للترجمة. وقد أظهرت النتائج المتحصل عليها من هذه الدراسة أن أهم المشكلات التي يواجهها طلاب اللغة الإنجليزية كلغة أجنبية عند ترجمة التعبيرات الثقافية من اللغة العربية إلى اللغة الإنجليزية هي صعوبة الترجمة بسبب قلة الوعي بالفروقات الثقافية بين هاتين اللغتين، على غرار الفشل في استخدام التقنية المناسبة لترجمة هذه التعبيرات، إضافة إلى عدم تعود الطلاب على ترجمة هذا النوع من التعبيرات، وكحل لهذه المشاكل نقترح على أساتذة اللغة الإنجليزية كلغة أجنبية التركيز أكثر على زيادة الوعي الثقافي لطلابهم، وعلاوة على ذلك ننصح طلاب اللغة الإنجليزية كلغة أجنبية بالتفكير النقدي والعمل على إثراء الرصيد الثقافي الخاص بهم.