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studies

**Problems that 7<sup>th</sup> Semester Students Face When They  
translate some Cultural Expressions from English  
into Arabic**

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## *Dedication*

I dedicate my project to my lovely parents who have raised me to be the person who I am today, to my other family members, my colleagues and all the teachers in the English language department.

## **Abstract**

This study aim to investigating the problems that 7<sup>th</sup> semester students face when they translate culturally expressions from English into Arabic.

To achieve the goal of this study, the researcher selected a convenient sample of 10 undergraduate students who were in the seventh semester at Sabah university. The instrument used in this study was a translation test which consisted of 10 culturally expressions selected from an American movie namely, "*Erin Brockovich*".

Results of the study revealed that some of 7<sup>th</sup> semester students faced different kinds of difficulties when they translate culturally expressions. These difficulties arise from the fact that they translate literally and their sensitivity to the English culture and to their unfamiliarity with the appropriate translation techniques and finally to their inadequate proficiency in the target language.



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# **CHAPTER ONE : THE INTRODUCTION**

### **1.1. Introduction:**

Translation is rendering the meaning of a text into another language in the same way the writer intended in the text. The aim is to connect the ideas of the text in the Source Language (SL) to readers of the Target Language (TL) through a target text that has the same message and effect.

Cultural terms are usually thought to pose the most difficult problem in translation; the problem has been overstated by many, if not all. One of the most challenging tasks for all translators is how to render culturally elements into a foreign language.

With cultural expressions, the meaning which lies behind this kind of expression is always strongly linked to the specific cultural context it aims to re-create. Sometimes, cultural expressions can be easily rendered into the target language (TL) but in other kinds of terms it is often impossible.

### **1.2. Research Problem:**

One of the most challenging tasks for some translators is how to render language elements into culturally accepted expressions in the (TL). Indeed the meaning which lies behind this kind of expression is always linked to a specific cultural context where the text is originated or within the cultural context it aims to re-create.

### **1.3. Aims:**

The purpose of this research is to investigate the problems that 7<sup>th</sup> semester students face when they translate cultural expressions from English into Arabic.



#### **1.4. Research Question:**

The following research questions were formulated:

Q1: What are the problems that seventh semester students face when they translate language expressions within cultural context from English into Arabic?

#### **1.5. The Outline of The Research:**

This research is divided into five chapters; the first chapter gives general idea about the research. It introduces research problems, aims, research questions, hypothesis and the outline of the research. Literature review is discussed in the second chapter, which includes previous theories and studies about translation and culturally expressions. In chapter three, the research talks about the methodology which is used to collect data. The results and their analysis are discussed in chapter four ., Finally, chapter five includes the conclusion and some recommendations.

# **CHAPTER TWO: TETARITURE REVIEW**

## **2.1. Introduction**

This chapter is based on previous study about translating cultural expressions and this chapter also help researchers to understand different opinions from different scholars, thus in this research I will present review of the literature related to the topic of my research.

## **2.2. Translation**

Is the communication of the meaning of a source language text by means of an equivalent target language text, or is the conversion of something from one to another.

Translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language in to their equivalents in to another language. Translation is an act through which the content of a text is transferred from the source language in to the target language (Foster, 1958). The language to be translated is called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator needs to have good knowledge of both the source and the target language, in addition to a high linguistic sensitivity as he should transmit the writer's intention, original thoughts and opinions in the translated version as precisely and faithfully as possible.

Due to its prominence, translation has been viewed differently. According to Ghazala (1995), "translation is generally used to refer to all the process and methods used to convey the meaning of the source language in to the target language" (P.1. Ghazala's definition focuses on the notion of meaning as an essential element in translation. That is, when translating,

understanding the meaning of source text is vital to have the appropriate equivalent in the target text thus, it is meaning that is translated in relation to grammar, style and sounds (Ghazala, 1995).

Translation is a process and a product. According to Catford (1995), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) ", (p 20). This definition shows that translation is a process in the sense that is an activity. Performed by people through time, when expressions are translated in to simpler ones in the same language (Rewording and paraphrasing). It can be done also from one language into another different language. Translation is, on the other hand, a product since it provides us with other different cultures, to ancient societies and civilization life when the translated texts reaches us (Yowell and Mutfah, 1999).

In translation, the richness of vocabulary, depth of culture, and vision of the translator could certainly have very conspicuous effects on his/her work. Another translator might produce a reasonably acceptable version of the same text, which, however, may very well reflect a completely different background, culture, sensitivity, and temperament. Such differences cannot, in Chabbans view (1984), detract from the merit of either translator. This is simply because translation is decidedly a more difficult job than creation.

### **2.3 History of translation**

Learning about the history of translation has enabled scholars to understand a lot about ancient cultures – and even today translation history can teach us a lot about civilizations that have long since passed. Without the impact made by linguists working throughout the history of

translation, we would not be able to comprehend the contextual meanings that exist in a diverse amount of historical scripts.

The word 'translation' comes from a Latin term which means "to bring or carry across". Another relevant term comes from the Ancient Greek word of 'metaphrasis' which means "to speak across" and from this, the term 'metaphrase' was born, which means a "word-for-word translation". These terms have been at the heart of theories relating to translation throughout history and have given insight into when and where translation have been used throughout the ages.

It is known that translation was carried out as early as the Mesopotamian era when the Sumerian poem, Gilgamesh, was translated into Asian languages. This dates back to around the second millennium BC. Other ancient translated works include those carried out by Buddhist monks who translated Indian documents into Chinese. In later periods, Ancient Greek texts were also translated by Roman poets and were adapted to create developed literary works for entertainment. It is known that translation services were utilised in Rome by Cicero and Horace and that these uses were continued through to the 17th century, where newer practices were developed.

It is argued that the knowledge and findings of Greek academics was developed and understood so widely thanks to the translation work of Arabic scholars. When the Greeks were conquered, their works were taken in by Arabic scholars who translated them and created their own versions of the scientific, entertainment and philosophical understandings. These Arabic versions were later translated into Latin, during the Middle Ages, mostly throughout Spain and the resulting works provided the foundations of Renaissance academics.

### **Religious Translation and Texts**

The need for translation became greater with the development of religious texts and spiritual theories. As religion developed, the desire to spread the word and encourage faith means that religious texts needed to be available in multiple languages. One of the first translated religious texts is known to have been that of the Old Testament which was translated into Greek in the 3rd century BC. This translation refers to the 'Septuagint', which was a translation of the Hebrew bible into Greek, with Septuagint coming from the Latin word 'Septuaginta', which means seventy. This text is therefore often referred to the 'Greek Old Testament'. Without the use of our modern practices and tools, this translation was carried out by no less than 70 scholars who painstakingly converted the text into Greek and this became the basis for future translations of the bible in multiple languages.

Religion played such a critical role in translation development that the church even names Saint Jerome as the patron saint of translation. Saint Jerome created a Latin bible in 4th century AD. This bible became the predominant text used by the Roman Catholic Church. With the introduction of Protestantism, the need to translate the bible and other religious texts into European languages heightened, Through the rapid translation and distribution of the bible during the Protestant Reformation, Christianity had two clear paths – Roman Catholicism or Protestantism. One of the most clear differences between these two forms of the religion was the disparity in texts and the differences between crucial words and passages of the bible.

## **Famous Translators Throughout Time**

Translators have often been hidden characters, unnamed people who have paved the way for some of the greatest contributions to the dissemination of ideas, knowledge and theories throughout the ages. In some cases, working as a translator was incredibly dangerous and some even lost their lives because of their work. This included famous translators such as William Tyndale, who was executed in Holland in 1536 because he worked on translating the bible into English. Other famous translators include:

Chinese monk Xuanzang who in 645 AD was credited with having translated 74 volumes on Indian Buddhist scripts into Chinese.

Constance Garnett was a British translator who translated Russian classics including Tolstoy, Chekhov, Turgenev and Gogol into English towards the end of the 19th Century.

Gregory Rabassa was an American literary translator who translated numerous Latin documents into English throughout the 20th Century.

## **Modern Translation Practices and Understanding**

Following on from the Industrial Revolution, the economy developed rapidly and evolved into a machine with the potential for global success. New machinery allowed for swifter production of texts and business related materials and this means that more time could be invested in evolving a company and translating material to enter foreign markets. Since the 18th century, businesses have benefitted from formalised translation services but the dawn of modern practice came with the widespread introduction of the internet.

The internet has revolutionised the ability to access, translate and understand texts and documents from all over the world, whether they be contemporary or historical pieces. Crucially, the need to understand the culture of the original country and that of the target audience is further enhanced by modern tools and practices. Although some instant translation services are capable only of metaphrase translation (literal word-for-word translation), specialist firms, platforms and translators are able to translate texts and spoken word into multiple languages whilst observing the relevance and culture of the target receiver.

## **2.4 Types of translation**

- **TECHNICAL TRANSLATION**

In its most limited sense, technical translation refers to “technical” documentation such as engineering, IT, electronics, mechanics, and industrial texts in general. Technical translation requires a knowledge of the specialized terminology used in the sector originating the text.

- **SCIENTIFIC TRANSLATION**

As a sub-group of technical translation, as its name indicates, scientific translation deals with documents in the domain of science: articles, theses, papers, congress booklets, presentations, study reports etc.

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- **FINANCIAL TRANSLATION**

Financial or economic translation, of course, deals with documentation relating to the likes of financial, banking, and stock exchange activity.



This includes company annual reports, financial statements, financial contracts, financing packages, and so forth.

- **LEGAL TRANSLATION**

Legal translation covers a wide range of very different documents. These may include legal documents such as summons and warrants; administrative texts such as registration certificates; corporate statutes and remittance drafts, technical documents such as expert opinions and texts for judicial purposes; and a number of other texts in addition to reports and minutes of court proceedings.

## **5. JUDICIAL TRANSLATION**

Judicial translations, not to be confused with legal or certified translation, refers to the task of translation undertaken in a court setting. Judicial translators specialize in translating documents such as letters rogatory, minutes of proceedings, judgments, expert opinions, deposition, minutes of interrogation sessions etc.

## **6. JURIDICAL TRANSLATION**

Juridical translation refers to legally-binding documentation. For example, this could be the translation of documents such as laws; regulations and decrees; general sales and purchase conditions; legally binding contracts such as labor; license and commercial contracts; partnership agreements, accords; protocols and conventions; internal regulations; insurance policies; and bail assurance, among others. The juridical translator must have a solid legal background in addition to their linguistic training.

## **7. CERTIFIED TRANSLATION**

A certified translator may use their signature to authenticate official translations. These are usually documents which require legal validation and are thus referred to as “certified”. Certified translators often work in courtrooms as juridical translators, or act in the capacity of a legal expert, as well as providing translations of civil status documentation, marital agreements, divorce settlements, deceases, and wills, for example.

## 8. LITERARY TRANSLATION

This is probably the hardest of all the different kinds of translation, as obviously, the translator must first try to render the semantic content of the original text (as should be the case for the translation of any kind of text), and then in addition deal with a number of other difficulties, such as:

- Polysemic word play specific to literary texts, as behind a word or a phrase, there lie a number of connotations which the writer has tried to transmit or hint at subtly and which the translator must attempt to render;
- The author's own particular literary style; the translator must try to transmit the unique way in which the writer has couched their ideas;
- Rhythm, meter and the innate balance of the phrase; this is particularly important in poetry but equally present in prose, where the translator must work out the best way to resolve the delicate task of rendering the music inherent to the text — assonance, alliteration and asyndetons.

### 2.5 Culture

The word culture has many different meanings. For some it refers to art, lifestyle, background, values, and habits that characterize a particular society or nation. The term culture was first used by the pioneer English Anthropologist Edward. B. Tylor in his book, *Primitive Culture*, published in (1871). According to Tylor culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as member of society". Of course is not limited to only men women can create and possess it as well. According to (Peoples and Bailey [21, P.23] cited in [12]) "culture is the socially transmitted knowledge and behavior shared by some group of people"

Linton, R.(1945). *The Culture Background Of Personality*. New York. Defined culture as "a configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society" (p.32). Jerry Useem (1963) defined

culture as " the learned and shared behavior of a community of interacting human beings "

According to Edgar Schein " Culture is the deeper level of basic assumptions and beliefs that are shared by members of an organization , that operate unconsciously and define in a basic ' taken for granted' fashion an organization's view of its self and its environment" . In addition " culture is a way of life . No matter where people live , their behaviors and thoughts follow and are generally based on their own cultures " Condon (1973) . Culture allows us to understand the lives of others and connect with their interest , it is a powerful human instrument that develop our community and create relationship with people .

## **2.6 The importance of culture in translation**

Because culture gives birth to language, [translation and culture](#) are intimately connected. Meanings in both source and target languages are profoundly affected by their cultural context, especially in business translation. A phrase that appears easy to translate may actually contain cultural subtleties that, unless they are accounted for, can bring just the opposite meaning than is intended. So translation without deep cultural context can be dangerous, especially when meanings are critical.

For every translated sentence, the translator must be able to decide on the importance of its cultural context, what the phrase really means, not necessarily what it literally means, and convey that meaning in a way which makes sense not only in the target language but also in the context of the target culture.

There are many institutions and practices that exist in one culture and don't exist in other cultures. Deeply held belief systems, even commitments to truth vary from culture to culture. Each of these unique culturally based psychological entities is associated with words that have meaning in one language that is distinct to that language and not duplicated in other languages. How would those unique features of culture be translated? Only someone steeped in the cultures of both source language and target language can hope to make an interpretation.

- **Taboos and Value Differences**

Deeply held taboos in one culture can be completely neutral in another culture. Translation must be sensitive to the moral, spiritual values associations of the words and symbols in the language to find meaning equivalents. The values dimension is where some of the worst translation confounding takes place.

When President Carter went to Poland in 1977, the State Department hired a Russian interpreter who was not used to translating into Polish. Through that interpreter, Carter ended up saying things in Polish like “when I abandoned the United States” instead of “when I left the United States”; and saying things like “your lusts for the future” instead of “your desires for the future.” The mistakes became a media field day much to the embarrassment of the President.

When Nikita Khrushchev at the United Nations uttered the famous phrase “we will bury you” it was a culturally insensitive mistranslation from the Russian which really meant “we will outlast you.” The **mistranslation** was widely interpreted as a threat of attack. There are many examples like that which point to the necessity for cultural sensitivity in translation. Mistakes have led to expensive product re-branding, tumbling stock process, and a vision of horns on Moses’ head.

Culture gives language different contexts. The same words passed from one culture to another obtain slightly or radically different meanings. Sometimes those meaning differences represent slight or intense value differences that could be critical in translations.

## **2.7 Traditional culture expression**

Traditional cultural expressions (TCEs), also called "expressions of folklore", may include music, dance, art, designs, names, signs and symbols, performances, ceremonies, architectural forms, handicrafts and narratives, or many other artistic or cultural expressions.

Traditional cultural expressions:

- May be considered as the forms in which traditional culture is expressed;
- Form part of the identity and heritage of a traditional or indigenous community;
- Are passed down from generation to generation.
- TCEs are integral to the cultural and social identities of indigenous and local communities, they embody know-how and skills, and they transmit core values and beliefs.

Their protection is related to the promotion of creativity, enhanced cultural diversity and the preservation of cultural heritage.

## **2.8 Translating Cultural Expressions**

Yule (1985) discusses some categories that are related directly or indirectly to culture and should be taken into account in translating, such as:

- a) Social dialects, related to education, occupation, social class, age, sex and ethnic background.
- b) Idiolect, related to other factors such as voice, quality and physical state.
- c) Style and register.
- d) Diglossia which is the use of two varieties of a language or two distinct languages side by side in different domains of language use.
- e) Language and culture.

Newmark (1988) comments on the cultural expressions where there is culture focus; there is a translation problem due to the culture gap or distance between the (SL) and (TL). He does not regard language as a component or feature of culture. Language contains all kinds of cultural

deposits, in grammar, forms of address, as well as the lexis which are not taken account of in universals or translation. The more specific the language for natural phenomena, the more it becomes embedded in cultural features, and therefore creates translation problems. He adds that most cultural expressions are easy to detect, since they are associated with a particular language and cannot be literally translated, but many cultural customs are described in ordinary language, where literal translation would distort the meaning and a translation may include an appropriate descriptive-functional equivalent.

Newmark (1988) categorizes the cultural expressions as follows (P.103):

a- Ecology

Animals, plants, local winds, mountains, plains, ice, etc.

b- Material culture (artifacts)

Food, clothes, housing, transport and communication.

c- Social culture – work and leisure.

d- Organizations, customs, ideas

Political, social, legal, religious, artistic.

e- Gestures and habits (often described in 'non-cultural' language).

Dweik (2000) investigated bilingualism and the problem of linguistic and cultural interference. The study aimed at identifying the phonological and socio-cultural factors that impede or enhance the degree of bilingualism among speakers of Arabic and English. The linguistic factors stemmed from two sources, first, inter-lingual interference which occurs when linguistic and cultural features of the native language are transferred into the system of the target language; second, intra-lingual factors when the bilingual makes overgeneralization of the target language rules. In his answer to the question, what is necessary in order for us to compare two cultures?

Dweik replies:

- a) We must have accurate understanding of each culture.
- b) We must be able to eliminate the things we claim to do but actually don't do.
- c) We must make sure that we are able to describe practices accurately, not ideally.
- d) We must be able to describe the situations in which we do what we do.

According to Gaber (2005) "culture means all aspects of the life of a nation or group of people who live in a place and share the same language, beliefs, customs, traditions and history" (P,18). He also mentions that culture includes the way people communicate, dress, eat, behave, and practice their religion, customs and traditions. Most aspects of culture are expressed in language. Katan (2009) tries to achieve all the cultural aspects of language and tries to link those with the level of behavior through deep analysis of several cultural modifiers. He finds that other factors of the text are "as silent, hidden and unconscious which, when shared, may be called culture, determine how a text will be understood" (P,12).

Pedersen (2005) investigates and analyzes the translation problems reflected into the type of rendering culture features in subtitles or what he calls 'translation crisis point'. It emphasizes some translation strategies for rendering Extralinguistic Cultural References (ECRs) and the challenges that translators face. He lists all the available strategies to the translator and in which he will present a model through each type using the ECRs in which this model will cover the seven strategies, and he also introduces seven different parameters that influence the translators decision making: Transculturality, Extratextuality, Centrality, of Reference, Intersemiotic Redundancy, Co-text, Media-specific Constrains, and Paratextual

Considerations. He examines the subtitling process and strategies undertaken to solve any culture-bound translation problems and the cultural items relating to the ECRs expressions related to films and TV programs in the Scandinavian countries. He explains further that

*"it does not necessarily mean that the translators themselves are consciously aware of what choices they make, as part of this process may be internalized and subconscious. This is probably particularly true in the case where strategies combine; the translators may not be aware that they have used more than one strategy" (P,9)*

Pederson finds that "finally it is proposed that it is unlikely that a truly unsolvable culture translation problem would exist."(P,16)

Limon (2010) refers to translators as 'cultural mediators' or experts in intercultural communication. Translation studies not only deal with the process or product of translation as a linguistic phenomenon, but also of intercultural mediation in the social and cultural context. The researcher adds that

*to understand differences between translated and non-translated texts in a language we need cross cultural insights into factors such as writer versus reader responsibility, as well as differences with regard to information load, reader friendliness, simplicity and clarity, tolerance for digression, recapitulation and repetition, and so on. (P.37)*

Borghetti (2011) discusses the results of the types of intercultural learning through subtitles and the Audiovisual Translation (AVT). The advantages linked with the use subtitled audiovisual materials are several and the researcher adds that

*it engages a broad range of productive abilities such as spelling, writing, and summarizing; it helps develop textual and translation skills; it encourages students to favor more ample semantic and*



*pragmatic reformulation over word-for-word translation in virtue of space and time limitations; and it lends itself to an additional series of micro-activities such as note-taking, extensive and intensive listening, etc..(P.112)*

Durdureanu (2011) discusses the possibility or impossibility of translating culture terms and their equivalence. She maintains that culture and translation are so interrelated to the degree that translators can no longer ignore cultural elements. She begins her paper by defining culture and culture-bound terms, in which she explains "translation is always placed at the core of the intercultural aspects, so that the study of the translation goes along with the cultural studies"(P.51). Then she moves to cultural translation, from theory to practice and asserts that

*the definitions appearing in the 1960s- 1970s cover in general the same guidelines, first, there is a change of expressions from one language to another one. Second, most of the theorists are for the primacy of rendering the message and its meaning in the target culture. Third, the translator is obliged to find the closest equivalent in the target language. (P,53)*

She also adds thousands of culturally expressions, that are deeply rooted in culture, where the translator has to deal with in areas such as time division, jobs, positions and professions, food, drink, baking, particular aspects of social life, measurements, coins, institutions, clothing, sports, dances, musical and artistic terms, subject to specify place and time, geographic, historic, and socio cultural experience such as 'gentlemen'. She explains the midway position of translation in the notion of relative equivalence and also adds that "languages are particular cases of lingua universals, so that human reason can be rendered in all languages."(P. 55). The difficulty to transfer a message from one culture to another is related to the signifier / signified relation because even in the

case of the same country, the signifier can signify something else that it is socially signifying in another region. She adds "any remark on the translation of cultural elements must take into account the fact that translation has always offered many possibilities of confronting different cultural realities." (P. 56) For translation of cultural expressions, the third part of the paper speaks about the main translation strategies namely calque, transportation, modulation, faithful translation, the ideal method of translation, formal equivalence (linguistic equivalence), borrowing, and descriptive (self-explanatory translation). The issue of gender-studies is also presented, and what are the differences between male-oriented image of translation and the feminist translation all covering the complexities of gender and culture, in addition to the important subject also introduced about the postcolonial translation studies and the experiences of the colonization and translation.

**CHAPTER THREE :**  
**RESEARCH METHODOLOGY**

### **3.1: Introduction**

In this chapter, we will talk about the research methodology used in this research , the research design adopted in this research, the details of the participants who were chosen as a sample of the study , the tools and the techniques used for the collecting research related data and the steps followed to collect and analyze the data.

### **3.2 Research methodology and research design :**

This is a mixed method study . the research design adopted is investigatory in nature. This study is a mixed method because the data was collected from 10 participants using test and checked the quality of the answer carefully. They were analyzed statistically . the design is investigatory as the study investigates the problems that seventh semester face when they translate culturally expressions . The statement in the test was chosen from American movie.

### **3.3 Participants :**

A total of 10 students participates the study. They were all Libyans EFL learners doing English as their major at department of English of sabha university . They were both male and female and they were from translation specialization . The students were from seven semester. The age of the students ranged from 21 to 23 years . they were selected randomly. All the participants are from the same English background

### **3.4 Tools of collecting data:**

The following tool is used to collect the data:

#### **3.4.1. Students' test:**

In the translation test, ten participants were asked to translate 5 culturally expressions selected from an American movie namely, "*Erin Brockovich*". The total score for the translation test was 10 marks:

1. Correct answer was given two points; the correct answer was considered if the subtitle of the given highlighted culturally-bound expression was rendered correctly.
2. The accepted Translation that had some linguistic mistakes that did not change the meaning was given one point each.
3. If the participant failed in giving the suitable translation or committed unaccepted linguistic errors the answer was given zero point.

# **CHAPTER FOUR: DATA ANALYSES AND RESULTS**

**Chapter 4: data analysis and results**

## 4.1 The introduction

In this chapter we will cover the features of the way data was arranged and analyzed, following is a description of the steps taken in the data analysis process. This chapter also answers the research question which aim at investigating the problems that 7<sup>th</sup> semester students face when they translate culturally expressions from English into Arabic.

## 4.2: Data analysis:

The data from of the test was analyzed statistically to check the problem that seventh semester face when they translate cultural expressions.

## 4.3: Finding of the analysis:

From the data analysis. The following finding were obtained and presented in the following test

## 4.4 Students' test:

This test were taking from movie Scenes from the 2000 American Movie '*Erin Brockovich*'

### • Item One

*ERIN: "They took some bone from my hip and put it in my neck. I didn't have insurance, so I'm about seventeen thousand in debt right now"*

The model translation was:

استغلوني ولم يدفعوا لي شيئاً

The first item resulted that 4 participants, were successful in translating this item correctly and in rendering the exact cultural meaning as in

اخذوا مني الكثير واعطوني القليل

ما اعطي بالشمال اخذ باليمين

And 6 participants provided wrong translating which showed a lot of cultural influence and using literal translation, such a result was expected

عملوا لي عملية

لقد قاموا بنزع عظمة من فخدي وزرعوها في رقبتني

لقد قسوا علي

- **Item Two ERIN:** *"I don't need pity. I need a paycheck. And I've looked"*

The model translation was:

احتاج لراتب ثابت

Only 4 participants, were successful in translating this item correctly and in rendering the exact cultural meaning as in

لا يلزمي صدقة ..اريد راتبا منتظما

احتاج وظيفة

احتاج الى عمل

Only 4 participants, provided acceptable translating that would somehow provide the peopler with basic translation such as

احتاج الى راتبي

احتاج الى شيكات العمل

And 2 participants, provided wrong translation using literal translation, such as

احتاج الى دفعة



- **Item Three:**

*ED: "Look, you may want to - I mean, now that you're working here - you may want to rethink your...Wardrobe a little"*

The model translation was:

لربما قمت بتغيير طبيعة ملابسك بعض الشيء

3 participants were successful in translating this item correctly and in rendering the exact cultural meaning as in

التزمي بلباس لبق للعمل

فكر قليلا لتغيير نمط لبسك

Only 5 participants, provided acceptable translation that would somehow provide the people with basic translation such as

قد تود تغيير ملابسك

ربما تحتاج الى اعادة التفكير في ملابسك

And 2 participants, provided wrong translation such as

غير استرتيجياتك

انت بحاجة لترتيب خزانتك

#### **Item Four**

*ERIN: "Yeah? And what do you do the rest of the time, live off your trust fund?"*

The model translation was:

هل ستعتاش من ضمانك الاجتماعي

only 4 participants, were successful in translating this item correctly and in rendering the exact cultural meaning as in

تعيش على الضمان الاجتماعي

هل ستقضي باقي حياتك على صندوق الائتمان؟

Only 2 participants, provided acceptable translation that would somehow provide the people with basic translation such as

تصرف من مدخراتك

تعيش على الصندوق الاستثماري

And 4 participants, provided wrong translation due to lack of researching skills and using literal translation, such as

ستعيش على المال الذي ورثته

تقاعد

### **Item Five:**

*ERIN: "So far. **But that place is a pig sty.** I wouldn't be surprised if there's more"*

The model translation was:

انه مكان تعمه الفوضى

6 participants, were successful in translating this item correctly and in rendering the exact cultural meaning as in

ذلك المكان مكان سيء

هذا المكان قذر جدا كالحظيرة

Only 1 participant, provided acceptable translation that would somehow provide the people with basic translation such as

لكن المكان متنسخ جدا

And 3 participants, provided wrong translation using literal translation, such as

يضع الشيء في مكان غير نظيف

هذا المكان بطراز الخنزير

### **Results :**

Results related to the problems that the 7<sup>th</sup> semester students encountered in their translating of cultural expressions indicated that most of the participants found it difficult to render the cultural Arabic equivalent of the cultural expressions used in the translation test but they have somewhat managed to overcome these problems. The results agree with Newmark (1988) who implies that where there is a cultural focus there is a translation problem, he also adds that most cultural expressions are not easy to detect, since they are associated with a particular language and cannot be literally translated. The results also agree with Shehabat and Zeidanin (2012) who found that the translating of culture is indeed one of the hardest tasks that professional translators face when they have no counterparts in the TL. The results also agree with Ghazala (2002a) in his finding that equivalence between two different cultures is no longer problematic and we can find one to one correspondence between one culture and another. The results also agree with Pederson (2005) who states that "finally it is proposed that it is unlikely that a truly unsolvable culture-bound translation problem would exist."(P.16). The results also agree with Durdureanu (2011) who states "any remark on the translation

of cultural elements must take into account the fact that translation has always offered many possibilities of confronting different cultural realities" (P.56).

On the other hand, the results did not agree with Ayoub (1994) whose findings showed that it is almost impossible to have translational equivalence in the full formal and functional sense of IEs. And the results did not agree with Shiyyab (2008) who found that some English terms had multiple Arabic equivalents, thereby causing uncertainty regarding the exact Arabic equivalent.

The results also indicated inter-lingual interference among the participants who were sometimes using the system of the TL in their translating to the cultural expressions in the translation test. The results agree with Nida (1994) who states "The fact that all languages exhibit so many structural similarities guarantees the potential for effective inter-lingual communication ..." (P.150). The results agree with Williams and Throne (1999) who described how language learners benefit from inter-lingual subtitling training. The results agree with Dweik (2000) who identified inter-lingual interference which occurs when linguistic and cultural features of the native language are transferred into the system of the target language. The results agree with Ciaro (2009) who stated that "these different terms all set out to cover the inter-lingual transfer of verbal language when it is transmitted and accessed both visually and acoustically,"(P.210). The results agree with Ghaemi and Benyamin (2010) who attempted to identify the inter-lingual strategies employed by students to English subtitle into Persian and to determine their frequency.

The results also indicated that lack of researching skills is a reason behind not being able to get the needed information about an expression.

This result agrees with Williams and Throne (1999) that after giving their two day intensive induction course, one of the observations reported that students have developed their research skills.

# **CHAPTER FIVE :**

# **CONCLUSION**

## **5.1 Conclusion:**

The data obtained by the translation test indicated that 7<sup>th</sup> semester students encountered many problems while translating cultural expressions such as rendering the cultural Arabic equivalent, and that students were unfamiliar with the scope of translation studies and in using the appropriate translation techniques in translating, literal translation and cultural influence resulted in mistranslating and poor performance by the participants in the translation test.

## **5.2. Recommendations:**

This study addressed the problems that 7<sup>th</sup> semester students face when they translate cultural expressions from English into Arabic and the reasons behind them in addition to suggestions on how to overcome them. In light of the results, the following are recommended:

1. Familiarizing translators with the type of work they are going to translate.
2. Training undergraduate students to be aware of the cultural expressions, and the strategies used to render such expressions.
3. Encouraging undergraduate students to watch documentaries in addition to reading books about other cultures which will allow them to accept the others and understand their culture and be more tolerant of their customs and norms that may sometimes be totally different from their beliefs and culture.



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## Appendix I

### Scenes from the 2000 American Movie '*Erin Brockovich*'

1- ERIN: "**They took some bone from my hip and put it in my neck.** I didn't have insurance, so I'm about seventeen thousand in debt right now"

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2- ERIN: "I don't need pity. **I need a paycheck.** And I've looked"

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3- ED: "Look, you may want to - I mean, now that you're working here - **you may want to rethink your...Wardrobe a little**"

---

4- ERIN: "Yeah? And what do you do the rest of the time, **live off your trust fund?**"

---

5- ERIN: "So far. **But that place is a pig sty.** I wouldn't be surprised if there's more"

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## Appendix II

### Scenes from the 2000 American Movie '*Erin Brockovich*'

1- ERIN: "They took some bone from my hip and put it in my neck. I didn't have insurance, so I'm about seventeen thousand in debt right now"

استغلوني ولم يدفعوا لي شيئاً

2- ERIN: "I don't need pity. **I need a paycheck.** And I've looked"

احتاج لراتب ثابت

3- ED: "Look, you may want to - I mean, now that you're working here - **you may want to rethink your...Wardrobe a little**"

لربما قمت بتغيير طبيعة ملابسك بعض الشيء

4- ERIN: "Yeah? And what do you do the rest of the time, **live off your trust fund?**"

هل ستعتاش من ضمانك الاجتماعي

5- ERIN: "So far. **But that place is a pig sty.** I wouldn't be surprised if there's more"

انه مكان تعمه الفوضى