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MASTER THESIS

**Science and
languages**

Investigating EFL Students' Challenges in Cultural Translation, and the Strategies and Techniques The Case Study of Third Year Students at Biskra University

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Fulfillment of the Requirements of Master Degree in sciences and language

Submitted by:

SAADI NESRINE

supervised by:

Mr. Rezig Mahmoud

Board of Examiners:

Mr. Walid AOUNALI	MAA	University of Biskra	Examiner
Dr. Lamri SEGUENI	MCB	University of Biskra	President
Mrs. Yasmina BENZIDA	MAA	University of Biskra	Examiner

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Declaration

I, Saadi Nesrine, do hereby declare that this dissertation is my original work and has not previously been submitted to any institution or university for a degree. I also declare that a list of references is provided forward indicating all the sources of the cited and quoted information. This work was certified and completed at Mohamed Kheider University of Biskra.

Certified: Mr. Mahmoud Rezig

Miss. Saadi Nesrine

Master student, Department of Language and English literature

Signature:

Dedications

This dissertation is dedicated with honor to my be loving parents, with great respect, thank you because you help me reach heir.

Personally I would like to include my dear sisters Belkisse, Lamia,Djouhaina , and Nour Elhouda , I really appreciate your support.

I want also to dedicate my close friends who be with me in the university, among them the wonderful RAYANE,to my best friends Amani and chaima.

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Abstract

Cultural translation has become one of the common problems in translation for both students and translators hence; the aim of the study is to unveil the types of cultural translation problems. It aims to investigate the effectiveness of translation strategies and technique in dealing with the problems .Therefore, the researcher hypothesizes that the use of translation strategies and techniques may help EFL students to overcome their translation problems. A descriptive research was carried out (qualitative and quantitative) .The researcher uses two data collection to check the validity of the hypothesis. A questionnaire for thirty five students from third year EFL who were chosen randomly and a translation test. As result the interpretations of gathered data revealed that the translation become difficult when it includes the cultural elements and experiences such as Idioms and Proverbs that hamper students from making an adopted translation .In addition using the translation strategies and techniques can solve cultural translation problems .Thus it can be concluded that the research hypothesis was confirmed and validated.

Key words:

Cultural Translation.

Strategies and Techniques of translation

Cultural Elements.

List of abbreviations

EFL: English as foreign languages

SL: Source Language

TL: Target Language

CSC: Cultural specific concept

MKUB: Mohamed Kheider University of Biskra

TT: Target text

ST: Source text

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*General
introduction*

For many decades translation has been given a great attention in the entire world. Newmark defines translation as the substitution of text in one language (SL) by equivalent text in another language (TL) (p26). So, translation is considered a tool to transfer the information from one language to another by providing a suitable equivalent in the target language. Translation has a great importance in many fields such as literature, science, religion, history, medicine and in cultural encounters. Culture has a great influence in translation and arises several problems, that make translation hard to be handled and thus the result will be a loss of meaning.

Cultural translation problems are seen as the most common difficulties faced by both students and translators. Those problems include culture-specific elements which involve religious terms, names of food, traditions, and cover special fixed phrases which are represented in idioms and proverbs which are generally closely connected to culture.

To solve cultural translation problems that encounter EFL learners, some scholars suggested strategies and techniques which may help them overcoming these problems. Thus, if EFL students are familiar with translation strategies and techniques, their ability to tackle cultural problems will be increased.

1 Statement of the problem

Cultural translation is a challenging task based on transferring a source message into a given language, and takes into consideration culture whether it is about adopting a source-oriented strategy or a target-oriented one. Thus it requires having good cultural background. Many EFL students at Biskra University find difficulties when translating passages that contain cultural terms or idiomatic expressions. This problem is considered an obstacle that prevents students from obtaining correct translations, and leads to distort the intended

meaning; therefore, scholars provided different strategies to facilitate cultural translation.

2 Research Questions

The present study focuses on the following questions:

Q1- What are the main difficulties that EFL learners face when translating?

Q2-What EFL learners do to overcome translation problems?

3 Hypothesis:

As a first attempt to answer the research questions, we hypothesized that:

- Cultural translation is one of the difficulties that face students during translation.
- The use of different translation strategies and techniques may help EFL learners to reduce translation problems.

4 Aims of the study:

- Examining cultural translation problems that third year EFL students encounter.
- Determining the strategies and techniques used in order to overcome cultural problems that students encountered by learners.

5 The significance of the study

The researcher hopes that this study is fruitful for both theoretical and practical aspects

Theoretically:

This research can be used as a reference for other researchers conducted about cultural translation.

Practically:

The researcher addresses cultural problems that face students before providing strategies and techniques for obtaining effective translations.

6 The researcher methodology of the study

This investigation adopts a mixed-method approach because qualitative and quantitative data gathering tools were used.

7 Population and sample:

The population of the present study is third year students of English at Mohamed kheider University of Biskra since they study translation as a module . As a sample for this study, we randomly selected a group of (N=35) students.

8 Data collection tools

This study uses the mixed method as an approach to data collection .Moreover; it seeks to extract information from any material relevant to the field of interest , in addition o using any valuable books, documents ,videos and articles to encompass both theoretical and applied research.

9 Structure of the study

The present research is divided into three chapters with general introduction and general conclusion

The first chapter deals with cultural translation and the problems that EFL students encounter in this connection.

The second chapter deals with the strategies and techniques of translation.

The third chapter includes the analyses of the questionnaire administered to students, as well as the interpretation of the results in relation to the research questions and hypotheses.

Chapter I:

The cultural translation problems

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Conclusion:

Introduction

During translation, translators and students face several problems that hinder them from performing their task effectively. Among these problems is cultural translation that yields due to the difference between cultures, as each culture has its own cultural concepts and terms. These terms make the translator confused and striving to find equivalents that cover the intended meanings and respect the target language-culture. The linguistic aspect also posed difficulties for students because of the linguistic differences between Arabic and English.

This chapter begins with an introduction, then the definition of translation and cultural problems and the relationship among language, culture and translation, in addition to the terms untranslatability and its types (linguistic and cultural) and cultural specific terms after that the researcher highlighted the meaning of cultural translation and its problematic areas, the researcher after that moved to lexical problems and the translation of special fixed phrases which contains idioms and proverbs and their types.

1.1 Definition of translation

In general, translation means transferring the meaning of the source language into the target language. Many scholars gave various definitions of translation; according to Newmark (1988, p.5) translation is the process of conveying the meaning of a text into another language in the manner intended by the author.

According to Catford (1965, p.20) translation is "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)". In this regard, Catford introduces the most important term in translation which is equivalence.

Nida and Taber pointed out that translation entails reproducing the closest natural equivalents

of the source language in the receptor language, first in terms of meaning and then in terms of style.

From the previous definitions, we conclude that the translation process relies on transferring information from source language to target language without prejudice of the original meaning.

1.2 Definition of translation problems

Translating involves facing various problems. According to (Ghazala, 1995, p.17), a translation problem is any difficulty we encounter during the translation process prompting us to stop translating in order to verify, recheck, reevaluate, rewrite, or consult a dictionary or other references, to help us overcome and make sense of it. In other words, it is anything in the SL text that forces us to cease translating.

1.3 Cultural Problems

Cultural problems are any obstacle related to culture and makes translation more difficult. According to Yowelly and Lataiwish (as cited in Mamouri, Tarish, Alhasani, 2000, p.107) the larger the cultural gap between the source and target culture, the more acute the challenge. As a result of the differences between languages and cultures, several issues arise during translation from the source language into the target language.

1.4 The relationship among culture, language and translation

Language is considered part of culture, some social scholars see that there can be no culture without the presence of language because they are closely related to each other and can never be separated. As revealed by Brown (2000) a language is part of culture, and culture is a part of language; the two are so inextricably linked that they cannot be separated without losing the relevance of either language or culture (p.177). Hongwei, (1999, p.121) believes in language as a cultural image. He claims that "language mirrors other parts of

culture, supports them, spread them and helps to develop others." based on that, we see that language has a major role in culture expansion as the relationship between them is very strong.

Toury G. claimed that "translation is a kind of activity which inevitably involves at least two languages and two cultural traditions" which means that translation requires both source and target languages and cultures. Based on this, it is concluded that the connection between translation, culture and language is strong.

1.5 Untranslatability

Sometimes translation becomes a difficult process due to the difficulty of finding an appropriate equivalent for some words terms and expressions. This issue is known as untranslatability, which was raised by Catford, a celebrated translation scholar specialized in linguistics, in 1965.

Untranslatability is a property of a text or of any utterance in one language, for which no equivalent text or utterance can be found in another language.

According to (Catford, 1965, p.94) "translation fails or untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text". Based on this, the inability to find an equivalent in a context or text leads to the failure of the translation process. There are two types of untranslatability, linguistic and cultural.

1.5.1 Linguistic untranslatability

Linguistic untranslatability occurs when the translator faces differences between the source and target languages. According to Zepetnek (1995), untranslatability is a situation in which it is impossible to appropriately reproduce or store the linguistic aspects of ST in structural, linear, functional or semantic terms due to the lack of denotation and connotation in the language of TT. (p.442)

1.5.2 Cultural untranslatability

The difference between cultures is one of the difficulties that translators and students face. According to Catford (1965,p.99) cultural untranslatability arises when “a situation features, functionally relevant for the source language text, is completely absent from the culture of the target language as a part” That is to say that cultural untranslatability occurs when the translator does not find corresponding equivalents to cultural terms that are related to a particular culture.

The Arab men have bad habit which is swearing by divorce of his wife if she does not do that particular thing, or when he goes to the restaurant with his friends and wants to pay the bill he says "I swear by the divorce of my wife that no one will pay the dinner but me". This notion of divorce cannot be translated into English because of its absence in their culture and the receiver will not understand the concept itself.

(Kashoob, 1995, p. 93.94)

1.6 Culture-specific terms (cultural references)

Sometimes when watching foreign films or series, or when traveling or interacting with indigenous people, we hear some strange words that are ambiguous, because they belong to a specific culture; we call these words culture-specific terms or cultural references. According to Harald .M. Olk, (2001, p.30 as cited in Balama, vita, p.9) cultural references are those lexical elements that appear in a source text, at a specific point in time, refer to object or notion which do not exist in a given target culture or diverge greatly from their textual function significantly in denotation or connotation from vocabulary counterparts present in the target culture

These terms are related to several aspects of life of a specific group of people who share the same culture. These terms are familiar and understood only in the culture they belong to, and seem strange to other cultures. Altahri (2013) claimed that" cultural references

include words, terms, expressions, and concepts that are only comprehensible to that culture" that is to say that only those who belong to this culture can understand those terms, but strangers cannot.

Culture-specific terms cause many problems in translating because of the differences between SL and TL cultures. Newmark, (1988, p.94) claimed that:" when there is a cultural focus, there is a translation problem due to the cultural gap or distance between the SL and TL

1.7 Cultural Translation

Cultural Translation is one of the most difficult and complicated tasks. Therefore, the translator must possess a good cultural background in order to be able to encounter difficulties in translating the cultural elements in the source text.

Nida and Taber (1974, as cited in kashoob 1995, p199) view cultural translation as:" a translation in which the content of the message is changed to conform the receptor culture in some way, and /or in which information is introduced which is not linguistically implicit in the original." That is to say that when encountering cultural terms or expressions, the translator changes the content somewhat to suit the culture of the recipients he writes for; so that they can easily understand them.

Larson (1984, as cited in kashoob, 1995.p92) believes that one translates culture and not language. He argues that "language is a part of culture and, therefore, translation from one language to another cannot be done adequately without a knowledge of the two cultures as well as the two languages structures" which means that mastering the language itself is not sufficient in translation but the translator must have a cultural background in order to increase the possibility of getting adequate equivalents.

1.8 Problematic areas in cultural translation:

The presence of cultural terms or words in the text to be translated makes translation a complex and difficult process. According to Ghazala, (1995, p.20) "the problems of

translation cultural terms are among the most difficult lexical problems that are discussed, and exemplified for in simple terms”.

There are many problematic areas in cultural translation and here we will discuss only three areas as follows:

1.8.1 Religious terms:

Religion is one of the most difficult topics of translation since religious beliefs and practices are distinct among religions. As a matter of fact, what is allowed in one religion might be prohibited in another, and what is not objectionable in one society may be extremely offensive in another and so on. So, when translating religious terms, TL reader’s feelings must be taken into account. (Kashoob, 1995 p.125)

For example the translation of the Quran is one of the most difficult problems because we can’t always get the exact intended meaning without huge efforts.

- Example in Ikhlas sura

God, the Eternal, Absolute; الله الصمد

Ali,(1946, as cited in kashoob,1995,p 127) found it difficult to translate to word "Samad" using one word. Thus t used two words, "Eternal" and "Absolute".

According to Rahbar (1962, as cited in kashoob, 1995, p.127-128) "samada in Arabic has no relationship with the idea of "Eternal" which is the common translation for samad. The verb form means to have recourse to someone for help in times of exigency. Thus, the epithet samad, ought to mean one to whom people have recourse in times of exigency and it cannot mean Eternal."

1.8.2 Social culture:

It is also a very problematic area in translation, especially when it comes to determine the kinship of person, for example in Arabic عمfather’s brother and خالmother’s brother has the same equivalent: "uncle”, also عمةand خالةwhich are the equivalents of "Aunt”. Such terms

make a lot of difficulties because they have not a clear equivalent in English. (kashoob 1995, p.130),

1.8.3 The socio-traditions

Which are also one of the problems of translating cultural terms. Each society has its own set of traditions and terms that are formed by its way of life based on nature, surroundings, and others, which eventually become unconsciously ingrained in their behavior and habits.

For example, in the Arab world, when someone takes a shower or cuts his/her hair, they say to him "Naiman" ,نعيم, but this term has no equivalent in the English language and culture, and this is what constitutes difficulty in translating it, so the translator followed literal translation: "have prosperous life". (Kashoob, 1995, p.131)

1.9- Lexical problems:

According to Ghazala,(1995,p.19) these issues arise when a word or an expression is not understood clearly and directly, is misunderstood, unknown to translators, trainee-translators and students, or is not found in a standard dictionary.

Lexical problems include “synonymy, polysemy”, “collocations, metaphors”, “idioms and proverbs” while the last dichotomy is the most common.

1.9.1 Translation of special fixed phrases:

According to (Ghazala, 1995, p. 128) a special fixed phrase is a unique phrase with a unique meaning that can neither be deduced from the immediate, surface meaning, nor from their whole meaning when taken together. A fixed phrase has no single grammatical and lexical structure or word order that cannot be changed. In this case, both idioms and proverbs are considered as special and fixed phrases.

Translation of culture-bound expressions such as proverbs can be challenging for students and even for professional translators.

1.9.1.1 Idioms

1.9.1.2 Definition:

According to Bell (1968, p.1) idiom is "the use of familiar words in an unfamiliar sense." in other words, it is a group of words whose meaning is different from the meaning of the constituting parts "individual words".

Translation of idioms is one of the most important and problematic aspects in English. They are used in daily conversations, business meetings and more formal contexts. According to Nida (2001, p. 28 cited inChen, 2009) "finding a satisfactory equivalent for idioms is one of the most difficult aspect of translating "

Baker said that "idioms and fixed expressions which contain culture-specific items are not necessarily untranslatable. It is not the specific items an expression contains but association with culture-specific contexts which can make it untranslatable or difficult to translate". (p.68)

Thus, when translating idioms we should take into consideration their relationship with cultural context to get the intended meaning.

For example: "to climb on the bandwagon «is an idiom in the English language which means to gain benefits by supporting another person's idea. This expression can lose its meaning if translated literally into Arabic language.

1.9.1.3 Types of idioms:

Idioms are divided by Ghazala into three groups:

1.9.1.4 Direct idioms:

These idioms are translated directly, but should be understood indirectly because the real meaning is implied.

Examples:

- His name was on the tip of my tongue.
- كان اسمه على رأس لساني
- They apply the law of the jungle.
- إنهم يطبقون شريعة الغاب
- Their company is on the back list.
- شركتهم على القائمة السوداء

(Ghazala, 1995, p.128-129)

Ghazala, (1995, p.130) said that students may use direct explanation of the idioms only if the literal translation is funny or useless.

1.9.1.5 Indirect idioms:

This type is quite problematic because the entire meaning is not understood and when translated literally, they seem strange and have no sense. (Ghazala 1995, p132)

Examples:

- My car is second hand.
- سيارتي يد ثانية
- He is a big shot.
- هو رمية كبيرة
- It is a donkey work to write a book.
- انه لعمل حماري أن تُولف كتابا

(Ghazala 1995, p.130-131)

Ghazala,(1995,p.133) suggests solutions when literal translation fails and the context does not help which requires consulting special English-English or English-Arabic dictionaries of idioms or other references.

1.9.1.6 Phrasal verbs:

Phrasal verbs are fixed, extremely popular idioms that students encounter a big problem to

translate from English into Arabic. (Ghazala, 1995, p. 133)

Examples:

- Stop beating about the bush.
- توقف عن اللف والدوران

1.9.1.7 The difficulties of translation idioms:

Baker, (1992, p.68-71) summarizes the major difficulties that a translator encounters when translating idiomatic expression as follows:

- a- The absence of an equivalent of the fixed expression in the target language.
When translating idioms, it is difficult to foresee how different languages express their meaning
- b- A fixed expression may have a similar counterpart in the target language, but the context of use differs.
- c- In the original text, an idiom may be utilized in both literal and idiomatic senses unless the target language idiom matches the source language idiom in both form and meaning.
- d- The usage of idioms in written speech, the setting in which they can be employed, and the frequency with which they are used may change in both source and target languages.

1.9.1.8 Proverbs:

1.9.1.9 Definition:

According to Ghazala, (1995, p. 138) proverbs are special fixed phrases which have a fixed meaning. they also say something and mean something else so they cannot be understood from their individual constituents. Proverbs are culture-specific thus they should not be understood directly.

Meider (1985,p.119 as cited in,kanat syzdykov,2014 .. contrastive) has defined the proverb

as " a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation " from this, we conclude that proverbs are closely related to culture.

Ghazala,(1995,p.20) as well confirmed the relationship between proverbs and culture claiming that they " are popular fixed sayings. They are a part of culture."

1.9.1.10 Types of proverbs:

1. 9.1.11 Absolute equivalence:

This type is the easiest one because proverbs can be translated directly.

Examples:

- Like father like son.

الولد سر أبيه

- Necessity is the mother of invention

الحاجة أم الاختراع

- No smoke without fire

لا دخان من دون نار

1.9.1.12 Similar equivalence:

This type of proverbs is somewhat harder than the previous one but this does not mean that it represents a big problem. Students can sometimes guess the equivalent proverb in Arabic just from a part of it, they can also translate the proverb using a close meaning when it is difficult to find a ready-made equivalent for it. (Ghazala, 1995, p. 141)

Examples:

- A forbidden fruit is sweet.

Literally: الثمرة الممنوعة حلوة

Its meaning: كل ممنوع مرغوب

- Blood is thicker than water.

Literally: الدم اسماك من الماء

Its meaning : ما حك جلدك مثل ظفرك

- Charity begins at home.

Literally: تبدأ الصدقة في لبيت

Its meaning : الأقربون أولى بالمعروف

Examples from (Ghazala, 1995, p.140)

1.9.1.13 Different equivalence :

This type is considered the hardest because proverbs cannot be translated literally and it is not advisable to rely on this technique because it might distort the meaning. (Ghazala, 1995, p.143)

Examples:

- To separate the grain (wheat) from the chaff.

Literally: ليفصل الحب (القمح) عن القش

Its meaning: يميز الخبيث من الطيب أو يميز الغث من السمين

- To add insult to injury

Literally: يضيف اهانة إلى إصابة

Its meaning : يزيد الطين بلة

- Between Scylla and Charybdis.

Literally : بين الوحشين الأسطوريين سيلا وشاربيدس

Its meaning : أمران أحلاهما مر

(Examples from Ghazala ,1995,p.142-143)

Conclusion:

The problems of cultural translation that face students and translators are not restricted to translating cultural words that belong to a particular culture such as religious terms, names of foods or names belonging to a socio-tradition, but they include translating idiomatic expressions which are considered more difficult such as idioms and proverbs because they belong to specific cultures and are more difficult for students to translate because of their idiomatic feature i.e. they say something and mean something else. Being familiar with other cultures helps in translation and encountering such problems.

Chapter II:

Cultural translation strategies and techniques

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Introduction

Translation techniques are used by translators and students in order to reexpress source messages in target languages. Translation scholars have developed many strategies and methods that enable translators and students to convey equivalent messages in different languages through appropriate ways. This chapter deals, on the one hand, with translation strategies proposed by Venuti and, on the other, with translation procedures/ techniques in Ghazala's and Vinay and Darbelnet's models. Newmark (1988) claims that a method is "the way we translate, whether we translate literally or freely, the words or the meaning, the form or the content, the letter or the spirit, the manner or the matter, the form or the message, the direct meaning or the implied meaning in context or out of context". (Cited in Ghazala, 1995: p 03).

In his book entitled "A textbook of translation", Newmark claimed that there is a difference between methods and procedures. He said that the translation method apply to the entire texts, while translation procedures/techniques are applied to sentences and the smaller units of language. (81)

2.1 Ghazala's translation techniques

2.1.1 Literal translation

Ghazal 1995 divided literal translation into three different categories:

2.1.1.1 Word-for-word literal translation

According to Ghazala, (1995, p.5) this techniques is based on translating individual words through finding equivalents in the target language. This method doesn't take into consideration the differences in grammar, word order, context or special use.

For example:

This girl is beautiful

هذه الفتاة تكون جميلة

Although this method looks simple, it is not an effective way of translation because it ignores the target language and the grammatical differences between the two languages, and does not respect the different word order of the two languages as well.

2.1.1.2 One to one literal translation

In this strategy the translation process occurs without changing the category of the word from the source language into the target language, for example noun is translated into nouns, two nouns into two nouns, one adjective into one adjective and so on. In addition to this, idioms should be translated into an idioms, collocations, proverbs and metaphors also in the same way. P (6)

In two ways, this literal translation approach is comparable to the first one in:

- It keeps the SL word order in the TL.
- It is composed of the same type and number of words. However, it differs from it in two ways:
 - It considers the context
 - It translates collocation meaning, special and metaphorical SL words and phrases into their TL equivalents when accessible.

Examples from (Ghazala, 1995, p.)

I have bound conference In you

أنا املك ثقة عمياء بك

-Let us shake hands

دعنا نتصافح بالأيدي

This mission is a can of world

هذه المهمة تكون حفنة مشاكل

One to one literal translation is better than word for word translation and more acceptable but

sometimes is unsatisfactory especially when it comes to translating idioms, metaphors, proverbs or collocation ,for example ,translating the metaphor "a can of worms" into " حفنة "مشاكل", is unusual in Arabic, therefore; such a metaphor is just rendered by an ordinary collocation "مشكلة عويصة". So, we can say that one to one translation is not effective to translate idioms, metaphors, proverbs or collocations. (Ghazala, 1995, p.6-7-8)

2.1.2 Direct translation :(literal translation of meaning)

This method focuses on translating meaning as closely as possible. It also takes into consideration the TL grammar, word order and the special uses of language, such as metaphors, idioms and so on.

Direct translation is the most accurate way of literal translation. This method says that the literal meaning is not one single fixed direct meaning of a word, but we should be conscious of the whole meaning in the context because one word can have different meanings, for example the word "run" which means "يجري" has also other meanings like: يتصفح-أدار - ركض

- "To run in the race": (يركض في السباق يجري)

- "To run to fat": (يميل إلى السمنة)

- "To run back": (يعود بذكرياته إلى الوراء)

- "To run the company": يدير شركة

(Ghazala, 1995:9)

According to the previous examples, each different meaning of the word “run” can be considered as literal translation in its context

Direct translation is the most acceptable among the previous methods and because of that it is widely spread among students of translation and translators.

Ghazala1995 :(9.10.11)

2.1.3 Free translation

Newmark claimed that: "free translation produces the matter without the manner, or

the content without the form of the original. Usually it is a paraphrase much Lancet than the original." p (46), that is to say, it conveys the message of the text and not every single word. According to Ghazala (1995, p.11-12), the translator, in this type of translation, "cannot translate the way he likes, but the way he understands", which means that it is based on translating the spirit.

2.1.3.1 Bound free translation

According to Ghazala (1995, p.12), this style of translation is obtained directly from the context, it may depart from it in a way or in another in the form of exaggeration, expressive, rhetorical or formal language.

Examples:

You look quite cool

تبدو رابط الجأش

East or west, home is the best

كم منزل في الأرض يألفه الفتى و حنينه أبدا لأول منزل

2.1.3.2 Loose free translation

This method of translation may go beyond the narrow context as it is not direct providing a conclusion about what the writer wants to say. For example:

- Thank you, Mr. Wilson. Next, please.

تفضل بالانصراف يا سيد ويلسون عندنا غيرك

- You are a bigmouth!

أغلق فمك اسكت

- Books are very expensive today.

لقد عزف الناس عن القراءة اليوم

All these examples are a conclusion of what the writer went to say, in the example "a" the writer said "Thank you" to the customer when the meeting is over, instead of saying "will you leave, the interview is over "

(Ghazala, 1995, p13-14)

2.2 Vinay and Darbelnet's techniques of translation

In their book entitled "comparative stylistics of French and English", Vinay and Darbelnet introduce one of the most known models of translation which includes seven techniques divided into two sets: direct and oblique translation. The direct translation contains borrowing, calque and literal translation, while the oblique way of translation covers transposition, modulation, equivalence and adaptation.

2.2.1 Direct translation techniques:

2.2.1.1 Borrowing:

According to Vinay and Darbelnet (1995,p...), borrowing is to use a source word in another language without translation because it has no equivalent in the target language (TL). So, it is simply written in the target language's letters as the simplest procedure. For example

"bourse" is translated to "بورصة"

"bureaucracy" is translated to "بيروقراطية"

"Ton" is translated to "طن"

2.2.1.2 Calque:

According to vinay and Darbelnet (1995, p.32), "calque is a special kind of borrowing" that is to say, the translator borrows a word or expressions from the source text and translates literally every part of the original into the target language. Either Calque respects the syntactic

structure of the TL in translating or ignores it and maintains the syntax of the SL. For example:

In cold blood بدم بارد

A red line خط احمر

2.2.1.3 Literal translation:

According to Vinay and Darblnet (1995, p.33-34-35), literal translation, often seen as close to word for word translation ,is the straight transfer of an SL text into grammatically and idiomatically appropriate TL text .In this case, the translator's responsibility is limited to observing the TL's linguistic norms. A literal translation is a good solution but sometimes is unacceptable when it:

- Has a different connotation or has no meaning.
- It is structurally impossible or does not has matching metalinguistic expertise -with the target language.
- Has a related experience, but not in the same register .Here, the translator might opt for the oblique translation.

2.2.2 Oblique translation

Oblique translation covers four translation producers: Translation, modulation, equivalence and adaptation.

2.2.2.1 Transposition

Vinay and Darblnet(1995, p.36) define transposition as:"replacing one word class with another without changing the meaning of the message" for example: "il a annoncé qu'il reviendrait", " can be transposed to " il a annoncé son retour " in which we call the former expression as the base expression and the latter as the transposed expression ,each one of them has a stylistic value.

Example:

Who undertook to smuggle people

الذي يتولى تهريب الناس

2.2.2.2 Modulation

Modulation is a change in the message's shape caused by a shift in the point of view. This modification is justified when a literal or even transposed translation yields a grammatically incorrect utterance in the TL; it is deemed inappropriate, unidiomatic.

Modulation has two types: fixed and free modulation:

- Fixed modulation: for instance “The time when...”is translated to "le moment où..."
- Free modulation: is rendering the negative SL expression by a positive TL expression without changing the idea of the source text. (Vinay and Darbelnet,1995 p.36-37)

Example:

It is not difficult to show ...IL

من السهل أن افهم

2.2.2.3 Equivalence

It is the presenting of the same situation through using completely different stylistic and structural technique. Equivalence is also used to present idioms and clichés, nominal or adjectives phrases. (Vinay and Darbelnet, 1995, p.38)

Example:

Talk through one's hat.

يهذي/ يتقوّه بكلام غير مفهوم/أو لا معنى له

2.2.2.4 Adaptation

Adaptation, according to Vinay and Darbelnet,(1995,p.39) is a special kind of equivalence translators use this method to express something related to one culture in a way

that is different and appropriate in the other culture because the situation referred to in the source language is unknown or inappropriate in the culture of the target language. For example the English man who kisses his daughter in her mouth which is something acceptable in their culture but is not in other cultures such as Arabic, thus the suitable translation will be عانق ابنته بحنان.

This method is also commonly used in translating movies and books titles for example: *trois homes et in couffin* translated to three men and a baby.

2.3 Lawrence Venuti strategies of translation

Lawrence Venuti introduces Foreignization and Domestication as two different strategies of translation. The former is source-oriented while the latter is target-oriented, though they provide both linguistic and cultural guidance and take into consideration the impact of culture on translation and the impact of translation on culture.

Schleiermacher argued that: "there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him" (venuti p.19-20)

2.3.1 Domestication

According to venuti (1995, p.20), domestication is "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home". This means that this method depends on producing a suitable text in the culture of the target language by changing the unfamiliar words in the source text.

2.3.2 Foreignization

Venuti (1995, p.20) defines foreignization as "an ethnodeviant pressure on those values to register the linguistic and cultural differences of the foreign text, sending the reader abroad", that is to say, it relies on keeping the cultural differences between the source language

and the target language after translation.

2.4 Ivir techniques for overcoming cultural gaps

Vladimir. Ivir (as cited in Soori, 2015, p.) proposed the following procedures in view to overcome cultural gap.

2.4.1 Borrowing

It occurs when an SL expression is imported into TL by the translation, for example: Allah, Quran, Hajj, Mufti, Intifada, Jihad, Radio, Television, and Computer. Borrowing should be utilized only when necessary, and is only successful if the borrowed phrases are often employed. Furthermore, both phonologically and morphologically, the borrowed expressions should smoothly fit the TL. This technique is frequently used in combination with definition (s) or substitution. However, the translator must avoid borrowing excessively in a single text because this would impede communication. Borrowing is neither better nor worse than another tongue terms, their relationship is determined by the target language audience's familiarity with the reality of the source language. (Soori, 2015, p.1824)

2.4.2 Definition

This means that the translators defines and elaborates on a new term or notion. This depends on the translator's understanding of what the target reader knows and what he/she does not know. Mufti, for example, is an Islamic scholar who interprets Islamic law. Defining might be included in the text or as a footnote. It is also used with borrowing. However, defining lengthens the text resulting in over-translation. As a result, translators must concentrate solely on what is essential to the context. (Soori, 2015, p. 1824)

2.4.3 Literal translation

When combined with borrowing, literal translation is the most usual technique. The main value of this procedure is its fidelity to SL expression and transparency in TL. For example

الحرب الباردة “The cold war”

However, literal translation is not used when it would conflict with specific expressions in the TL or if it would cause problems with the grammatical structure in the TL. (Soori, 2015.p.1824)

2.4.4 Substitution

It is utilized when there is an overlap rather than a clear presence vs lack of a specific cultural feature. As a result, translators utilize something similar but not identical for example: cool vs باردة, - veil vs - نقاب -chapter vs سورة, and caption vs جزئية. This method can be used in conjunction with addition so that the receptor understands without difficulty. Substitution, on the other hand, erases the strangeness of the alien culture. As a result, substitution is easier if the terms has something in common, for instance, Tax Vs زكاة or if the concepts are functionally comparable, like Chapter and سورة. Other examples can be found in proverbs in both languages, for example “a cat has nine lives” has an Arabic equivalent with some substitution” “قط بسبعة ارواح”. Deciding whether or not to apply this procedure is difficult and depends on the cultural compatibility of both categories. (Soori, 2015, p.1824)

2.4.5 Lexical creation

This means that the translator creates a new vocabulary, such as mobile, جوال computer, حاسوب As long as the new terms are allowed there are no restrictions on how translators create them. This procedure, however, is less frequent than the others because it requires both the inventor’s and the receptor’s intellect. (Soori, 2015, p.1824)

2.4.6 Omission

It is required not only by the nature of the cultural elements, but also by the nature of the communicative situation in which such a cultural element occurs. Arabs frequently complement one another in meaning saying “صبحكم الله بالخير” but when this is translated into English, we only need to say “good morning” because English culture prefers simple greetings. (Soori, 2015, p.1824)

2.4.7 Addition

When translating implicit cultural aspects, addition of cultural information is used combined with lexical creation, borrowing, or substitution. For example, if an English text includes the abbreviation MOD, we simply add this explanation وزارة الدفاع البريطانية (Soori, 2015, p.1824).

2.5 Graedler procedures of translating culture-specific concepts

Graedler (2000, p3, as cited in Ordudari, 2007) puts forth some procedures of translating CSC:

- Making up a new word.
- Explaining the meaning of the SL expression in lieu of translating it.
- Preserving the term intact.
- Opting for a word in the TL which seems similar to or has the same” relevance” as the SL term.

Conclusion

This chapter dealt with translation strategies proposed by Venuti and several translation procedures introduced by Ghazala, Vinay and Darblnet, Ivir and Graedler. It concluded with the fact that translators have to opt for only one of the two strategies; either to foreignize or to domesticate the source as each is oriented differently. As regards translation procedures, it is noticed that the discussed models have some in common while others vary and that each of the procedures is suitable for a specific case.

Chapter III:

Field Work

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<u>3.1.1 Description of the students' questionnaire:</u>	Erreur ! Signet non défini.
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<u>3.1.3 Discussion and interpretation of the results:</u>	Erreur ! Signet non défini.
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<u>Conclusion</u>	

Introduction

This chapter represents the practical part in which a questionnaire is administered to third year English students besides that, they are required to translate some cultural terms from English into Arabic and vice versa to find out the difficulties that students face while translating cultural terms and the strategies and techniques used to deal with them.

3.1. Students' questionnaire

3.1.1 Description of the students' questionnaire:

The present questionnaire consists of 11 questions and 16 expressions to be translated. This questionnaire is a semi-structured questionnaire because it is composed of different kinds of questions. It precisely includes closed questions (yes/no), multiple choice questions.

The students' questionnaire is divided into three sections; each one of them is devoted to a particular aspect of the research.

Section one: this part includes three (3) questions and targets defining students' level and whether they are interested in translation or not.

Section two: It includes 09 questions about translation and its difficulties.

Section three: It includes 16 sentences to be translated from English into Arabic and vice versa. It investigates translation strategies and techniques used by students to solve the problems they encounter.

3.1.2 Analysis of student's questionnaire:

➤ **Section one:**

Question 01: How many years have you been learning English?

This question is designed to detect students experience in practicing English. The results show that (50 %) answered that they started learning English 3 years ago. This means that they started learning English only at the university, while (40%) answered that they learned English 10 years along, from the middle school to the university, and (10%) said they learned English for 6 years.

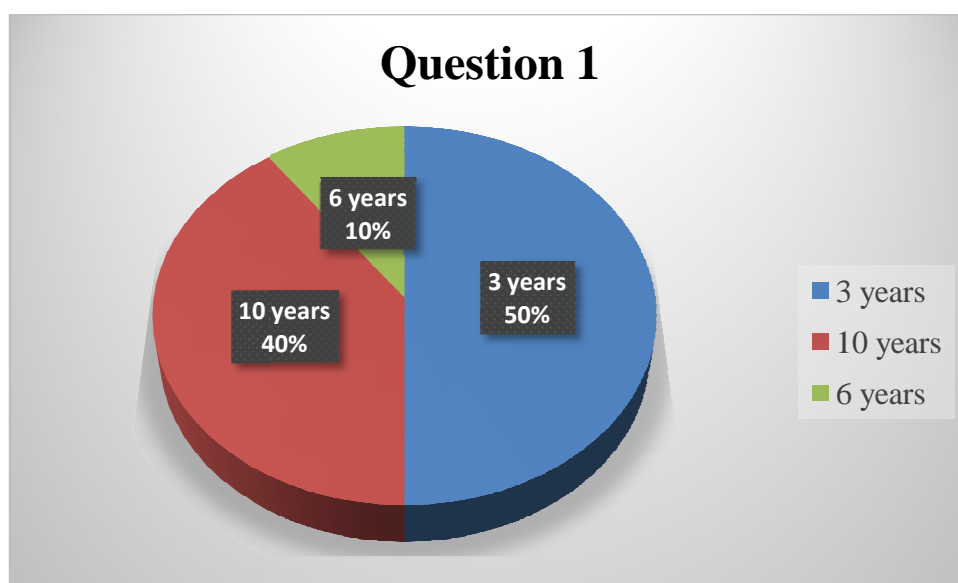


Figure 1 Years of learning English

Question 02: How would you rate your English level?

This question is raised to know students' level in English and discover whether third-year EFL students are close to each other in terms of their level in English. Based on the figure above, (40%) said they have a very good level in English, while (40%) said they have a good level, and (20%) said they have an average level. Finally no one said he/ she has a bad English level.

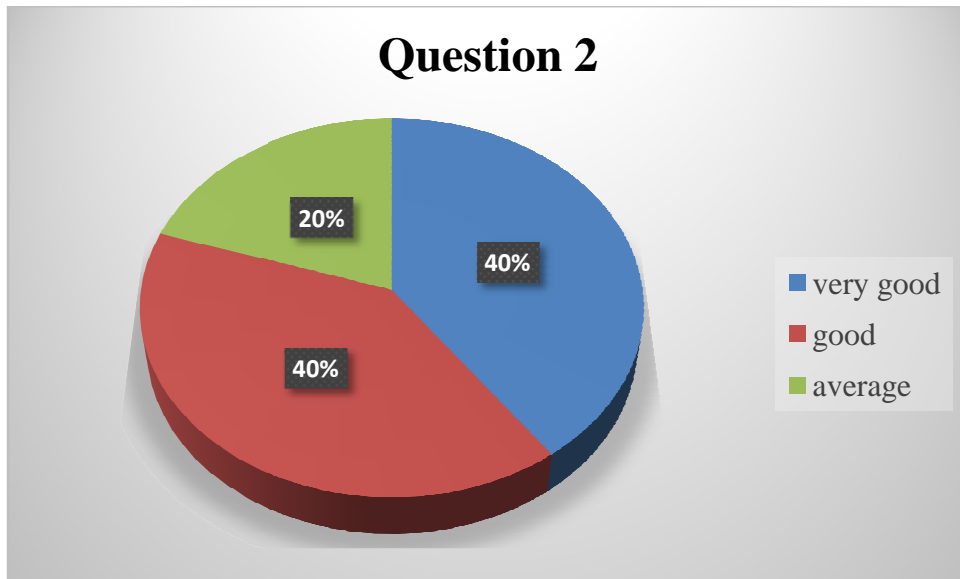


Figure 2 Students' English level

Question 03: Do you like translation?

The question objective is to know whether third- year students like translation or not.

The results showed that (70%) like translation and (30%) don't like it.

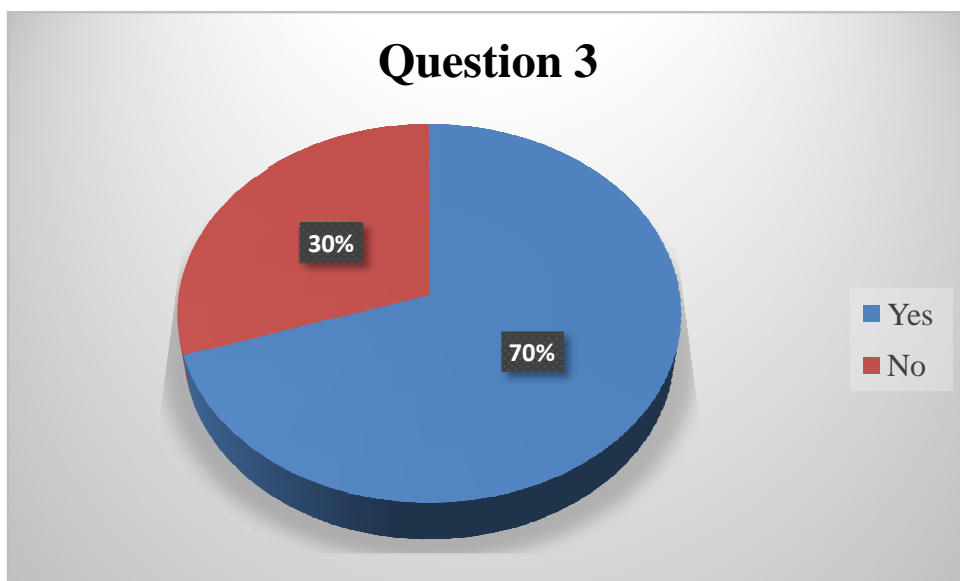


Figure 3 Students attitude toward translation

➤ **Section two:**

Question 01: Do you find translation an easy task?

Through this question, the researcher tends to know whether students consider translation as an easy task or not. As it is shown in the below figure, (60%) of the respondents find translation a difficult task, and (40%) said that translation is an easy task. Therefore, the majority of third-year EFL students find translation a difficult task.

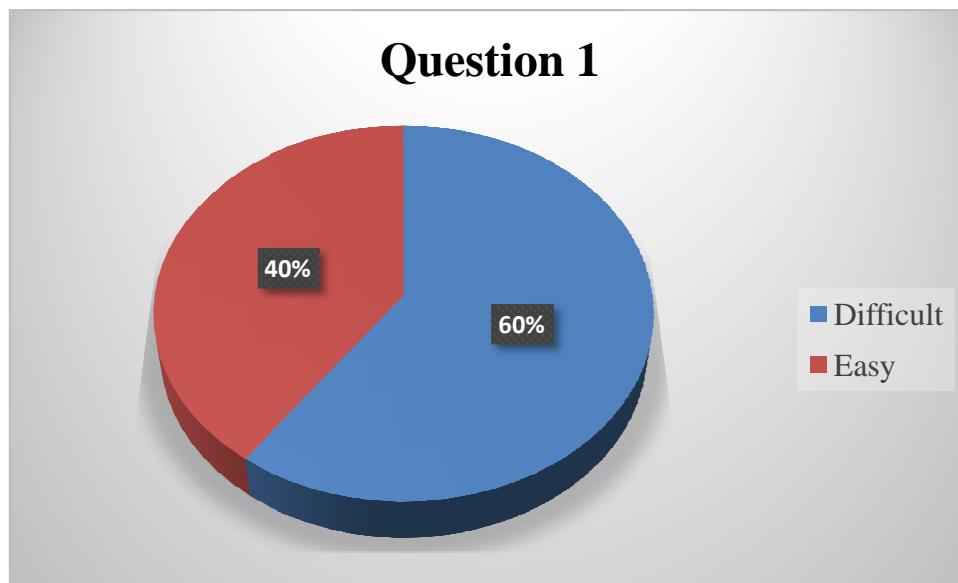


Figure 4 Easiness of translation

Question 02: Do you find Translation Studies an important field?

The pie chart below illustrates that (95%) of students believe that translation is an important field, and only (5%) of them denied the importance of translation. This means that the vast majority appreciate the importance of translation.

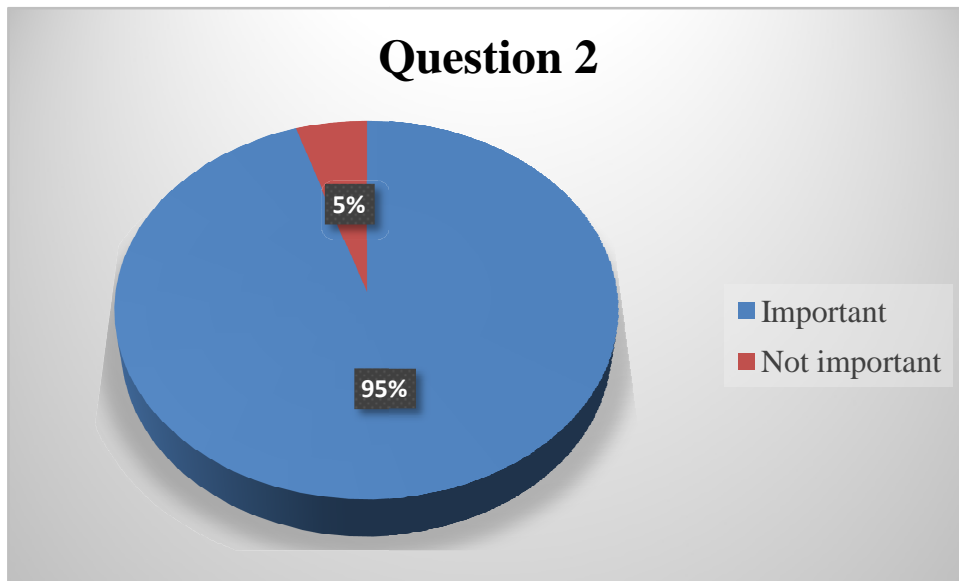


Figure 5 The importance of translation

Question 03: Do you think that translation helps in:

- Mastering new languages.
- Discovering other cultures.
- Both.

The aim of this question is to find out how translation helps students. The figure below shows that the majority of students (63%) chose the option: “it helps in mastering new languages”, while (30%) selected: “it helps in discovering other cultures”, and (7%) chose both of them.

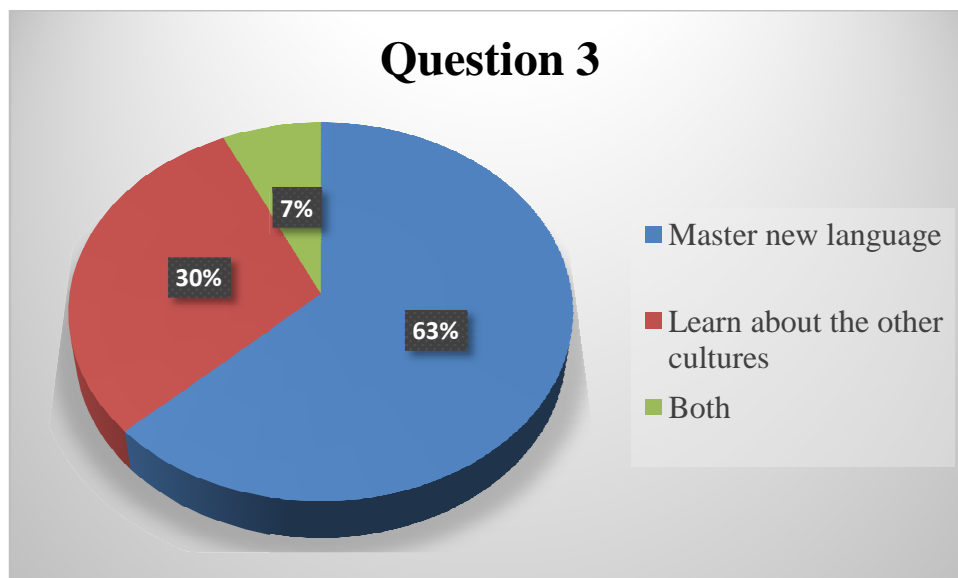


Figure 6 Advantages of Translation

Question 04: Do you face difficulties when translating?

This question is posed to know whether students face difficulties when translating or not. The pie chart below shows that (70%) of the respondents find it difficult to translate, while (30%) of them said that they have no problem in translating. This means that the majority of third-year EFL students encounter obstacles in translation.

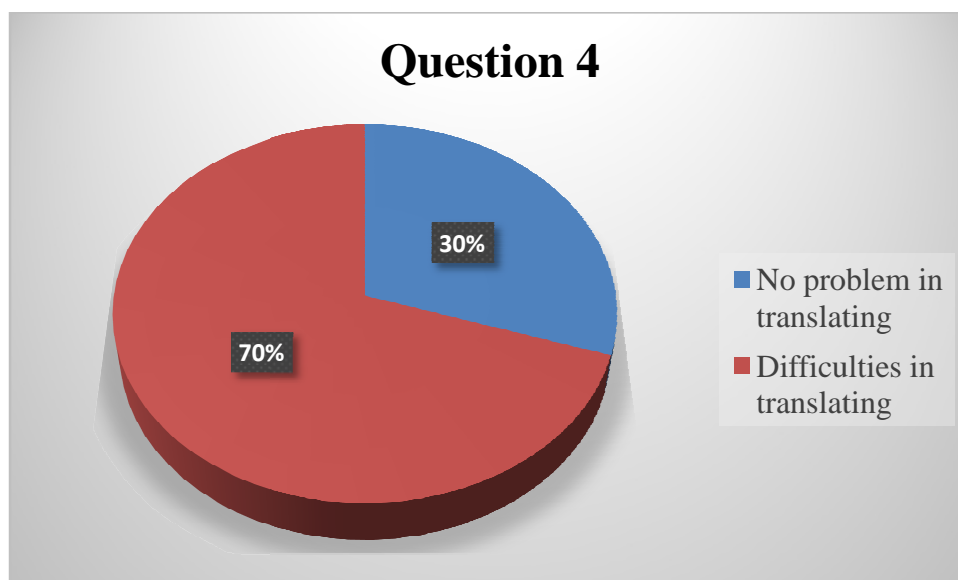


Figure 7 Students Problems in Translation

Question 05: Do you face problems in cultural translation?

This question is asked to explore whether English students have problems in cultural translation or not. According to the results, we found that the vast majority (90%) of them opted for “yes” and only (10%) of the participants chose “no”.

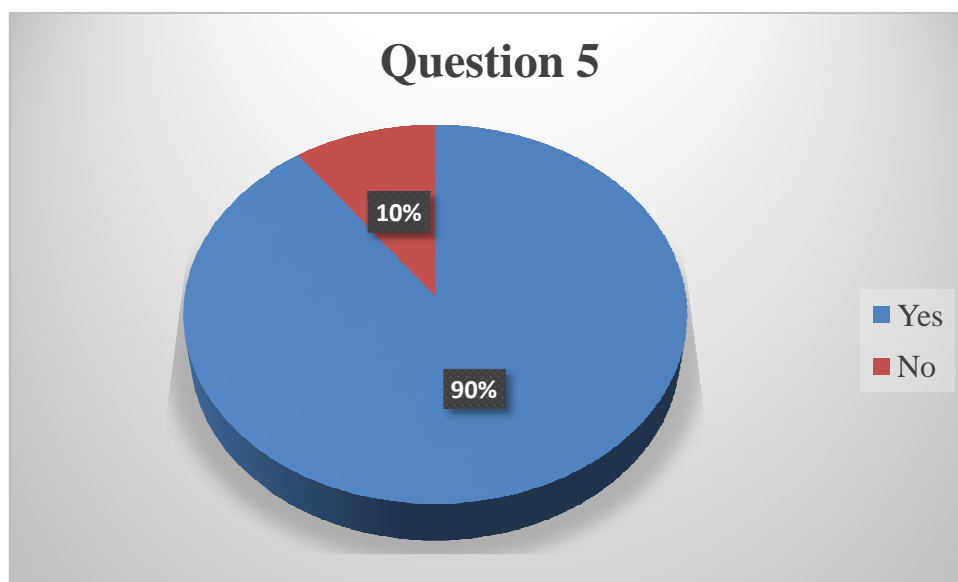


Figure 8 Students' cultural problems in Translation

Question 06: What kind of terms do you find difficult to translate?

The ultimate aim behind this question is to explore which terms are difficult for students to render. The bar chart indicates that (47%) of respondents chose “the religion terms”, and (43%) chose “proverbs and idioms”, while only (10%) chose “the names of food”. Thus, religion terms, idioms and proverbs make big problem for students.

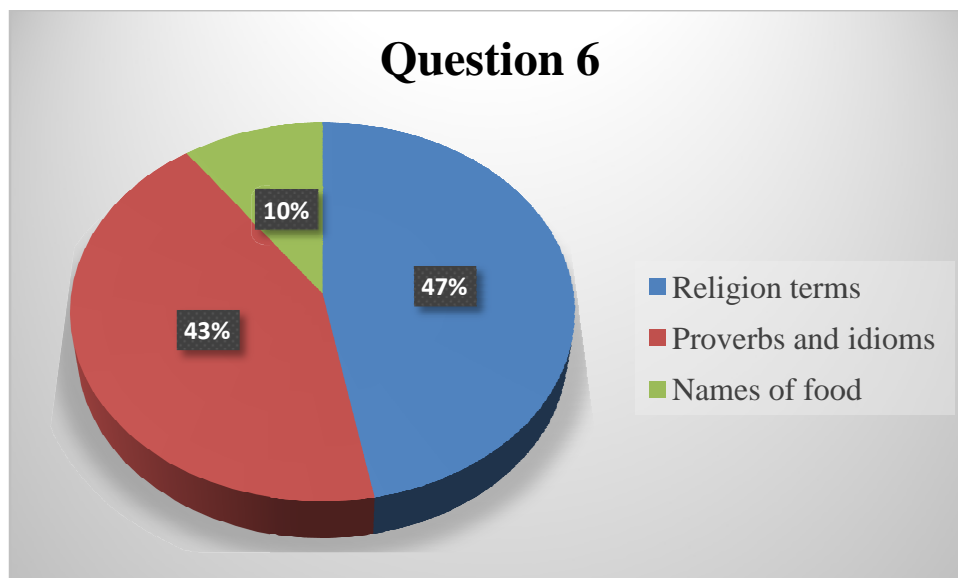


Figure 9students' types of cultural Translation

Question 07: Being familiar with many cultures does this make translation easy?

According to the pie chart below, (100%) of respondents said that “being familiar with many cultures” make translation less difficult. Therefore, having intercultural knowledge facilitates the translation task.

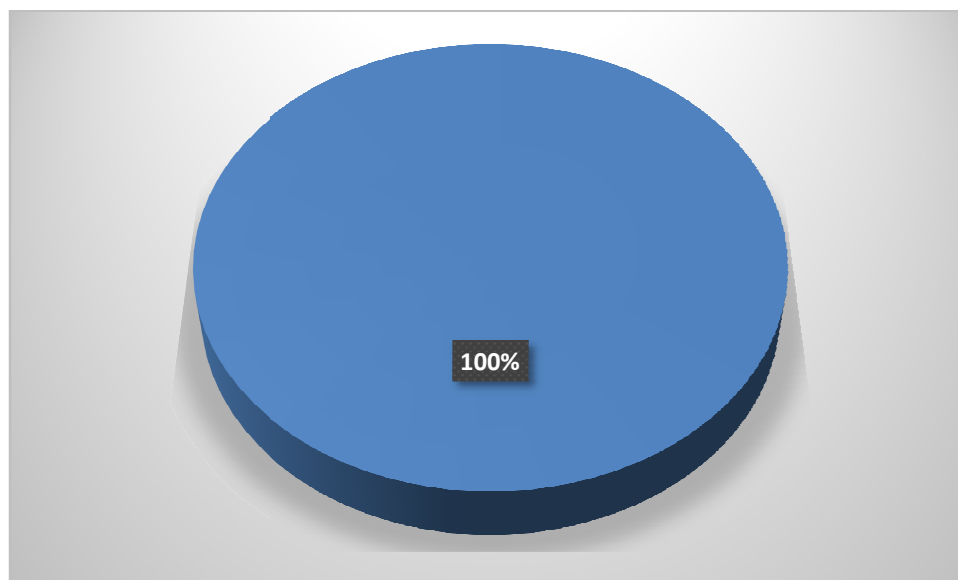


Figure 10The importance of being familiar with culture

Question 08: Do you follow translation strategies to deal with cultural translation problems?

According to the pie chart all of them said yes.

Question 09: According to you, what is the best strategy to translate cultural expressions?

This question is designed to know how students translate culture- specific terms or which strategy is adopted?

According to the figure below, (80%) used “borrowing” and (20%) used “literal translation”.

Thus, the majority of the students find “borrowing” the appropriate technique.

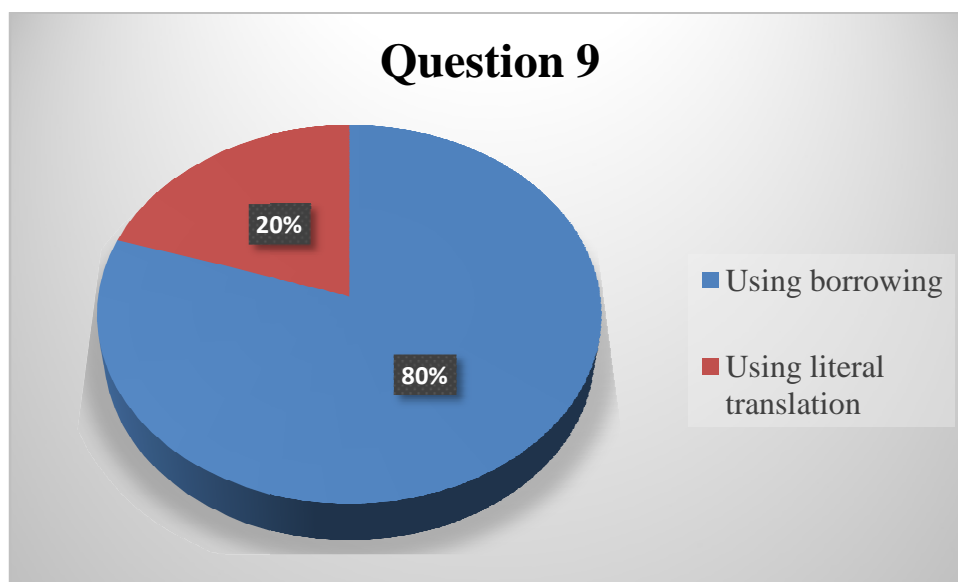


Figure 11 The best strategy of translation used by students

3.1.3 Discussion and interpretation of the results:

In the first section, the analysis of the students’ questionnaire indicated that most of the English students started learning English in the University; moreover, the majority of them claimed that they have a very good English level.

In the second section, we found that the majority of the students are interested in translation, at the same time they find it difficult and most of them said that translation is an important field because it helps mastering new languages and discover other cultures. The overwhelming majority of the students said they face cultural problems during translation. Furthermore, students answered that they face difficulties in translation; these difficulties are related to religious terms as well as idioms and proverbs. The analysis of students’ questionnaire also indicated that being familiar with many cultures makes translation task easy; students also said that they use translation techniques to deal with cultural problems and

the most used ones are borrowing and literal translation.

Finally, in accordance with the discussion and interpretation of results, a hypothesis has been proved; translation strategies are effective in translating cultural problems.

➤ **Section three:** translation test

3.2 Description of the test:

This test consists of sixteen expressions containing idioms and proverbs, in addition to different types of English and Arabic culture- specific elements. This test is oriented to third-year students to know the strategies adopted in translation.

3.2.1 Data analysis and results:

1- Dancing on someone's grave.

Table 1Students' answers concerning Idiom N° 01

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No Answer
Frequency	6	26	3	0
Percentage	17%	74%	8%	0%

Arabic Equivalent: قتل القتييل ومشي في جنازته

Although this idiom is well known, only (06) of the participants provided the most appropriate equivalent in their mother-tongue “Arabic” as a result of their previous knowledge, while (26) of them translated it literally الرقص على قبر احدهم for they did not understand its meaning in the Arabic culture. Concerning the (03) Students whom gave wrong answers, they translated the word “grave” as “grove”, thus they used renderings such as: الرقص على بستان احدهم.

2-Charity begins at home.

Table 2 Students' answers concerning Idiom N° 02

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No Answer
Frequency	7	20	6	2
Percentage	20%	57%	17%	5%

Arabic Equivalent: الأقربون أولى بالمعروف

Only (7) of the participants gave the right Arabic equivalent of, this percentage is considered insufficient since this proverb is related to their religion, while the majority of them translated it literally. Concerning those who gave wrong answers, الصدقة شئ جيد they did not get the meaning of the proverb, the students who did not attempted to answer, they probably have no idea about this expression.

3-If you cannot heat get out of the kitchen.

Table 3 Students' answers concerning Idiom N° 03

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No Answer
Frequency	5	25	3	2
Percentage	14%	71%	8%	5%

Arabic Equivalent: من يخشى صعود الجبال يعيش أبدا الدهر في الحفر

Only (5) of the participants have translated this proverb correctly, unlike (25) of them who did not recognize the SL equivalent and have resorted to literal translation. Whereas (3) students gave wrong answers opting for الطبخ مهمة صعبة and (2) other participants gave no

answers because they are unfamiliar with this idiom.

4-Road to hell is paved with good intentions.

Table 4Students' answers concerning Idiom N° 04

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No answer
Frequency	5	25	5	0
Percentage	14%	71%	14%	0%

Arabic Equivalent: خيرا تعمل شرا تلقى

Only a few number of the tested sample (3) provided the appropriate SL equivalent because this proverb is familiar to them, while the majority translated it literally.

(5) Students out of (35) gave wrong answers, such as: اعمل خيرا والقه في البحر, the rest of them had provided no answers because they are unfamiliar with this expression.

5- Turn water into wine

Table 5 Students' answers concerning Idiom N° 05

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No answer
Frequency	6	25	3	1
Percentage	17%	71%	8%	2%

Arabic Equivalent: حول التراب إلى ذهب

The translations of this idiom show that only (6) students provided the correct answer, which means that they are familiar with this expression. (25) of the sample have not provided

the correct Arabic equivalent and used literal translation what makes the meaning ambiguous for the receptor. (3) of the participants have given wrong answers like الحياة مليئة بالصعاب ,and only (1) participant provided no answer because of the non-familiarity of the idiom .

6- Beating a dead horse.

Table 6 Students' answers concerning Idiom N° 06

Idiom N°1	Correct answer	Literature Translation	Wrong Answer	No answer
Frequency	15	17	3	0
Percentage	42%	48%	8%	0%

Arabic Equivalent : يضرب الريح بالعصا:

Because of the easiness of this idiom, it was expected that the majority of the participants will get the correct answer but only (15) of them have provided the correct equivalent, however (17) of them had relied on the literal translation to reexpress the meaning of the idiom because they are unfamiliar with it and with its daily usage. (3) Persons provided wrong answers because they have no idea at all about the meaning of the idiom.

7- البيت الحرام

This term is translated as Albayt-Alharam by (40%) of participants using borrowing, whereas (30%) of them translated the term as Kaaba using another Arabic equivalent and the other (30%) used literal translation and translated it as sanctified house.

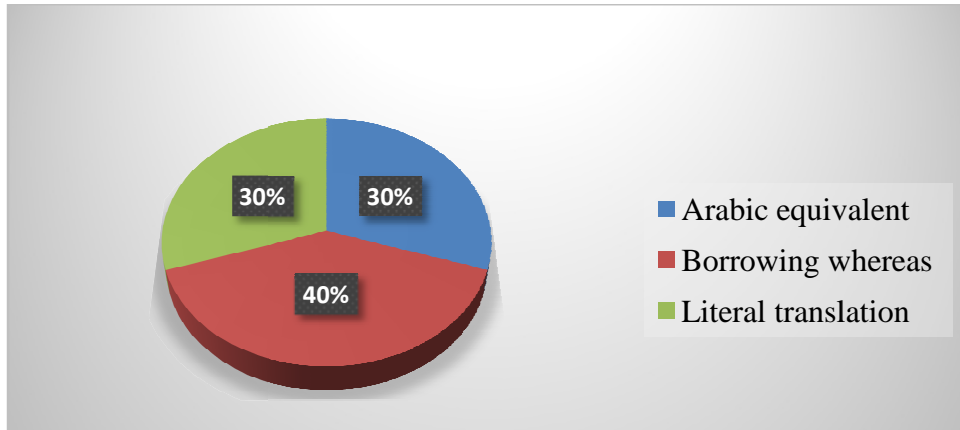


Figure 12 Students' answers about the first CSC

الله 8

(75%) of the participants who represent the majority translated the term الله as "Allah" adopting borrowing technique and (25%) of the students rendered it as "God" adopting a target oriented strategy "domesticating".

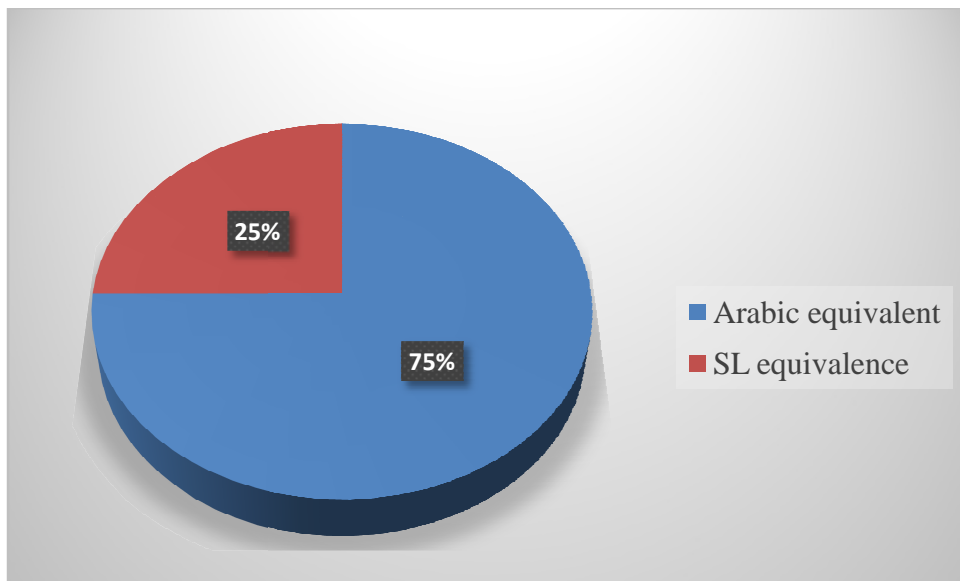


Figure 13 Students' answers about the second CSC

روح القدس 9

This term is translated literally as the Holy Spirit by (50%) of the participants, while (40%) of them translated it as Roh-Alqods using borrowing and only (10%) of the students translated it as Gabriel using equivalence.

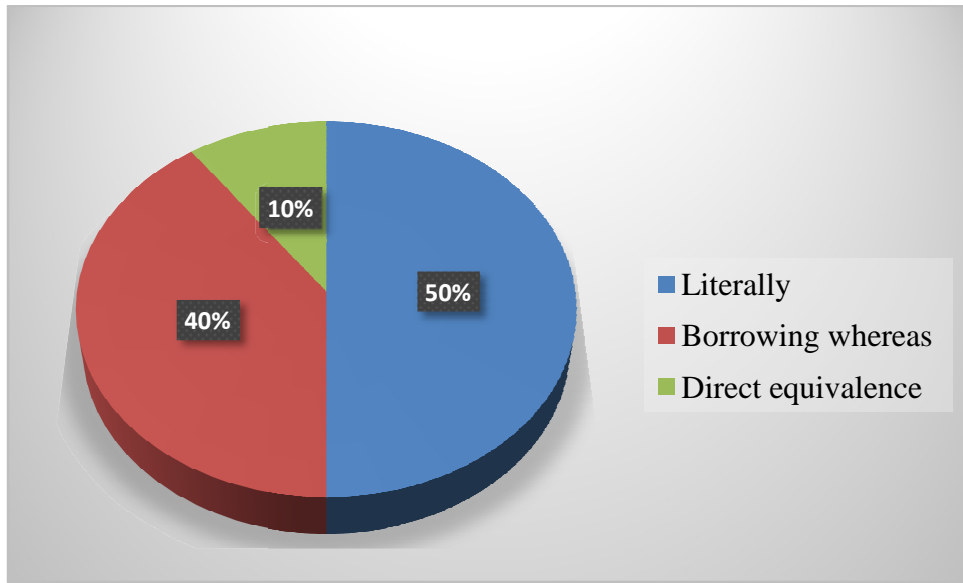


Figure 14 Students' answers about the third CSC

10 Do you like to dress up for Hallowing?

This term is translated by (50%) of the students as هالوين using borrowing, while (27%) translated it عيد الرعب and (23%) as عيد القديسين using Arabic equivalent

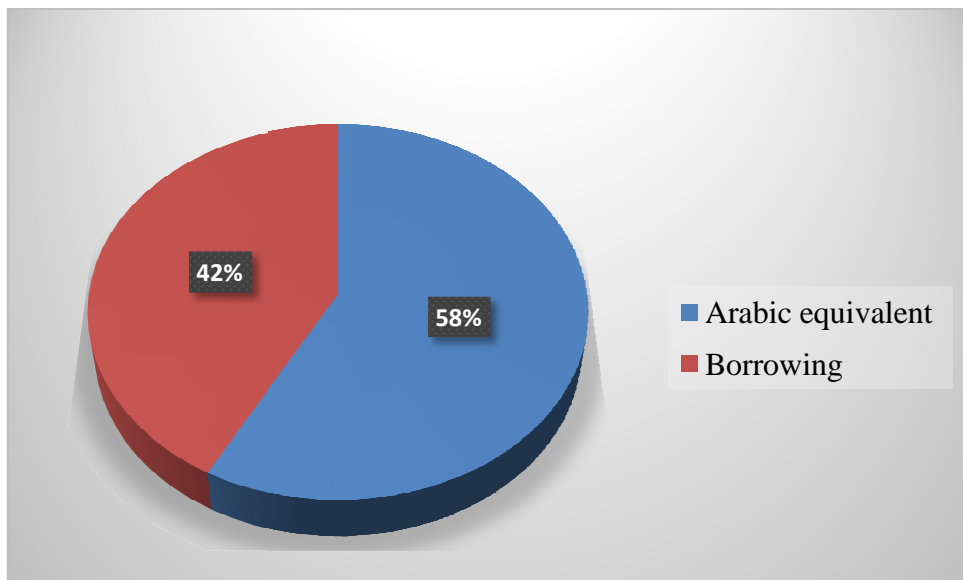


Figure 15 Students' answers about the fourth CSC

11 Let's decorate the Christmas tree.

The word Christmas is translated by the majority of the participants (58%) as رأس السنة and as عيد ميلاد المسيح using the Arabic equivalent and the remaining (42%) borrowed the word

from the source language and translated it as كريسماس .

النقاب هو لباس المرأة المسلمة 12

The vast majority of students (77%) borrowed the term and translated it to Al-niqab, however (23%) using a TL close equivalent and translated it to veil.

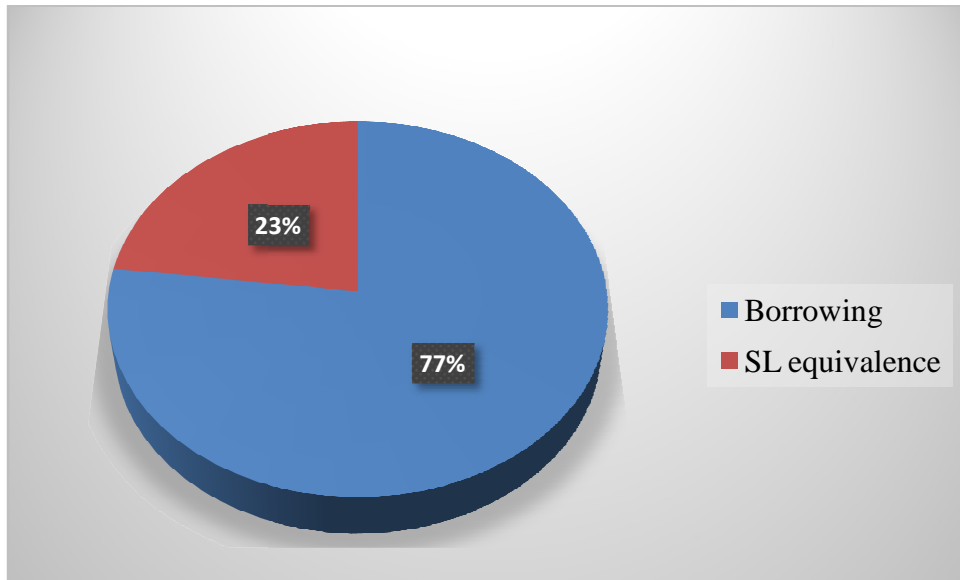


Figure 16 Students' answers about the six CSC

هل تؤمن بيوم القيامة 13

This term is translated by the majority (45%) of participants as the day of resurrection using literal translation, while (35%) of the students chose Al-qiyama using borrowing, and (17%) of them translated it as the final judgment and only (3%) rendered it as the big day.

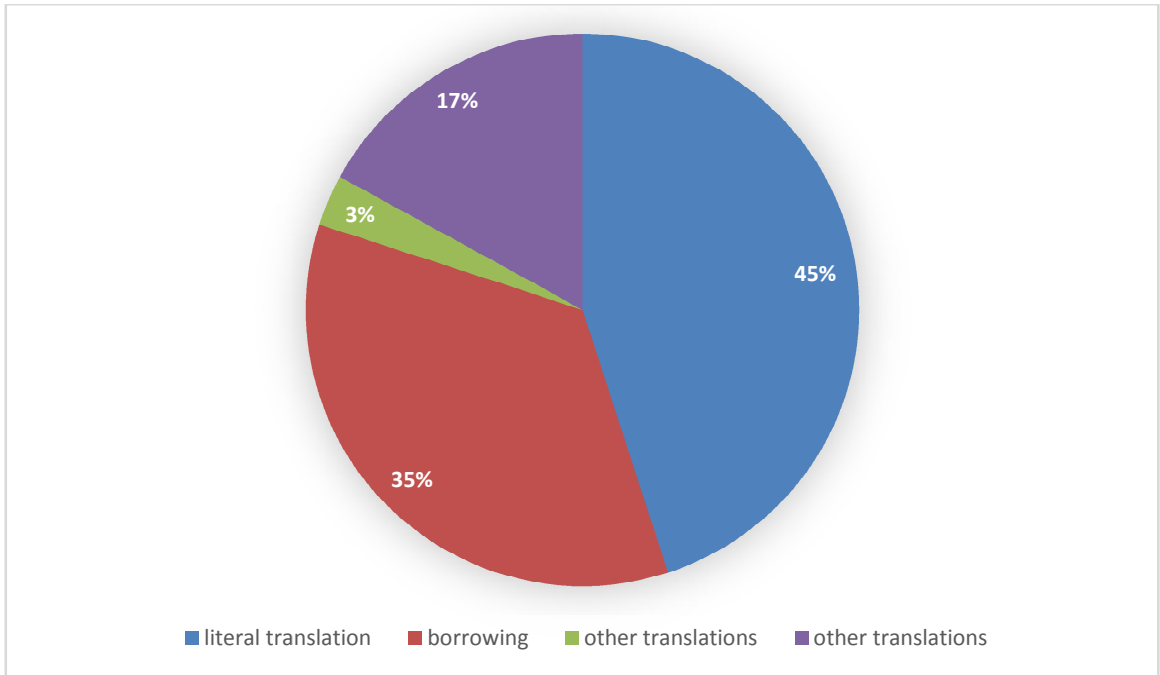


Figure 17 Students' answers about the seven CSC

14 Do you like ice cream.

(70%) of the participants transferred the term ice cream as متلجات using the Arabic equivalent, while (25%) of them used borrowing and translated it as ايس كريم and only (5%) translated the term as ايسكيمو

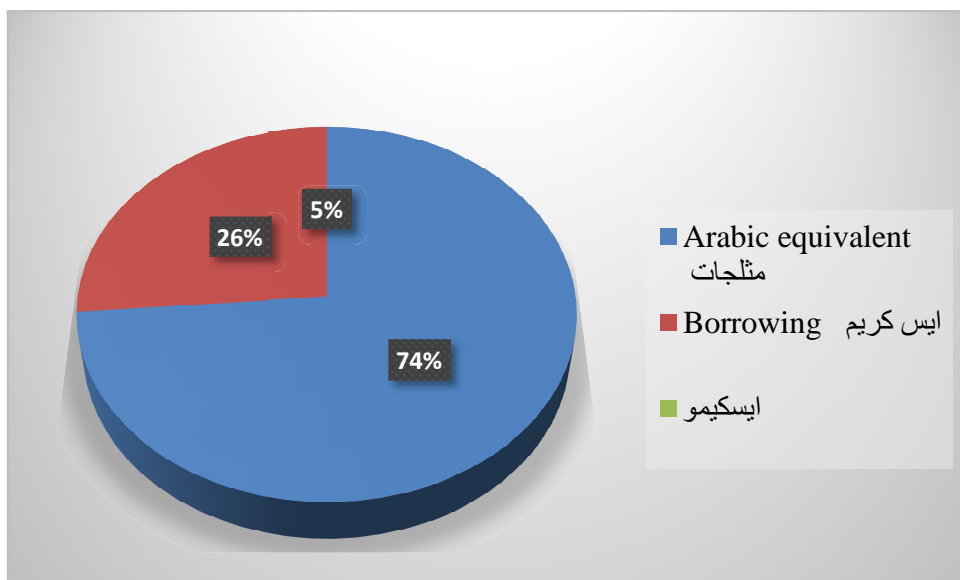


Figure 18 Students' answers about the eight CSC

Conclusion

The results show that third year students encounter difficulties in rendering idioms and proverbs in an appropriate way since those problems are mostly related to culture. Students also face another problem, which is getting TL ready-made equivalent idioms or proverbs, although they got the meaning of the expressions. Most of the students rely on literal translation to render idioms and proverbs although it results in inaccurate translations.

Concerning culture-bound words that most of them are religious terms, we find that students preferred to domesticate the term by providing the nearest equivalent in the target language, while others adopted a foreignising strategy in rendering the terms through borrowing.

Recommendations

Students must strive to overcome their cultural translation difficulties, so they should take the followings recommendations to improve their culture translation:

1. Learning more about the translation strategies and procedures will help students to deal with translation problems.
2. Having a cultural background will facilitate the cultural problems that face students in translation.

*General
conclusion*

General conclusion

To conclude, the current research has showed how translation strategies help to overcome cultural problems that third year EFL students face. Thus, the ultimate aim of the study is to attempt to answer all the research questions along with confirming the research hypotheses. The present research consists of three chapters. The two initial chapters are concerned with the theoretical background of the study, while the last chapter represents the fieldwork.

The first chapter dealt with cultural translation and its problems. Initially, the research provided an overview about translation, the definition of translation problems, after that it discussed the relationship between culture, language and translation. Then, the researcher highlighted the term untranslatability and its types, as well as the culture- specific elements. Later in this chapter, he discussed cultural translation and its problematic areas. Then the focus was shifted to the lexical problems and translation of special fixed phrases, which contain idioms and proverbs.

The second chapter is designed to focus on the strategies and techniques that can be followed by students and translators to solve translation problems. It deals with Venuti' translation strategies, Venay and Darbelnet's techniques and Ghazala's ones, Ivir and Graedler.

The third chapter is concerned with the practical part of this study in which the researcher attempted to analyze, discuss and interpret gathered data to achieve the aims of the study. The researcher adopted a mixed method approach that contains of the questionnaire and a translation test for 35 third tear EFL students.

Accordingly, the findings of the questionnaire and the translation test proved that the students find translation a difficult task, in particular cultural terms and idiomatic expressions that represent an obstacle in getting an accurate translation. The results also showed the important role played by translation strategies to overcome cultural translations problems.

General conclusion

To sum up, through the analysis and discussion of the collected data, the findings answered the research questions and proved the research hypotheses.

Limitation of the study

Our study has some difficulties that hindered the easy-going process of the study:

1. The first limitation was lack of time
2. The lack of participants
3. Some references were not available

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Appendix

A Questionnaire for Third-Year EFL Students:

Dear students

This questionnaire is an attempt to collect data for the accomplishment of the master degree. It is about diagnosing cultural translation difficulties and strategies .Therefore; you are kindly requested to answer the following question and the translation test. Be sure that your responses will be used for research purposes only.

Prepared by:

SAADI Nesrine

Supervised by:

Mr. REZIG Mahmoud

➤ **Section One: General Information**

Q1. How many years have you been learning English?

.....

Q2. How would you rate your English level?

a- Very good

b- Good

c- Overage

Q3. Do you like translation?

➤ **Section two: Translation difficulties**

Q1. Do you find translation an easy process?

a- Yes b- No

Q2. Do you find translation an important field?

a-Yes

b- No

Q3. Do you think that translation helps in

a- Master new language.

b- Learn about the other cultures.

c- Both

Q4. Do you face difficulties when translating?

a- Yes

b- No

Q5. Do you face cultural translation problems?

a- Yes

b- NO

Q6. What kind of cultural problem do you find it difficult to translate?

a- Religion terms

b- Idioms and proverbs

c- Names of food

Q7. Being familiar with cultures does this make translation easy?

a- YES

b- NO

Q8. Do you follow translation strategies to deal with cultural problems?

a- Yes

b- NO

Q9. According to you what is the best strategy to translate cultural expressions?

.....

➤ **Section three: translation test**

Could you please translate the following expression and cultural terms

1- Dancing on someone's grave.

.....

2- Charity begins at home.

.....
3- If you cannot stand heat get out of the kitchen.

.....
4- Road to hell is paved with good.

.....
5- Turn water into wine.

.....
6- Beating a dead horse.

.....
7- البيت الحرام

.....
8- الله

.....
9- روح القدس

.....
10- Do you like to dress up for Hallowing

.....
11- Let's decorate the Christmas tree

.....
12- النقاب هو لباس المرأة المسلمة-

.....
13- هل تؤمن بيوم القيامة-

.....
14- Do you like ice cream?
.....

المخلص

يهدف هذا البحث لتسليط الضوء على صعوبات الترجمة الثقافية التي يواجهها طلبة السنة الثالثة شعبة اللغة الإنجليزية، كما يهدف هذا البحث أيضا إلى إثبات فعالية استراتيجيات وتقنيات الترجمة في مواجهة هذه المشاكل، لإتمام هذا البحث تم استعمال استبيان موجه للطلبة لجمع المعلومات التي نحتاجها بالإضافة إلى الاختبار ترجمة كي نتمكن من معرفة الاستراتيجيات والتقنيات الأكثر استعمالا من طرف الطلبة لمواجهة المشاكل المذكورة أعلاه، من خلال هذا البحث تم إثبات صحة الفرضية في مواجهة مشاكل الترجمة الثقافية.