



Cultural Understanding and Language Translation

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Abstract Language, being an exclusively human feature, is principally dynamic; it involves a diversity of changes and adjustments in its course of existence. It is also considered as a factor that links distinct cultures and a way of expressing thoughts and feelings; accordingly, translation is one of the principal, ultimate and appropriate ways in transferring culture. Translation, including the transposition of thoughts expressed in one language by a specific social community into the adequate expression of another social community. As cultures are increasingly brought into greater contact with one another, multicultural concessions and considerations are taken to an increasing degree and as a result, the process of cultural translation takes place. As a result, our broad discussion topic in language is not the relationship between translation and culture since there is an close relationship between translation and culture. What interests us in the present paper is not accomplishing only a particular defined ideal equivalence relation between translation and culture, but, among other things, how do some precise changes influence us when we are trying to comprehend a text before finally translating it? We are not just dealing with words in a written form in a specific period of time, situation and place; most significantly it is the "cultural" aspect of the source text that we must take into account. The process of transfer across cultures, should; consequently, communicate the aspect with regard to the target culture to ensure consistency in the eyes of the target reader.

Keywords: translation- culture- text- community- context- consistency.

الفهم الثقافي وترجمة اللغة

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الملخص اللغة ، كونها سمة بشرية حصرية ، هي ديناميكية بشكل أساسي ؛ أنها تتطوي على مجموعة متنوعة من التغييرات والتعديلات في مسار وجودها. كما تعتبر عاملاً يربط بين الثقافات المتميزة وطريقة للتعبير عن الأفكار والمشاعر ؛ وبالتالي ، فإن الترجمة هي إحدى الطرق الأساسية والنهائية والمناسبة في نقل الثقافة. بما في ذلك نقل الأفكار التي يتم التعبير عنها بلغة واحدة من قبل مجتمع اجتماعي معين إلى التعبير المناسب لمجتمع اجتماعي آخر. ومع زيادة الاتصال بين الثقافات بشكل متزايد ، يتم أخذ التنازلات والاعتبارات متعددة الثقافات بدرجة متزايدة ، ونتيجة لذلك ، تحدث عملية الترجمة الثقافية. ووعليه، فإن موضوع نقاشنا الواسع في اللغة ليس العلاقة بين الترجمة والثقافة لأن هناك علاقة وثيقة بين الترجمة والثقافة. فما يثير اهتمامنا في هذا البحث ليس فقط تحقيق علاقة تكافؤ مثالية محددة بين الترجمة والثقافة ، ولكن ، من بين أمور أخرى ، وكيف تؤثر بعض التغييرات الدقيقة علينا عندما نحاول فهم نص قبل ترجمته النهائية. نحن لا نتعامل فقط مع الكلمات المكتوبة في فترة محددة من الوقت والموقف والمكان ؛ الأهم من ذلك هو الجانب "الثقافي" للنص المصدر الذي يجب أن نأخذ في الاعتبار. يجب أن تكون عملية الانتقال عبر الثقافات ؛ وبالتالي ، توصيل الجانب فيما يتعلق بالثقافة المستهدفة لضمان الاتساق في عيون القارئ المستهدف.

الكلمات المفتاحية: الترجمة- الثقافة- النص- المجتمع- السياق- الاتساق.

Introduction

This paper discusses the importance of culture in translation, focusing on translating literature that reliefs certain cultural aspects. Translating is a difficult task, especially if it involves two completely different cultures. Culture is an enormous subject that has been widely discussed by many scholars specialising in the field of translation studies. It is an extremely complex concept and covers a tremendous range of phenomena, embracing almost everything in the world. Newmark (1998:94) defines culture as "the way of life and its manifestations that are peculiar to a community that use a particular language as its means to expression". Culture refers to various systems and the theories that support them, such as social

systems, religious systems, ritual systems, educational systems, kinship systems and language; and mental culture, which refer to people's mentality and behaviours, their thought patterns, beliefs, conceptions of value, aesthetic tastes.

According to these definitions of culture, we understand that it differs from one community to another depending on the people of the community's way of life. According to Harris (1968:16), "the culture concept comes down to behaviour patterns associated with particular groups of people, that is to 'customs' or to a people's 'way of life'". Spradley (1980:6) argues that

“culture is the acquired knowledge that people use to interpret experience and generate behaviour”. The translator must have a sufficient knowledge of both cultures (languages) s/he deals with in order to achieve a faithful translation, because the target culture readers should receive the same meaning and impact as the source culture readers in order for the communication to be successful.

Translators must have come across various materials to translate certain cultural differences. Hence it is essential to understand the culture and the language expressions of the concerned material. From this point I have to understand that

Literature Review

In the translation of literature between any two languages or more, the translator has to translate the actual meaning of the cultural elements rather than the words. This means that the translator has to bear in mind the culture of both sides, translating literature in such a way that the target readers understand exactly the same as the source readers, and this is a very difficult task, particularly when completely different languages and cultures, each of which has its own way of understanding according to its cultural knowledge such as: religious beliefs, social life, language, educational, ritual, mental cultural systems etc., are involved.

An important aspect in the translation of literature is that translated texts can be influential in the construction of national identities for foreign cultures (Venuti, 1998:67). Venuti (2017) defines translation is considered as a platform for communication between people of different cultures. Studying culture is an important issue in translation studies because it leads to a faithful communicative translation. The concept of linguistic equivalence has gradually given way to "the cultural turn" (Bassnett and Lefevere, - 2016 -1990) (Bassnett (2016) in translation studies, as broader issues, such as context, conventions and history of translation have attracted increased attention (Bassnett and Lefevere , 1998:123). My present aim is to investigate some translation **literature and culture**

Literature is the imaginative manipulation of perspective so that readers can make sense of the world that is both familiar and foreign. It brings us into contact to other world and cultures by different ways. These ways include telling stories, dramatizing situations, expressing emotions, and analyzing or advocating cultures and ideas. Either in written, oral, or visual form, literature challenges readers to identify, examine, question, learn, and reconcile values most precious to our sense of self and culture. Ultimately, literature is a celebration, a testament to the creative accomplishments of all peoples' understandings.

Thus, we study literature because it helps us grow,

Understanding culture helps us to understand how others interpret their environment. It is known that culture shapes how people see their world and how

literature is a combination of culture and language which reflects noble values of the societies. The language plays the role of vehicle to interpret and transfer the cultural language and heritage which becomes the literature to the forthcoming generations. Literature is like a mirror which reflects Chrystal clear interpretation of the human values and practices of the society. Since literature is universal medium through which people will imbibe and share the eternal human values which vary across their cultures. Through literature it is easy and effective to promote ethical values which lead to Utopian society.

Cultural Translation

strategies that should be employed in the translation into the target language, of cultural elements. The study embarks theoretically upon the strategies that may be used in order to translate cultural elements *and* the effects of these strategies on the target text and its function.

The choice of which strategies should be used is linked to questions of accountability, should, for instance, the translator be accountable to the source or target culture, and to what extent? It should be kept in mind that by culture we mean all aspects of life including our social and religious rituals. Failure to properly consider culture in the translation process and to adequately convey these cultural aspects to target readers, can destroy the meaning in the target culture, which would result in our inability to communicate generally with peoples belonging to other cultures. This investigation deals with the cultural problems encountered in translating one language into another. Thus, the main aim of this paper is to investigate the translation of cultural elements and how the strategies may be employed by the translator in translating them from the source language to the target language. The paper then discusses different views regarding culture, language and their relationships from the perspective of a number of scholars who have studied these issues.

both personally and intellectually. It provides an objective base for knowledge and understanding of society. It links us with the broader cultural, philosophic, and religious world of which we are a part. It enables us to transcend our immediate time, place and culture and to make connections with other human beings and their concerns. This means that such a process encourages us to develop mature empathy with all forms of life - human, animal, and vegetable. It also expands our appreciation for the beauty of form as well as increases our sense of beauty in the world; and sharpens our sense of moral and aesthetic judgment.

Role of Culture Understanding

they function within that world. Culture shapes personal and group values and attitudes, including perceptions about what works and what does not

work, what is helpful and what is not, what makes sense and what does not.

In order to fully appreciate what culture means, we should consider some definitions given to the term by dictionaries and by a number of scholars from different perspectives in the field of language and translation studies. Culture is defined by one particular dictionary as: "The beliefs, behaviour, language and entire way of life of a particular group of people at a particular time. It includes customs, ceremonies, and works of arts, inventions, technology and traditions" (Encarta Encyclopaedia, 2002).

It is the way of thinking and behaviour of a given community. Every nation has its own culture which differentiates it from another. These differences could be religious beliefs, way of life, food, arts, customs etc. As already noted in the Introduction, Newmark defines culture as: "The way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (1988:94), thus acknowledging that each language group has its own culturally specific features. Newmark further clearly states that operationally he does "not regard language as a component or feature of culture" (1988:95), which is a view directly opposite to that taken by Vermeer who states that "language is part of a culture" (1989:222). According to Newmark, Vermeer's stance would imply the impossibility to translate whereas for the latter, translating the source language (SL) into a suitable form of target language (TL) is part of the translator's role in transcultural communication.

The notion of culture is essential to considering the implications for translation and, despite the differences in opinion as to whether language is part of culture or not, the two notions appear to be inseparable. Discussing the problems of correspondence in translation, Nida confers equal importance to both linguistic and cultural differences between the SL and the TL and concludes that "differences between cultures may cause more severe complications for the translator than do differences in language structure" (Nida, 1964:130). It is further explained that parallels in culture often provide a common understanding despite significant formal shifts in the translation. The cultural implications for translation are thus of equal significance as lexical concerns. Translation is not only rendering a text from one language to another, since there is a culture in both languages, and culture must be considered as an important issue in the translation process between two different languages. In other words, the translation will not gain its success if the cultural issue is ignored.

From this fact it can logically be concluded that translation between two or more languages with some similarity in culture must be easier than translation between languages with high differences in culture. Nevertheless, translators with sufficient knowledge of different cultures can

be successful in rendering the text suitable. Additionally, a translator is able to translate texts into his/her language with less effort than when he/she translates into a second language. Cultural meanings are intricately woven into the texture of the language. The creative writer's ability to capture and project them is of primary importance for effective understanding of the text, and this should be reflected in the translated work.

Caught between the need to capture the local colour and the need to be understood by an audience outside the cultural and lingual situation, a translator must be aware of the two cultures involved. One of the main goals of translation is to initiate the target-language reader into the sensibilities of the source language culture.

However, in the translation process, there are many problems that might occur, as a result of the cultural differences between two languages. Consequently, the translator has to be aware of both languages, and hence cultures, in order to find solutions for such problems in the translation activity. Moreover, the translator has to bear in mind the cultural implications for the source language (SL) and the target language (TL) in order to anticipate all the potential problems, and therefore tackle the problems before deciding on the solution. Translators have to make a number of translation-related decisions. For example, there are words which exist in one language but not in another, concepts which are not equivalent in different cultures, idiomatic expressions and/or differences among languages in grammatical and syntactical structures, and these are issues which call for very specific decisions. In addition, translators need to discuss the techniques they use during the translation process.

Cultural transfer is concerned with the author's relationship to his subject matter and with the author's relationship to his reader. These should be reflected in a good translation. The translator has to transmit this special cultural quality from one language into another. Most translations are intended to serve, however imperfectly, as a substitute for the original, making it available to people who can not read the language in which it is written. This imposes cultural quality from one language into another.

Impact of Language features

It is widely assumed that language was developed for human beings to overcome the vast barriers in their life. Hence, communication is facilitated through language. According to Sapir (1966:68-69), language is a guide to social reality and human beings are at the mercy of the language that has become the medium of expression for their society. Translators need to understand cultural and language diversity, which helps them to learn and practise the language, and hence achieve successful translations. Language is social behaviour that can be used to place people geographically and socially. All languages change over time in terms of their linguistic structure and

world view, although every generation of a language community passes its language on to the next one. However, during the process of passing on language, the receptor generation adds and changes some of its features according to their thoughts and view of the world. These words and sounds can be added to, or lost from, a language.

Every language has its own structure, syntax, vocabulary etc., and whilst some languages are highly related because they belong to the same family, there are however, other languages which are definitely different from each other because they belong to different families and therefore, a different culture. Assuming a definition of language as communication among human beings characterised by the use of arbitrary spoken or written symbols with agreed meaning, it can be seen that the study of the meaning of words and sentences is very important in translation. This can be achieved through the study of semantics which offers a clear idea to translators about the meanings of words and sentences in both source and target languages.

Language is the key means by which culture is transmitted and a cultural identity gained. Differences in language mean differences in culture and are a potential source of misunderstanding and conflict between peoples. Language is a system of spoken communication using sounds to transmit meanings. Most languages are almost always matched by a written system, and language is a critical component of cultural identity.

Language is not a mere collection of words and grammar rules, but is in fact, the expression of a

In the translation of literature, cultural distance between the source and target cultures requires some consideration. The author of a literary work has usually adjusted the level of implicit information to match the assumed general background knowledge of the intended readership. When literature works are translated for people who have a different cultural background, the degree of shared knowledge between the assumed source and target text readers, first needs to be established. The translator then considers how to help target text readers understand that which is not expressed in the source text and which they are thought to be unable to infer. Differences in cultural background may require adjustments even when a literary work is not translated into another language but is simply published in another country within the same language area, for example in the Arab world there are some elements of culture that exist in one or two countries but not in the others. In this circumstance, the writer should consider these particular elements and take them into account in order to make the text more accessible to target readers.

Many people assume that any literate person who knows more than one language can automatically translate and interpret. Nothing is further from the truth. It is sometimes said that there are no tasks more complex than translation and interpreting,

culture. It embodies the efforts of a language community to conceptualise and interpret the world, as well as human experience and relations. As a result, language reflects the complex personality of such a community. Therefore, language can only be interpreted and learned with reference to a specific cultural context.

Language possesses all the features of culture, and belongs to institutional culture. Like all other aspects of culture, language is not inherited but acquired and shared by a whole society; and like all other aspects of institutional culture, language is conventional and governed by rules which are acknowledged and observed by all members of society. Language mirrors other parts of culture, supports them, spreads them and helps to develop others. This special feature of language distinguishes it from all other facets of culture and makes it crucially important for the transfer of culture. It is no exaggeration to say that language is the life-blood of culture and that culture is the track along which language forms and develops. Translation means intercultural communication by means of which one culture can be transmitted into another, so the cultural-specific characteristics unavoidably influence translation. The limitations of equivalence in respect of the translation between the original language and the target language is almost always caused by the differences between the two cultures, and how to convey the cultural meaning is often the difficulty of a translation. Language is critical to the act of perpetuating a culture and its values, symbolism, and meanings, and it is often used by one culture to dominate another.

Translation of cultural features

It can be understood, therefore, that the treatment of cultural features occupies an important position in the translation and understanding of Arabic literature. Furthermore, even when a native speaker of Arabic writes a source text in a European language, that text may contain unfamiliar elements, for example, features from the Arabic eating tradition, or unidiomatic linguistic structures reflecting the structures of the author's native Arabic language. The level of such alien elements in a text should be adjusted by the translator, in order to match the assumed shared knowledge of the intended readers. If the writer has a wider, international readership in mind, cultural features are usually made more explicit. Intercultural communication benefits from knowledge and understanding of the other person's cultural features and peculiarities. Thus, when translating, it is important to consider not only the lexical impact on the TL reader, but also the manner in which cultural aspects may be perceived, and make translating decisions accordingly.

Competence in translation

and when all the variables involved in the exercise are considered this claim is easily believed. The process of translation involves delicate decision-making at every step and on many levels. Theoretical knowledge and language skills alone

are not adequate to prepare people to face the developments in the field of translation. Indeed, advanced language skills are only the beginning, and qualities such as subject knowledge, social and cultural competence within two linguistic communities, professional skills and ethics are required to round off the profile of a professional translator and interpreter.

Translation competence refers to a set of practice standards. One of the most important points to consider in the act of translating is, understanding the value of the source text within the framework of the source language discourse. To develop this understanding, the translator must be aware of the cultural differences and the various discourse strategies in the source and target languages. Training translators academically is an important task which should be given a high priority. The service that translators render to enhance cultures and nurture languages has been significant throughout history. Therefore, translation studies has now been recognised as an important discipline and has become an independent and separate from foreign-language studies, in universities. This reflects the recognition of the fact that not everybody who knows a foreign language can be a translator, as it is mistakenly believed.

Translation is the key to international communication and understanding. So in this vast world of communication and information overload, we need competent translators who have both the theoretical knowledge and practical skills to do their jobs well. The importance of theoretical knowledge lies in the fact that it helps translators acquire an understanding of how linguistic choices in texts reflect other relationships between senders and receivers, such as power relationships, and how texts are sometimes used to maintain or create social inequalities (Fairclough, 1989).

The competent translator is person who has a comprehensive knowledge of both source and target languages. In addition, a good translator should be familiar with the culture, and social settings of the source and target language speakers. S/he should also be familiar with different registers, styles of writing of both languages. This socio-cultural awareness, can improve the quality of his/her work to a great extent, and can be acquired through reading different genres in both source and target languages including literature, prose, newspapers, magazines, advertisements, announcements, instructions, etc. Being familiar with all these genres is important, since the translator will implicitly transfer cultural aspects of a language.

One of the most interesting aspects of translation, requiring careful and skilful handling, is that the process is "not just a transfer of information between languages, but a transfer from one culture to another" (Hervey et al., 1995:20). It necessarily involves the treatment of cultural issues, though their relative importance varies depending upon the text genre as well as on the intended reader, and the functions of the translated text, amongst

According to Hatim and Mason (1990), the social context in translating a text is probably a more important variable than its genre, since the act of translating takes place in the socio-cultural context. Consequently, it is important to judge translation activity only within a social context.

Moreover, reading will improve the translator's reading skill in general, and will also provide insights which will sub-consciously be applied when actually translating. A translator should also be able to write smoothly and correctly in both source and target languages. Indeed, writing is the main job of a translator, and hence, s/he should become familiar with different styles of writing and techniques and principles of editing. Translating is concerned with the written conversion of a text from one language (SL) into another language (TL). Translation is used as a term for all tasks where the meaning of one language is turned into another language, whether the medium is spoken, written or signed. The task of the translator is to convey the full meaning of the information from the SL into the TL in the appropriate style and register. The purpose of cultural competence is to ensure that receivers of cultures intended are given every opportunity to receive information about text in ways that they understand, considering their education, acculturation, and language.

Cultural competence is a set of compatible behaviours, attitudes, and policies that come together to enable the translator to translate effectively in cross-cultural situations. Moreover, it refers to the translator's ability to honour and respect those beliefs, interpersonal styles, attitudes and behaviours. In doing so, it incorporates these values at the levels of policy, administration and practice. Taking these factors into consideration, translator competence does not primarily refer to knowing the correct translations for words, sentences, or even texts. Rather, it entails being able to use tools and information to create communicatively successful texts that are accepted as good translations within the community concerned. Finally, it is important to know that it takes much more than a dictionary to be a good translator, and translators are not made overnight. To be a good translator requires a sizeable investment in both source and target languages. It is one of the most challenging tasks to switch safely and faithfully between two universes of discourse. Only a sophisticated and systematic treatment of translation education can lead to the development of successful translators. And the most arduous part of the journey starts when translation trainees complete their academic training.

Strategies for dealing with cultural translation other considerations. It is important to remember that it is not always easy to render words into other languages. At the same time it must also be borne in mind that cultural situations are different from one language to another. Literature, for example, always contains cultural features, which often differ from one culture to another. Consequently, translating literature is a very difficult task because the translator inevitably encounters some cultural

problems related to specific cultural elements in the translation process. Such problems have to be given particular attention when the two languages are not related to each other, as is the case, for instance, with Arabic and English.

These specific cultural references and elements create problems and challenges for the translator, because when two cultures differ vastly, it is very likely that many concepts and words will occur in

When the translator is faced with an untranslatable cultural element, s/he has certain methods at his/her disposal to deal with the problem. The translator could retain the word/term or translate the concept literally and add a footnote or explanation within the text. S/he could also leave it out but this would be to the detriment of the text and the message, unless a substitute concept or word that would evoke a vaguely similar response, is used. In the case of these culture-bound elements, the translator would have to translate (recreate) them in the target language in order to achieve a similar message, and reaction from the receiver.

Specific values, morals and ideologies are particular to a culture, and constitute the fibre of the individuals within its society. When transferring these values and morals, a translator has to absorb him/herself in the complexities of this culture, source text/culture, and be able to assess the ideologies portrayed in the text. Lastly, s/he has to transfer an ideology from one culture into another culture and language, and in the process, must answer the question of whether the effect on the target receivers would be the same as the effect on the source receivers. Often it is not. Especially in the case of cultural elements between vastly differing ideological cultures, the transfer of one ideology from one culture to another could lead to great difficulties, or even be impossible. In such circumstances, the translator has to find an alternative solution, and one available option could be to find correspondent values, morals and ideologies within the target culture and language. In theory, another option would be to make the meaning of the original ideological message in the source text, accessible to the target text receivers by giving extra or explanatory information.

However, in the field of translation studies some scholars have studied this problem, and have managed to devise a set of strategies to overcome it. Ivir (1978), states that those studies of cultural references all agree on one point, that when it comes to cultural references there are two types of differences.

- 1) Gaps which are due to differences in extra linguistic reality.
- 2) Gaps which are due to differences in lexical

In borrowing a translator imports an item from the source language (SL) to the target language (TL). Borrowing from the SL expression is a frequently-used procedure and one that assures a very precise

one culture and thus in one language, but not in the other. Hence, cultural gaps between the source and the target texts will emerge, and it is the translator's task to attempt to create a solution, through the use of certain techniques which can alleviate the problem. This chapter introduces the strategies which are available to translators in tackling the gaps which can occur in the translation of cultural elements.

Strategies mapping.

Extra linguistic reality means that one culture lacks the whole elements, which the other culture possesses, while lexical mapping, means that both languages share the same linguistic reality but in different ways.

This assures that every culture has its own linguistic mapping, which differs from that in other cultures.

Differences in extra-linguistic reality of language: the references that do not include language, such as "تيمم", "Ladette", "Hat trick" in sports, "the back benches" in politics: One culture lacks an element possessed by the other culture.

Differences in lexical mapping which include language problems and cultural gaps. This is the more difficult type, as it has both linguistic and cultural aspects to deal with, i.e. the gap is there not because of words, in fact the words exist, but the culture makes that translation a bit difficult.

Example: tax vs. *حج* the latter has a religious connotation, unlike tax, "Pilgrimage" as opposed to. "hajj", the first does not necessarily have just a religious connotation, while the latter is purely religious term; the pilgrimage to Mecca enjoined on all Moslems as the fifth pillar of their faith, and the ceremonies performed during the days of pilgrimage. The Arabic word "Jihad" means the struggle in the path of Allah. Its primary meaning is the inward discipline in pursuit of well-being and prosperity; only secondarily does it have the meaning of a struggle for defense of Islam, therefore the second meaning can be defined as "the holy war" whereas the first meaning means only to struggle. The word "Fatwa" which in the West has negative connotation, unlike in the Islamic world, because the word "fatwa" used to call for violent action first became known in the West.

Faced with differences in two cultures, Ivir suggests some techniques (strategies) to be used only as a last resort, in order to help the translator to convey a particular message when faced with an element in that message of the source culture (SC) that is absent from the target culture (TC). These strategies are:

Borrowing

transmission. Ivir (ibid: 38) favours the use of borrowing, emphasising that "it assures a very precise transmission of cultural information." It has also got the advantage that "once the

expression enters the target language, it can be used freely in all the contexts and collocations in which it is used in the SL".(idem)

However, there are some restrictions on borrowing which prevent it from being applied in all cases of cultural gaps; there should be sufficient need for the term. The procedure will only succeed if the term is repeated frequently, Example: Microwave, Jeans, Koran, Mujahid, and Hamburger. The word "Mujahid" for instance, does not have an equivalent in English because it is purely religious term, and therefore, it was borrowed from Arabic to convey the same meaning.

This method has drawbacks, since as new concepts initially feel alien to their audience; there is no guarantee that they will be properly understood. However, once an item is borrowed, it is likely to be used widely, with all the collocations and contexts in which it was used in the SL, so a translator must check whether the new word is viable phonetically

Defining a new concept, and explaining it in detail is another strategy available to translators. This procedure relies on what members of the target culture know in an attempt to make them aware of what they do not know. This strategy could be used in combination, so borrowing and definition could be used simultaneously. This means that any a new word that has just been introduced to the target culture will not stand on its own, and thus needs a definition to make it understood. Definition is only justified, however, when the value of the element is more than just background material. For example, "Lives round the block", the block if it is in an architectural text needs to be explained, however, if not relevant to the target receivers and

This is regarded as the procedure that fills the cultural and lexical gaps in translation. Together with borrowing, this completion of cultural and lexical gaps is the most common strategy of cultural transference from one language to another. The main value of this procedure lies in its faithfulness to the source language expression. However, the conditions for literal translation are not always so favourable. When the extra linguistic realities of the two cultures differ at a particular point, the literal translation of an expression will not in itself be sufficiently transparent to fill the gap. Literal translation is ruled out when it would directly clash with an existing expression in the TL having a meaning different than that intended by the original text. For example "Gone down the

This procedure is available to the translator when two cultures display a partial overlap rather than a clear-cut presence or absence of a particular aspect of culture. Here the translator exploits the similarity and uses the corresponding target language expression as a full equivalent. However, these expressions are not exactly the same but rather, something similar, (culture gaps are relative, not either/or) as for example; "dowry vs. مهر", "Harp vs. أوقيثار قانون", "cool vs. بارد", and "veil

and morphologically, and can be easily manipulated in the TL. For example, In Arabic, speakers are much more conscious of derivational morphology, since the bulk of the vocabulary has a systematically encoded derivation from a few thousand roots (which are all verbs) therefore, The process of borrowing has proved to be flexible enough to derive from non-native words. Arab linguists stress the need to make borrowed terms concordant with the phonological and morphological structure of Arabic, to allow acceptable derivatives. For example, the English term "oxide" is pronounced "oksa:yid" in Arabic but it is modified to "uksi:d" in order to generate the derivatives.

Without meeting these conditions, the borrowed item will not be used frequently, and will fail. Furthermore, it is important to recognise that too many borrowed items in one text will impede communication, and therefore there is a limit to the amount of borrowing.

Definition

does not affect the text, then it can be omitted. Examples of definition would be "Lavender wedding", "stag night", "ladette", تيمم, "Vindaloo",

الإحرام لباس, "to offshore" the verb "to offshore" is an example, where for instance, the word "to offshore" will not be understood by itself, so in order to clarify the meaning translators would have to provide a definition for it, one possible definition being to move a company from one country to another due to financial and other problems such as, reduce tax, protect assets, manage risk, maintain privacy, avoid bureaucracy, reduce costs, and enhance assets.

Literal translation

legion", can be translated as الفيلق إلى ذهب, while in fact, the legion here means a social club for ex-military servicemen in the UK. Neither can it be used if the translation leads to unnaturalness in TL (grammatically). An example of literal translation is "The man in the street:" الشارع رجل, "New world order" "جديد عالمي نظام". Another example, a translator may translate (العامة الشعبية اللجنة) literally as "general popular committee" the target culture receivers may understand the meaning, but most of the time will be far from the intended meaning which is "premiership" "الوزارة رئاسة" and for this reason, literal translation is not favourable.

Substitution

vs. خمار, "tax vs. الزكاة".

This method could be combined with addition. The advantages of substitution are total linguistic and cultural transparency; the receiver has no difficulty understanding such terms and identifying the concepts for which they stand, and hence, substitution does not impede communication. The disadvantages are that it eliminates concepts that are not identical, removing the strangeness of the

foreign culture, thereby treating the foreign culture concepts as its own; therefore, a translator can only use substitution if a concept is background information, and not the main focus of the theme. It can be used where definition is over-employed, where literal translation cannot be interpreted well, and where borrowing is meaningless to the audience.

To substitute, there are no set criteria. However, it is easier if the terms substituted have something in common, for example: Tax vs. زكاة and/or the terms are functionally similar, for example "Veil and حمار". Ultimately, all this is only possible depending

This procedure takes a variety of forms, from lexical invention and word formation to the semantic extension or specialisation of words that are already present in the target language. The translator uses this procedure only when the communicative situation rules out the other procedures, (substitution, literal translation or borrowing). Lexical creation means producing new vocabulary, examples being, mobile phone جوال

computer حاسوب, TV مرئي جهاز. There is no restriction on how these new words are invented, as long as they are in an acceptable form, for example: phonetically, in Arabic it is not advisable to invent a word with the letter /P/ in it, as the sound /p/ does not exist in the Arabic alphabet, and consequently is hard to pronounce by many Arabs. Also, the translator must ensure that the new word is easy, as it required to be reused in the future. The advantage of this technique is that it fits the concept quite well (a tailor-made word), the

This is dictated not by the nature of the cultural element, but by the nature of the communicative situation in which such an element appears. For example, in Egypt, sometimes people greet each other by saying "الياسمين و الفل و الخير صباح" but in English it would suffice to say "good morning" as the English have a culture that prefers simple greetings. So there is no need to translate the original Egyptian greeting in full. Another example is if an Arabic text has MI6 plus a detailed explanation of what MI6 is. Here when one translates it into English; s/he simply omits the explanation and writes MI6, as an English reader will immediately recognise the role of MI6 as it is a British institute.

Moreover, when dealing with ideological terms I mean sexual and political concerns. Most Arab societies, even today, avoid the topic of sex, which is usually considered pornography. If a translator does not, s/he will be regarded immoral, dishonest, unreliable and simply bad. So in translation a translator either omit or abbreviate the original graphic description of a sex scene. Another theme is politics to which no less attention ought to be paid. Let us assume that a foreign medium carries offensive statements against the government. It is advisable for the translator that the details not be

on the context of the situation, for example the Arabic word "zakat / الزكاة" has no identical equivalent in English, but the word "tax" would help the TC receivers to understand the meaning because of the overlap between the two cultures. Another example is "head and eyes" that do not have much in common, except for the fact that they are body parts. However, in one idiom "up to my eyes" we can substitute eyes with head in Arabic, where we say "رأسي لفوق الشغل" as both are culture-bound similes.

Lexical creation

term being more transparent than a borrowed one. However, this procedure is less used than the other strategies, since it greatly taxes the translator's ingenuity on one hand, and the receiver's power of comprehension on the other as Ivir states. Also the ultimate fate of the created word does not become known until much later.

How does one coin a new word? By breaking up the term into its components, and translating each one, s/he then combines the translations. For example: "Football= foot قدم + ball = كرة, therefore, football = قدم كرة. This is called "word formation". Another method is through new-collocations, for example "soft drinks = غازية مشروبات". It can also be done through semantic extension of words that already exist in the TC language, for example "loop" in highway = عقدة'.

Omission

translated. At most, it is sufficient to mention that the government is being criticized. Advantages of omission lie in the ease of understanding the text, which also will not be labelled boring, while the disadvantages relate to the fact that we do not actually know what is known by the readers, and what is not. Therefore, some intuitive decisions have to be made. At this point we must beware of patronising our audience.

Addition

Addition is combined normally with lexical translation, borrowing or substitution, but it carries the disadvantage that it lengthens the translated text, rendering the text lengthy and heavy. Example: David Cameron vs. "الوزراء رئيس".

"كميرون ديفد البريطاني" Addition has to be used when translating implicit elements of culture, as for example: "Bucks Fizz", when translating can be either "كحولي مشروب" or, if it is important to the text, then we must add that the drink is alcoholic, containing both champagne and orange juice, as the Arabic reader may not know this information.

Conclusion

As far as translation is concerned, literature, culture and language should be viewed as an

integral parts of the surrounding world. As a result, the translation should reflect the real meaning intended by the original author, whereas the linguistic transfer will certainly distort the dimensions of the original text. Hence, translating should be dealt from the cultural perspective rather than the linguistic one. One of the facts that face the translators is the difference between languages, and hence, between cultures. Differences in culture arise from a different social life, religious, different ethnic groups etc. However, there are differences in languages due to the location of particular nations in the world. This fact undoubtedly stem from the interrelationship between language and culture. Another fact that affects the translators is cultural and linguistic untranslatability. The former is due to the lack in one culture of something that another has. However, the latter occurs when the TL lacks a lexical or syntactic substitute.

It has been argued that the translation of cultural elements is one of the main problems that face translators in the translation process. Translating cultural elements does not always succeed, particularly when it deals with two different languages and cultures. In some cases, immense problems will arise in the translation process. In other cases, translating cultural elements will result in failure. It has been found that translating cultural elements is not an easy task, due to the degree of difficulty that arises when the translator deals with two different cultures. Two different cultures cause the translator severe problems which affect the result of the translation. In other words, the translator may translate the message

but not the culture.

In conclusion, the translation of cultural elements between languages remains a relatively problematic issue for translators. However, communication between cultures was made possible through people's practice of translation. Many civilisations emerged by adopting the achievements and successes of other nations through translation of literature. The main aim of the translation of translated works is to preserve the cultural homogeneity of literature thought and culture. The translator's effort is generally geared towards transferring the source-language culture into the target-language culture with a minimal distortion of both languages and cultures, and despite the fact that some cultural elements are difficult to translate, the translator has to apply much effort to translate the cultural-bound elements in the novel. Although many problems occur in some parts of the text, the translation has succeeded in other parts. Those problems which do arise are due to linguistic and cultural differences between the source and target text. Languages are considered to be different cultures so translation becomes more difficult when the text includes cultural and linguistic items. These differences can be dealt with in accordance to literature understanding and the strategies available to the translator. It is hoped that this paper has discussed some of the problems that face translators in translating cultural elements from the literature and cultural perspective. Because this task is a very sensitive issue, more work is required in the field to cope with such difficulties.

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