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The Role of Pragmatics in Translating Phatic Expressions from English into Arabic: A Case Study of Third Year Students, Department of English, University of Guelma

A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment

of the Requirements for the Degree of Master in Language and Culture

Candidate: Djihad BOUHESSANE

BOARD OF EXAMINERS

Supervisor: Mrs. Nadjima CHORFI   (M. A. A)   University of 8 Mai 1945 Guelma

Chairwoman: Ilham CHAKKAT   (M. A. A)   University of 8 Mai 1945- Guelma

Examiner: Mrs. Lamia CHERIBI   (M. A. A)   University of 8 Mai 1945- Guelma

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Dedication

All praise be to Allah, the Almighty, for giving me strength, patience and capacity to complete this work

I would like to dedicate this simple work to:

My loved precious person, to my mother who upholds me in life through her blessings, praying to God and instructions

My wonderful father, who has raised me to be the person I am today. Thank you for your unconditional love, guidance and support that you have always given me

My brothers "Didine" and "Hamza"

My sisters "Aida", "Abir" and "Khaoula"

My husband "Khalid"

I would like to thank him for being always there helping me, thank you for being the source of my motivation

My sweet daughter and the precious little "Bissane"

All my dear friends and family

Thank you all for being there for me

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Abstract

The present study aims at investigating the relation between pragmatics and phatic expressions of third year students at the Department of English, University of Guelma, since their phatic competence is not enough to enhance their performance in translation. This study is carried out to raise 3rd year EFL students' awareness and strengthen their knowledge of translating these expressions, and especially providing strategies and solutions in order to achieve a successful translation. Thus, it is hypothesized that the study and the understanding of these expressions awareness-raising allows them to enhance their phatic competence. The obtained results from the questionnaire and the test reveal that most of the students' performance in translating phatic expressions has been satisfactory, because most of them did not find difficulties to understand and to translate the meaning of these expressions.

List of Abbreviations

EFL: English as a Foreign Language

SL: Source Language

SLT: Source Language Text

ST: Source Text

TL: Target Language

TLT: Target Language Text

TT: Target Text

%: percentage

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General Introduction

Translation is an essential part of communication, especially when it is used to facilitate social interrelationships of any speech community. Pragmatics is one of the most important topics in relation to translation to study and explain language use in context. In other words, students, when using the language, they exchange not only thoughts and ideas, but also they use and connect their conversations. These conversational connectors are the phatic expressions. Since, they are stylistic devices, i-e they do not have any linguistic or cultural characteristics that make them special to a particular community taking into consideration the meaning and the functions of language.

Thus, it is an undeniable fact that pragmatics is regarded as an effective tool which helps to reduce the misunderstanding of language as well as the usage of phatic expressions. That is why, the present study seeks to explore the role of pragmatics in translating phatic expressions from English into Arabic. In addition, it helps students to succeed in their translation as they suffer from pragmatic competence, satisfy the target needs and the ability to use phatic expressions in a proper way.

1. Statement of the Problem

As aforementioned, phatic expressions are considered as a challenging process when students carry out the task of translation and the reasons that reduce students' translation performance.

This research addresses the main following questions:

1- Can pragmatics be an alternative tool in translating phatic expressions from English into Arabic?

2- Does pragmatics help EFL students to reduce their mistranslating the language?

3- What are the possible strategies to overcome such difficulty and improve students' translation process?

2. Aims of the Study

Pragmatics is an important field used in language context, aiming at translating phatic expressions from English into Arabic. Hence, the foremost aim of this research is as follows:

1- To highlight the significant role of pragmatics in translating phatic expressions from English into Arabic.

2- To investigate the difficulties that students encounter when translating phatic expressions.

3- To discover the reasons that led students to commit mistakes in their process of translation.

4- To identify the different strategies and solutions that can improve students' translation performance.

5- It tends to check whether pragmatic translation can be a useful alternative tool for students' translating phatic expressions from English into Arabic or not.

3. Research Hypothesis

In order to answer these questions, the research hypothesis could be stated as follows:

If students have sufficient pragmatic background in translation process, their phatic expressions' translation would be improved (H_1).

If students have sufficient pragmatic background in translation process, their phatic expressions' translation would not be improved (H_0).

4. Research Methodology and Design

4.1. Research Method

This research is conducted through a quantitative descriptive method, because it deals with a sample of 3rd year students at 08 Mai 1945, Guelma University. Then, a questionnaire and a test are administered to investigate students' familiarity with phatic expressions and to know whether pragmatics can be used as an effective tool for EFL students' translation or not.

4.2. Population and Sample

This research targets 3rd year EFL students of English at the Department of English, of 08 Mai 1945, Guelma University. It consists of fifty students who are selected randomly.

5. Structure of the Dissertation

The present dissertation is divided into three main chapters which are preceded by a general introduction and ended by a general conclusion. The first chapter "Translation and Pragmatics" is composed of two sections. The first section is devoted to the theoretical review which covers the definition of translation, its strategies and its methods. The second section sheds light on pragmatics as a main area related to translation. The second chapter deals with the significant relationship between "Pragmatics and Phatic Expressions" as one of the main

problems in translation. The third chapter is entitled "Field Investigation". It is devoted to the practical part. It discusses the problems encountered by students when dealing with the translation of phatic expressions. Then, it discusses, analyses and interprets the results according to research questions and hypothesis. Later on, it identifies the different possible strategies to be followed to improve the students' translation. Additionally, the research ends with a general conclusion to suggest solutions that students should follow to overcome such difficulties.

Chapter One: Translation and Pragmatics

Introduction

Translation is one of the most important systems of communication among speech communities. As students of different linguistic and cultural backgrounds; they do not express only thoughts, exchange information or acquire language. But, also connect their conversations in order to translate their language and transfer their meaning as well. It is important that translation is deemed as a difficult and slippery area within the realm of language studies; because it causes a range of problems not only for translators but also for language learners too.

One of its difficulties lies in that understanding of linguistic units is not enough to translate the source language message the target language message successfully. That is to say, the grammatical rules and transfer of meaning are taken into consideration. This is, in turn, into that pragmatics heavily influences the translation as well as the usage of phatic expressions in an appropriate way. In addition, meaning as one of the key concepts in pragmatics forms one of the controversial points that make translation difficult, since learners may not find exact equivalence between the source language text (SLT) and the target language text (TLT).

This chapter is divided into two main sections. It aims to shed light on some specific aspects of translation and pragmatics. The first section is devoted to translation and covers its definitions, strategies and types. The second section deals with a general research on pragmatics: its definitions and its types of meaning, namely denotative and connotative meaning. The chapter, then, investigates the overlaps between translation and pragmatics.

1. Section One: Translation

1.1. Definitions of Translation

To define the concept of translation, many researchers have defined translation from different perspectives. First of all, Newmark defines translation as "a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or a statement in another language" (1981, p. 07). Furthermore, he states that "translation is rendering the meaning of a text into another language in the way that the author intended the text" (1988, p. 05). That is to say, translation is a process of transferring the language from the source text to the target text.

Another different view of translation is given by Nida and Taber "translating consists in producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style" (1982, p. 12). Accordingly, they focus on both content and form of the message to produce the same effect of the source text.

Moreover, translation is defined by Catford as "an act of replacing linguistic units from a source to a target language". He argues "[…] translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (1965, p. 20). What is important for him is to maintain a kind of 'equivalence' between the source text (ST) and the target text (TT).

1.1.2. Translation as Process and Product

In fact, the term translation itself can be viewed from two different perspectives, that of a 'process' and that of a 'product'. On one hand, Foster considers that translation is "the act of transferring through which the content of a text is transferred from the SL into the TL"

(1958, p. 01). This definition shows that translation is a process of transferring a message from one language to another, where the meanings in both contexts remain the same.

On the other hand, translation is a product; since it can be seen as the final product of this process i-e the translated text or the target language text. According to Munday (2001, pp.4-5), "translation has several meanings, it can be referred to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating)".

1.1.3. Strategies of Translation

Vinay and Darbelnet (1995) have distinguished two general translation strategies which are direct and indirect translation. They are used intuitively and automatically by the translator. Indeed, the two strategies comprise seven procedures, of which direct translation covers three:

1.1.3.1. Borrowing

According to Vinay and Darbelnet, it can be labeled as "transference". It is also a method in which the source language word is transferred to the target language word without translating or transferring it (1995, p. 85). For instance, this category covers words from different fields. For example:

- 'Computer', 'Internet', 'Software' in the field of technology.

- 'Algebra', 'Al-jabr', 'الجبر' in the field of mathematics.

1.1.3.2. Calque

This category is described as "a special kind of borrowing" since it involves translating and transferring the same expression from the source language to the target

language literally by adopting the same structure. Thus, Vinay and Darbelnet give some examples describing this strategy as follows:

- The French calque "Science-Fiction" for the English.

- The French calque "Complément de la Saison" for the English "Complement of the Saison".

1.1.3.3. Literal Translation

This is a word-for-word translation. This kind of direct translation is described as being applied only with languages that are extremely close in cultural terms. Moreover, it can be accepted only if the translated text retains with the same syntax, meaning and structure of the original text. Their example is:

"j' ai laissè mes lunette sur la table en bas" which becomes "I left my glasses on the table downstairs" (1995, pp. 66-68).

This strategy can not be acceptable with all texts. Therefore, they say "literalness should be only sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved" (1995, p. 288).

In some cases direct translation can not be applied i-e literal translation can not be of great help for learners. Vinay and Darbelnet see that the strategy of indirect (oblique) translation is the solution; which covers further four procedures:

1.1.3.4. Transposition

In this strategy, the translator can change the arrangements of one part of speech to another without any modifications in the meaning. It can be also used with the same language.

Vinay and Darbelnet (1995, p. 94) see translation as "probably the most common structural change undertaken by translators". They list at least different categories among them:

- Verb-noun: they have pioneered=> they have been the first.

- Adverb-verb: he will soon be back=> il ne tardera pas à rentrer.

1.1.3.5. Modulation

It is a shift of the semantic and the point of view. In other words, this strategy of indirect translation consists of using two languages that are described differently in the source language and the target language to convey the same idea. This means that it uses different structural and stylistic means to retain with the same meaning. Vinay and Darbelnet asserted that modulation is "the touch stone of good translator, whereas transposition simply shows a very good command by the target language" (1995, p. 246). This is described in the examples bellow:

- "The time when" translated to "Le moment où".

- "It is not difficult to show" translated to "Il est facile de démontrer".

1.1.3.6. Equivalence

This strategy is considered as a creative method as it is used to describe and express something in different way. Equivalence is not only useful but also necessary in translating idioms, advertising slogans and proverbs. Accordingly, they used the term to "refer to cases where languages to describe the same situation but different stylistic or structural means". For example: 'comme un chien dans un jeu de quills' literally can be translated into 'like a dog in a set of skittles' (1995, p. 94).

1.1.3.7. Adaptation

This method involves changing of the source language sentences or paragraphs which express situations that do not exist in the target language culture. For example, Vinay and Darbelnet suggest that the cultural relationship of a reference in an English text related to 'the game of cricket' might be translated into French text as 'tour de France' (1995, p.94).

1.1.4. Types of Translation

In his essay "On Linguistic Aspects of Translation", the Russo- American Structuralist Roman Jakobson (1959, p. 233) identifies three types of translation. First, intralingual translation, or it can be also labeled "rendering". Roman Jakobson defines this type as an "interpretation of verbal signs by means of other signs of the same language". That is to say, that translation involves translating different signs from one text to another within the same language. Second, interlingual translation, or "translation proper". This type involves two different languages in which the translator can deal with two different codes and different cultures. It is defined by Jakobson as "an interpretation of verbal signs by means of some other languages". Third, intersemiotic translation, or it can be called "transmutation". According to Jakobson, it is "an interpretation of verbal signs by means of non-verbal signs system". That is to say, this type occurs when we translate a written text into unwritten one as dance, painting, music…etc.

1.2. Section Two: Pragmatics

1.2.1. Discourse Analysis

The term discourse analysis is very ambiguous since it has different interpretations for scholars in different disciplines. This approach in particular focuses before on studying and analyzing language in linguistic aspects. However, this field of study later on comes to investigate the relationships between language and society i.e., it comes to study language in use (Mc Carthy, 1991, p. 24). As Stubbs said discourse analysis is "the analysis of language use in social context in general and the interaction between the speaker and the listener in particular" (1983, p. 01). It is concerned not with peoples' words, utterances or stretches of language, but with what participants do with these words as well as the usage of language. So, it is assumed that most and several approaches to discourse are pragmatic in nature, because they are more concerned with the use and the meaning of utterances and texts in relation to social and interactional situations.

1.2.2. Definitions of Pragmatics

Pragmatics is a subfield of linguistics that is concerned with speakers' meaning. A set of linguists have suggested different definitions for pragmatics. According to David Crystal "pragmatics studies the factors that govern our choice of language in social interaction and the effect of our choices on others" (1987, p. 62). Hence, pragmatics relates to the study of words or languages used by people in concrete social interactions as well as with words in context.

Pragmatics is essentially related to the idea of how speakers deal with meaning and context and how they comprehend and produce communicative speech act (Bach & Harnish, 1979, p.07 stated that it refers to the several acts that are performed by an individual at once and distinguished them from one to another: as an act of saying, doing, requesting, promising and affecting someone's' audience).

As Yule (1996, p. 03) said "pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)". For him, what matters is not what words might mean but what speakers/ writers want them to mean for listeners/readers. He adds, "Pragmatics is the study of 'invisible meaning' (it is the use of the meaning of words, either said or written, in order to share many expectations and assumptions and to convey the intended message). Or, how we recognize what is meant even when it isn't actually said or written" (p. 128).

Another different view of pragmatics is given by Levinson (1983) as "… the study of those relations between language and context that are grammaticalized, or encoded in the structure of language" (p.09). That is to say, words or languages' meaning transmitted by participants are not enough for the study of pragmatics, but it has to do with other features of context. In other words, pragmatics as a study goes beyond the language and does not consider meaning, context and communication in isolation.

1.2.3. Context

The notion of context is still be difficult to define and describe, that is why pragmatics is used to study how this context shapes the meaning, the use and the structure of utterances. That is to say, context plays an important role in establishing a specific that is conveyed between participants; especially the context that is used to determine the real meaning of what has been said or written.

Oxford Advanced Learners' Dictionary (1974, p. 326) defines context as an important concept in language study that helps to understand the meaning of a word, phrase or statement that appears in that text. In words of translation, context refers to the meaning of text before he/she translates it i.e., to determine the meaning of a text, the translator must look in the context. Taking into consideration both the source and the target context.

In the framework proposed by Halliday (1985, p. 46), the concept of context has three categories. First, context of culture refers to the words that are related to the customs, thoughts and beliefs of a speech community which differ from other communities. In other words, it can be defined as the relationship between the text and its cultural and ideological background of the society. Second, context of situation is the immediate environment in which the text or even people actually function and involve in that event. This means that, situational context explains why certain things have been said or written in a particular occasion or situation. Third, co-text, it is also known as the 'Linguistic Context'. It is a set of words that are in the same phrase or sentence i.e., it is used certainly inside the language itself in which the surrounding co-text has a strong effect on what the word probably means.

1.2.4. The Role of Meaning in Translation

As a linguistic activity, translation is aimed at conveying meaning of a given discourse or text from one language into another. Thus, it is concerned with transferring the meaning of words rather than the words or the grammatical structures of the original text. Yet, the translators' task is associated with translating meaning. As Larson (1997, p. 03) explains that translation is communicating meaning and nothing else between participants. In this sense, translation implies translating the semantic deep structure which should be preserved even if the form or the grammatical deep structure changes from the source text to the target text.

1.2.5. Types of Meaning

Semantics is the study of the meaning of different parts of language; Yule (2006, p. 57) distinguishes between two types of meaning in semantics: Denotative and Connotative Meaning. The former is called also conceptual or logical meaning and refers to the literal, referential and cognitive sense of the word. For example, the word 'needle' denotes and refers to the physical factors and traits that are produced and shared between people. The second

type is called connotative meaning which refers to the non-literal sense of words. It is a word that can go above its purely conceptual content. That is, when you mean something that might be initially hidden. To take the same example of needle, it may include the meanings of 'pain', 'illness', or even 'hard to find'. Yet, these words as well as these connotations are used differently according to their language users.

1.2.6. Overlaps between Translation and Pragmatics

Translation and pragmatics are two separate approaches and concepts; though, these two approaches are expected not to ignore the overlap(s) between them. Hence, it is undeniable fact that pragmatics has a great influence on translation, because one of its difficulties is the understanding of the linguistic, the grammatical as well as the semantic units before translating the text from the source language to the target language. In addition, meaning, as one of the key concepts in pragmatics, attempts to convey and aid the target readers to best understand the original content. That is to say, the translator himself is unfamiliar with the surrounding context of the original message until he/she conveys and removes the ambiguity of the message that may face the target readers.

To clarify these ideas, an important example is given by Lyons (1981, p. 189) If 'A' tells his friend that "the door is open"; in this case, the meaning that is conveyed is different; one it is understood as a state of describing the door either opened or closed. The other, may be an order or request to close the door. Therefore, the translator should have a clear meaning and understanding of the utterances in both source and target languages. One may say that pragmatics helps the translator to acquire appropriate meanings in order to enrich and enhance their translation process.

Conclusion

Thus, no one can translate appropriately, effectively and correctly without any difficulty during the process of translation. Furthermore, no one can ignore and neglect the crucial role of pragmatics in translation since people do not translate their texts as well as their discourse successfully and accurately. That is why pragmatics is considered as the best solution for such communicational problems. Meaning that, the translators while translating must achieve the equivalence and understand the content that is transmitted from the source language to the target language. That is to say, a word in the TT has the same meaning in the ST. Consequently, from what has been said previously in this chapter, pragmatics examines and studies what communicated between translators and their texts or their piece of discourse in order to promote their performance. In other words, this field of study goes beyond the sentence level of a given language and can be of much assistance to solve the general problems of translating languages from English into Arabic.

Chapter Two: Pragmatics and Phatic Expressions

Introduction

In an attempt to clarify the ambiguity and the difficulty of translating phatic expressions from English into Arabic, pragmatics stresses its importance to reduce the misunderstanding of translating these conversational utterances. In many instances, translators face problems of translating different kinds of these phatic expressions, which are due to their limited understanding of the meaning transferred into the target language.

This chapter, then, aims to shed light on translating phatic expressions. It investigates their definitions, kinds and importance under the light of pragmatics. Another concern of this chapter relates to the main problems as well as the reasons that led translators or even EFL students to commit mistakes in their process of translating phatic expressions from English into Arabic. Yet, this chapter ends with common strategies to identify different solutions that improve students' translation performance.

2.1. Definitions of Phatic Expressions

The word of 'phatic' is derived from the Greek word 'phatos' which means 'spoken'. It also comes from the Latin word 'fatus' means 'talk'. This term is introduced by the British Anthrographer Bronislaw Malinowski (1923, pp. 314-315) in his book "The Problem of Meaning in Primitive Languages". According to him, this concept in speech communication means the interaction that occurs between participants to serve a social function. The same idea is given by Jakobson (1960, p. 356) which explains that the term 'phatic' is manifested in the phrase of 'phatic function'. This latter refers to the social contact that concerns the channel of communication as well as the utterances established between people. Moreover, the word 'phatic' is known as 'small talk' which means conversation for its own sake.

That is to say, like any type of expressions. Phatic utterances are used to represent and interpret the speakers' own ideas, beliefs, opinions and assumptions. As Coulmas (1979, p. 06) says that phatic expressions are standard links between what participants say and what they exchange in their social environment (as cited in Al-Qinai., 2011, p. 24). Correspondingly, phatic expressions are essential elements used to establish and maintain contact between people in a certain society.

2.2. Kinds of Phatic Expressions

Since phatic expressions are considered as a universal phenomenon. However, the linguistic realization of such expressions as well as such acts varies from one language to another. This is due to different forms of these acts according to their content and their rules of performance. For instance, greeting, thanking and apologizing depend on the conversational purpose transmitted by particular users. Yet, some kinds of these conversational expressions can be presented as follows:

1. **Greeting:** or salutation. It is the most common type of spoken discourse. In this regard, Goffman (1971, p. 62) says that most of people think that greetings are assumed the first words spoken in a conversation, which they are used as a formal turn-taking to represent the presence of another person in that speech in order to show attention or respect and to suggest a particular type of relationship.

   Dickens et al, in (2005) provide a sample of repetitive Arabic salutations (as cited in Al-Qinai., 2011, p. 26):

Arabic SL	Literal Translation
A: السّلام عليكم	A: peace be upon you.
B: و عليكم السّلام	B: and peace be upon you.
A: كيف الحال	A: How are you?
B: الحمد لله	B: praise be to Allah. (p. 30)

2. **Thanking:** it is also another act of speech communication. In general, thanking as a strategy comprises a set of utterances or expressions made up of thanking. Words such as "thank you" or "thanks" (Al-Zubaidi, 2012, p. 106). In other words, Searle (1969) defines it as an illocutionary act (it differs from locotionary act, which refers to the various acts that carry a certain appeal and urgency (what was done) to the meaning of the speaker) performed by a speaker who gains a benefit from a past act or offer and expresses his feelings of appreciation or for doing that particular act (p.67). For example:

A: Do you want some more coffee?

B: Yes, thank you.

3. **Apologizing:** as an important type of speech act, is used by people as a way to pacify their language, meaning and behaviour. On one hand, Holmes (1990) defines apologies as "social acts conveying effective meaning" (p. 155). For her, she believes that apologizing is an act that serves to convey a social meaning.

Furthermore, she adds that when defining apologies, one must take into consideration the hearers' possibility and responsibility to apologize the speaker in order to establish a successful apology (p. 161). On the other hand, Bergman and Kasper (1993, p. 86) provide different categories of apologizing as:

A: 'I am sorry' => 'I haven't graded it yet'

B: 'I was suddenly called to a meeting' => 'I am only 10 minutes late'

2.3. Pragmatics and Phatic Expressions

In fact, any conversational exchange can be said to contain two elements, the informational and the phatic one. That is to say, people, when establishing their conversation, they do not only give information, express ideas, but also try to connect their phatic utterances. However, these expressions may misrepresent the authors' or speakers' communicative understanding. This latter can be a complex barrier in which the authors are disable to achieve the target language content. Otherwise, phatic expressions are lack of the study of pragmatics as well as the study of meaning, since it is an inherently part of discourse. Indeed, Denzin & Lincoln argue that pragmatics is a very crucial study for the source language text (SLT) in order to have an appropriate target language text (TLT). They point out that "to make sense of or to interpret phenomena in terms of the meanings people bring to them" (2000, p. 03). Thus, they want to clarify that the goal behind using the language is to study and interpret these phatic expressions successfully especially when both interlocutors engage to maintain their discourse.

2.4. Speech Functions

There is no doubt that language is a vital tool of humans' expression and communication. That is, language as an essential instrument in translation process involves translating language functions. According to Yule (1996, p. 53) speech functions are actions or purposes done by language users. For him, these refer to the purposes in which people use language to communicate and to convey meaning or information. Actually, there have been many classifications of these functions differ from one scholar to another. As the well-known model of Jakobson (1960, pp. 350-377) who distinguishes six basic aspects of language functions and explains that each function is determined by related elements or factors (the terms of the mode): The context (the co-text, that is, the world or the situation in which the

message or the utterance takes place), the addresser (means the speaker, the sender or the enunciator), the addressee (means the hearer, the receiver or the enunciate), the contact (the physical and the psychological connection between the addresser and the addressee), the message (it is what has been transmitted from the speaker to the hearer), the code (the shared meaning system by which the message is structured). As shown in the following figure :


```
                    CONTEXT
                  (referential)
                    MESSAGE
                    (poetic)
ADDRESSER——————————————————ADDRESSEE
(emotive)                        (conative)
                    CONTACT
                    (phatic)
                     CODE
                  (metalingual)
```
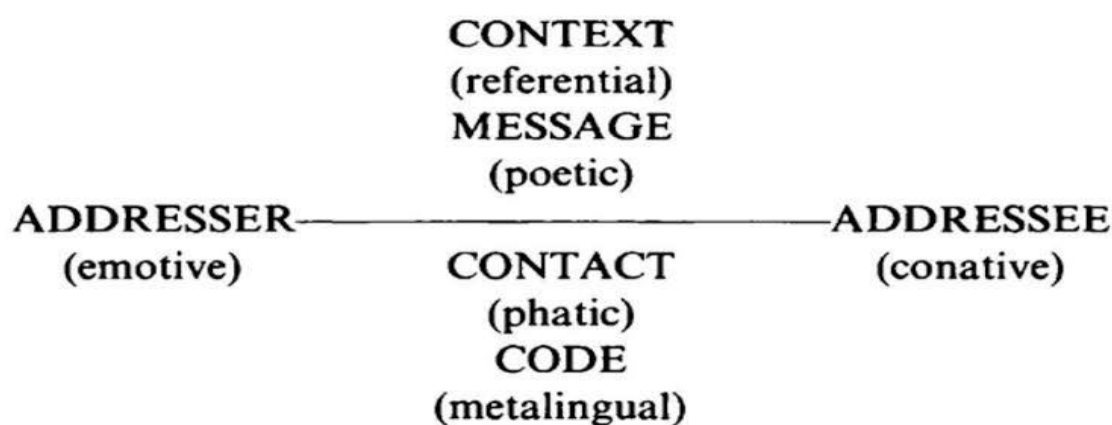
Figure 2. 1. Jakobson's Model of Speech Functions

According to the above figure, Jakobson concerns the context or the referential function as what is being spoken or referred, in which the addressee receives the message and understand it according to his prior knowledge. Then, the emotive or expressive function that refers to the attitude of the addresser towards the addressee. So, he/she uses a specific language in order to influence him/her. He also adds the conative function when the speaker tries to produce as well as to create a response on the hearer toward the message being transferred or communicated. That is to say, the speaker uses the language to maintain a social contact between participants; this latter refers to the phatic function. However, in the metalingual one, the language is used to identify and explain the code or the context being used for the communication. To end with the poetic function in which the focus is on the aesthetic features of the language.

2.5. Phatic Expressions in Translation

Basically, when translating, the translator not always finds equivalents in other languages. This means that, when translating phatic expressions, there are some difficulties connected to the pragmatic meaning of these utterances. As Moriss (1992) sets out:

> [E]ach text the translator deals with speaks out of a different tradition, with different names for different things that make up the world, things which connect differently in thought, which point to different constellations of character, motivation, intention, to whom the meanings are necessarily different, too. (p. 201)

According to him, the guidelines that matter in the process of translation are the understanding of different things, their names and their meanings. Yet, translation is not a simple task to translate only languages from the source text to the target text.

Besides, Abu-Hatab (2006, p. 32) gives a clear idea to explain the use of phatic expressions, in which the translator should rely on. For instance, expressions used by male/female usually he/she replies with more ice-breaking polite utterances. In fact, there is an influence on the choice of openings and closings that are more polite and have more formula as in 'excuse me, would you kindly…' …عفوا /لو سمحت من فضلك. By replying or/and receiving for example in such way: 'May Allah reward you with his blessings' جزاك الله خيرا. Or, 'May Allah make your face white' بارك الله فيك. Another important expression is provided by him, as in welcoming visitors to ones' home, you say: 'Feel at home' البيت بيتكم. Or, visiting a recently purchased house, visitors or guests can say 'May it be a blessed home' منزل مبارك. Thus, for Abu-Hatab, the translation of phatic expressions includes presenting more polite reply when you address a male or female. That is to say, the addresser can express his/her

gratitude toward the addressee with more polite and complementary concluding phatic statement (as cited in Al-Qinai., 2011, pp. 30-31).

2.6. Problems of Translating Phatic Expressions

It is well known that any conversational exchange can be successful or unsuccessful. That is to say, mistranslation can happen since the function of a given phatic expression might lead to many problems. On this basis, equivalence is considered as the main issue displayed by translators when they translate phatic utterances that have no equivalents in the receptor language. As Nida (1964) stated that "fixed formula that are used in formal correspondence, such as Your faithful and Yours sincerely in English […] have no equivalents in Arabic formal correspondence" (p. 56). According to him, there are some expressions have a single meaning that cannot be translated into another meanings as well as in another languages. Furthermore, Bassnett discusses the difficulty of translating and selecting the expression which has not exact meaning in the TL such as the French phrase 'Bon apetit', that is translated in English into 'Good appetite' considered as a meaningless sentence (2002, p. 20). Thus, the translator should take into account the problem of equivalence and the interpretation of the sentence in the target language text. (as cited in Al-Qinai., 2011, pp. 30-31).

On the other hand, Ghazala (2008, pp. 18-23) has classified different problems according to grammar, words, style and/or sounds. Thus, there are grammatical, lexical, stylistic and phonological problems.

Grammatical problem: this is due to the complicated SL grammar which makes the sentence complex, unclear and wrong. For example:

'Of the three books you have recommended to me, I have chosen only one'=>

الكتب الثّلاثة الّتي نصحتني بها اخترت واحدا فقط .

Lexical problem: this problem occurs to the students when the words, items and expressions are misunderstood, not known or even not found in dictionaries at all such as idioms that have special meaning that cannot be known for all people. As: 'To talk on water' means يصنع المعجزات.

Stylistic problem: it is one of the important problems faced by translators that is strongly relevant to meaning i.e., it is seen as an essential part of meaning that should focus on the style of SL text. A good example of this problem is fronting. This latter is a word, a phrase or a clause that can be put or used at the beginning of the sentence in unusual different way in order to achieve a stylistic function. As you can say: 'Suicide he committed' instead of 'He committed suicide'.

Phonological problem: this problem is related to sounds and its effects on the meaning in order to have a good language such as in advertising and literature especially in poetry.

Moreover Baker Mona stated that cultural problems may occur when the translator has differences between languages as well as between cultures. That is to say, SL culture may express different concepts and items in the TL culture. For example: a religious belief, a social custom or even a type of food (1992, p. 21).

2.7. Strategies for Translation Problems

Indeed, any translation problems demand solutions. Yet, without solutions to these translation problems, translators can stop translating at all. That is why some scholars have proposed some possible strategies:

- Nida (1964, p. 159) proposed a strategy called translation by substitution. He argued that there are two different types to use this strategy, namely formal equivalence and

dynamic equivalence. Formal equivalence means remaining as close to the content and the form of the original text, without adding any authors' thoughts and ideas. Like in:

'The treatment has remained dead letter since then'=>

<div dir="rtl">و قد بقيت المعاهدة حرفا مّيتا منذ ذلك الوقت.</div>

Contrasting to this idea, dynamic equivalence involves using each sentence in the original text and rendering it into the target text conveying the same meaning without using the exact form or phrasing. Such as:

'The treatment has remained dead letter since then'=>

<div dir="rtl">وقد بقيت المعاهدة حبرا على ورق منذ ذلك الوقت.</div>

- Moreover, Baker (1992, pp. 23-43) pointed out other strategies as:

Translation by omission: it may occur when the translator wants to convey a particular item, word or expression, but this latter has no target equivalent and no real meaning in the target language. Thus, this strategy is used to avoid lengthy explanations in some contexts.

Translation by more general word: it is one of the most common solutions that the translator often deals with. As he/she did not find the appropriate equivalent meaning in the TL.

Translation by illustration: it involves illustrating the source equivalent item by another target equivalent item in order to be explained, understood and be concise. Hence, it is obvious that translation problems and mainly translation strategies are shown according to different cases in which each strategy deals with each problem.

Conclusion

As a conclusion, it is impossible for translators to reach the exact translation of phatic expressions since they are universal, cultural and they cannot be translated literally. That is to say, there are many problems in translating phatic utterances from English into Arabic that face translators as well as EFL students. Yet, the previous stated strategies have been given as a suggestion or even a solution in order to help students to overcome the mistranslation and to use appropriate terminology.

Chapter Three: Field Investigation

Part One: The Student's Questionnaire

Introduction

In this practical part, the students are asked to answer the questions of the questionnaire and to translate some phatic expressions from English into Arabic. That is to say, through the questionnaire and the translated expressions, we can examine the students' level in translation, the difficulties and the reasons behind their mistranslation. Hence, this study was conducted to investigate the students' difficulties when translating phatic expressions.

3.1. Population and Sample

The sample of population participating in this study was a randomly selected group of 50 learners registered in the third year students in the Department of English at the University of Guelma. The choice of this population was asked to answer all the questions especially those who have the knowledge about pragmatics which enables them to be aware of the role of pragmatics in the field of translation.

3.2. Data Collection Tools

In this step, we have used two means of research, a questionnaire and a test. The questionnaire is the first data collection tool; it was administered to the participants of this research. This instrument was designed in order to provide the researcher with a closer look about phatic expressions. In addition to that, the test was submitted in order to be translated. That is, based on their translation, they will provide us with an idea about their pragmatic competence when translating phatic expressions, their problems and their levels in translation. Hence, this chapter gives us a description of the research tools used in this study, the sample population and the procedures of analysis followed.

3.3. Data Collection Procedures

3.3.1. Description of Students' Questionnaire

The questionnaire is consisted of 25 questions with mixed answers: yes/no questions, close-ended questions and open-ended questions where the participants were provided with a space to express their suggestions and perspectives about the role of pragmatics in translating phatic expressions from English into Arabic.

3.3.1.1. Analysis of Students' Questionnaire Answers

Section One: Background Information

This section is meant to get information about students' background information.

Q1- Age ☐ years old

Table 3. 1

Student's' Age

Age/ years	Number of Students	Percentage
19	02	04%
20	10	20%
21	22	44%
22	10	20%
23	02	04%
24	03	06%
25	01	02%
Total	50	100%

In this table 01, the results show that the students' age is between 19 and 25 years. We notice that the majority of the students are 21 years old. This means that (44%) they went to school at a normal age (06 years) and never failed in their studies. However, the other

differences can be explained by failure in the baccalaureate exam or other school years.

Q2- Gender: Male ☐   Female ☐

Table 3. 2

Student's Gender

Gender	Number	Percentage
Male	04	08%
Female	46	92%
Total	50	100%

It is seen from table 02 that the majority of students under investigation are females. This shows that females (92%) are more interested in studying literary branches. However, males (08%) are attracted by studying scientific branches.

Q3- Studying English was: Your choice ☐   Obligatory ☐

Table 3.3

Student's Choice of English

Options	Number	Percentage
Your choice	45	90%
Obligatory	05	10%
Total	50	100%

Students (90%) show that they choose English. This means that they have high average or they want studying English in general. Yet, 05 students (10%) said that they are obliged to choose it. May be, they want to be directed to other branches which require a higher average.

Section two: Background Knowledge

This section is meant to get information about students' background knowledge.

Q4- How long have you been studying English?

Table 3. 4

Student's Experience in Learning English

Years	Number	Percentage
10	42	84%
11	08	16%
Total	50	100%

This table shows that the majority of the students (84%) have been studying English for 10 years. Accordingly, most of them have started studying English from the first year at the middle school. However, (16%) have studied English for 11 years. May be those students have failed one year in the University or other school year.

Q5- If yes, how do you evaluate your level in translation?

a- Good ☐

b- Medium ☐

c- Bad ☐

Table 3. 5

Students' Level in Translation

Options	Number	Percentage
Good	11	22%
Medium	31	62%
Bad	08	16%
Total	50	100%

As illustrated in table 05, the overwhelming majority of the students (62%) evaluated their level in translation as medium. (22%) declared to be good translators, this shows that most of the students were confident in their translation abilities. However, (16%) of them have a bad level as they still face difficulties in translation, may be through the obtained marks in tests or exams.

Q6- Which translation direction you find more difficult?

a- From Arabic into English ☐

b- From English into Arabic ☐

Table 3. 6

The Direction of Students' Translation Difficulties

Options	Number	Percentage
From Arabic into English	30	60%
From English into Arabic	20	40%
Total	50	100%

Students declared to have difficulties when translating from Arabic into English. That is, (60%) of students see that this direction is the most difficult. (40%) students affirmed that they had difficulties when translating from English into Arabic because they could not get the correct words to convey the exact meaning.

Q7- How often do you translate?

a- Always ☐

b- Sometimes ☐

c- Rarely ☐

d- Never ☐

Table 3. 7

Students' Self Evaluation of Translating

Options	Number	Percentage
Always	02	04%
Sometimes	23	46%
Rarely	22	44%
Never	03	06%
Total	50	100%

Most of the participants (46%) stated that they sometimes translate. Some of the students (44%) rarely translate; few students (06%) never translate and only (04%) of them (02 students) always translate. Thus, it can be predicted that they are supposed to face difficulties in their translation task.

Q8- How do you prefer your translation session?

a- Theory ☐

b- Practice ☐

c- Both ☐

Table 3. 8

Students' Translation Procedures

Options	Number	Percentage
Theory	05	10%
Practice	23	46%
Both	22	44%
Total	50	100%

While answering this question, students (44%) selected to translate by combining and using the two ways when translating. However, (46%) of them prefer to translate by following the practice way because it helps them to translate and understand more and only (10%) of students translate by following the theory way. Therefore, students may succeed in translating by using both, theory and practice.

Section Three: The Role of Pragmatic Translation

This section is meant to get information about the role of pragmatic translation.

Q9- Do you think that pragmatics affects your translation?

a- Yes ☐

b- No ☐

c- Don't know ☐

Table 3. 9

Pragmatic Impact on Students' Translation

Options	Number	Percentage
Yes	23	46%
No	03	06%
Don't know	24	48%
Total	50	100%

We can see that participants (46%) think that pragmatics effects translation. (48%) of them don't know either pragmatics has a crucial role in translation or not. While, only (06%) of them don't. This implies that pragmatics is very important in translation task.

Q10- How do you rate your skills in pragmatics?

Very good ☐ Good ☐ Average ☐ Low ☐ Very low ☐

Table 3. 10

Students' Skills in Pragmatics

Options	Number	Percentage
Very good	/	/
Good	13	26%
Average	30	60%
Low	07	14%
Very low	/	/
Total	50	100%

According to the table above, we can see that the majority of the students (60%) have an average level in pragmatics. (26%) have a good level and only (14%) have a low level. That is to say, most of them have some difficulties with pragmatics when translating phatic expressions from English into Arabic.

Q11- In your opinion, you have problems in meaning when you translate because this is due to:

a- Grammatical Problems ☐

b- Lexical Problems ☐

c- Stylistic Problems ☐

d- Phonological Problems ☐

Table 3. 11

Students' Problems in Translation

Options	Number	Percentage
Grammatical Problems	06	12%
Lexical Problems	20	40%
Stylistic Problems	21	42%
Phonological Problems	03	06%
Total	50	100%

From this table, the majority of the students said that they come across stylistic (42%) and lexical (40%) problems. While, few of them said that they come across grammatical (12%) and phonological (06%) problems. This entails that the students' problems in meaning depends on the students' translation abilities; language proficiency in both languages English as well as Arabic.

Q12- Whatever your answer, please explain.

Not all of the students (19) provided justifications. But, most of them gave different opinions (31). We presented the following answers that are chosen randomly:

Lexical:

- Lack of reading books.
- I don't have the exact words when I translate.

Grammatical:

- Grammar is very complex and hard.
- I don't know some rules of grammar.

Stylistic:

- I don't have a good style when I translate.

Phonological:

- I don't know the exact sounds of some translated words or expressions.

This implies that all the problems are very difficult for the students who understand the exact translated words in the target language.

Q13- Concerning your problem (s), do you have any strategy to solve your problem?

a- Yes ☐

b- No ☐

c- Don't know ☐

Table 3. 12

Students' Strategies

Options	Number	Percentage
Yes	22	44%
No	14	28%
Don't know	14	28%
Total	50	100%

This table reveals that the majority of the students (44%) have a strategy to solve their problem in translation. While, the others don't have any strategy to overcome their difficulties when translating. Therefore, students may succeed to choose the appropriate strategy to solve their problems when translating from English into Arabic.

Q14- If you have one or two, please choose one of the following below:

a- Translation by substitution   ☐

b- Translation by omission   ☐

c- Translation by illustration   ☐

d- Others, please specify   ☐

Table 3. 13

Students' Choice of Translation Strategies

Options	Number	Percentage
Translation by substitution	15	30%
Translation by omission	07	14%
Translation by illustration	18	36%
Others, please specify	02	04%
No answer	08	16%
Total	50	100%

From the table above, we can see that the majority of the students (36%) rely on translating by using illustration. May be the most easiest one for them to get the exact target equivalent. Others, rely on their translation by substitution strategy (30%) as they find it more suitable for their translation either by remaining the content or the form of the original word, expression or text. While, others prefer to translate by using omission strategy (14%) in order to avoid lengthy translations and (16%) have no answer. In addition to that, only (04%) can provide us with other strategies.

Section four: Student's Translation of Phatic Expressions

This section is meant to get information about students' translation of phatic expressions.

Q15- Do you know what is phatic expression?

a- Yes ☐

b- No ☐

Table 3. 14

Students' Knowledge of the meaning of Phatic Expression

Options	Number	Percentage
Yes	20	40%
No	30	60%
Total	50	100%

More than half of the participants (60%) claimed that they did not know what is phatic expression exactly, because they did not learn all the kinds of expressions and did not know what is the exact kind of expressions they use in their communication. However, the other students (40%) know what is this utterance as they give us different types of phatic expressions.

Q16- If yes, can you mention one them please?

Those students who said that they know what is phatic expression, they mentioned only three kinds: greeting, thanking and apologizing as we provide in our research. Concerning the others, they did not give us any kind of these utterances.

Q17- Do you use these phatic expressions in your communication?

a- Yes ☐

b- No ☐

According to the results obtained in the question 16, we can see that some of the students who know these phatic expressions, they use them in their communication. Thus, those who did not know these utterances, they did not use them at all.

Q18- If yes, how often do you use them?

a- Always ☐

b- Sometimes ☐

c- Rarely ☐

d- Never ☐

Table 3. 15

Students' Usage of Phatic Expressions

Options	Number	Percentage
Always	06	12%
Sometimes	15	30%
Rarely	02	04%
Never	10	20%
No answer	17	34%
Total	50	100%

This table highlights that most of the students (34%) do not use phatic expressions, because they do not know them. Only (12%) always use them. While, (30%) of them sometimes use these expressions. Therefore, we can say that most of students are just unfamiliar with the use of these utterances.

Q19- If no, why?

Again, those students who do not know these phatic expressions, they do not use them at all because they said that they don't have a lesson about this topic. Noting that, no one of those students has justified their answers.

Q20- When you are given an expression, do you encounter some difficulties when you translate these phatic expressions from English into Arabic?

a- Yes ☐

b- No ☐

c- Neutral ☐

Table 3. 16

Students' Difficulties When Translating Phatic Expressions from English into Arabic

Options	Number	Percentage
Yes	29	58%
No	06	12%
Neutral	15	30%
Total	50	100%

This table reads that the majority of the participants (58%) face difficulties when translating phatic expressions. Some of them (12%) encounter that they don't have any difficulties. However, some of them (30%) remain neutral. That is to say, students face difficulties in translation task according to their understanding or their abilities.

Q21- If yes, which one of them?

a- Difficulties in understanding the meaning of the expression ☐

b- Difficulties in finding the appropriate equivalent in the target language ☐

c- None ☐

d- If others, please specify. ☐

Table 3. 17

Students' Attitudes toward the Difficulties in Translating Phatic Expressions

Options	Number	Percentage
- Difficulties in understanding the meaning of the expression	12	24%
- Difficulties in finding the appropriate equivalent in the target language	30	60%
- None	08	16%
-If others, please specify.	/	/
Total	50	100%

Table 17 shows that the majority of the students (60%) have difficulties in finding the appropriate equivalent in the target language. (24%) have difficulties in understanding the meaning of the expression. While, some of them (16%) confirms that they don't have any difficulty and no one can specify other difficulty. Thus, this means that most of the students fail in their translation because they cannot find the equivalent items in the target language.

Q22- Do you agree that teachers should make students aware of pragmatics to help them translate these phatic expressions from English into Arabic proficiently?

a- Strongly disagree ☐

b- Somehow disagree ☐

c- Strongly agree ☐

d- Somehow agree ☐

e- Neither disagree nor agree ☐

f- Don't know ☐

Table 3. 18

Students' Attitudes toward the Awareness of Pragmatics in Translating Phatic Expressions

Options	Number	Percentage
- Strongly disagree	05	10%
- Somehow disagree	05	10%
- Strongly agree	25	50%
- Somehow agree	12	24%
- Neither disagree nor agree	/	/
- Don't know	03	06%
Total	50	100%

From this table, we notice that half of the students (50%) strongly agree with the above mentioned proposition; and (24%) respectively somehow agree with it. While, the remaining students (10%) strongly disagree, 10% also somehow disagree and only (06%) students don't know. This result implies that the participants display great awareness of pragmatics in translating phatic expressions in order to improve their translation.

Q23- Do you think that pragmatic translation has a crucial role in translating phatic expressions from English into Arabic?

a- Yes   ☐

b- No   ☐

Table 3. 19

Students' Attitudes toward the Role of Pragmatics in Translating Phatic Expressions from English into Arabic

Options	Number	Percentage
Yes	46	92%
No	04	08%
Total	50	100%

Depending on the table above, most of the students (92%) think that pragmatics has a crucial role in translating phatic expressions from English into Arabic. While, (08%) students think that pragmatics don't have any role, since they don't know what is phatic expressions at all. This means that, the majority of the students agree that pragmatics is an important field that help them to translate in a proper way.

Q24- If you want to make suggestions or not, please write in the space below.

According to the students' answers and comments, the majority of them interested in that topic because it is a new topic for them. Others suggested to have more practice sessions than theory one. While, the remaining students said that they are benefited from the questionnaire.

3.3.2. Description of Students' Test

3.3.2.1. Analysis of Students' Test Answers

The use of this research instrument, the test, is mainly motivated by the aims of this study. This means that, this tool is used to see the level of the participants as well as their pragmatic competence when translating phatic expressions from English into Arabic. In this context, the participants were asked to translate fifteen phatic expressions into Arabic which they are given sufficient time to translate them properly.

Expression One: 'You are welcome'

Table 3. 20

Students' Translation of the Expression 'You are welcome'

The expression: You are welcome	Number	Percentage
Students' Translation as: على الرّحب والسّعة/ أهلاً وسهلاً	29	58%
Students' Translation as: لا شكر على واجب/ العفو	10	20%
Students' Translation as: مرحباً بك/ مرحباً بكم	11	22%
Total	50	100%

From the above table, it seems that most of the students have no problems in translating this expression. As it is shown, there are three suggested translations. The first one occurred 29 times with (58%) of the total percentage. The second one occurred 10 times, with a percentage of (20%). While, the third one occurred 11 times, with a percentage of (22%). Thus, the analysis reveals that most of the students succeeded to give the right equivalents, because the first translation على الرّحب والسّعة/ أهلاً وسهلاً seems to be the closest correct equivalent. That it means a respond of someone who does something for you.

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Expression Two: 'I appreciate it'

Table 3. 21

Students' Translation of the Expression 'I appreciate it'

The expression: I appreciate it	Number	Percentage
Students' Translation as: أقدّر ذلك/ أقدّر معروفك	42	84%
Students' Translation as: أنا ممتن لذلك	04	08%
Students' Translation as: أعجبني هذا/ ذلك	03	06%
No answer	01	02%
Total	50	100%

The above table shows that the expression 'I appreciate it' was translated by most of the students' (84%) who provided the correct translation أقدّرذلك/ أقدّرمعروفك. (08%) of the participants translated the expression as أنا ممتن لذلك. The rest of them with a percentage of (06%) translated it as أعجبني هذا/ ذلك. However, only one student (02%) has no answer to this expression. Therefore, the first suggestion seems to be the correct equivalent as they translated by using their understanding of the meaning.

Expression Three: 'God bless you'

Table 3. 22

Students' Translation of the Expression 'God bless you'

The expression: God bless you	Number	Percentage
Students' Translation as: بارك الله فيك	26	52%
Students' Translation as : حفظك الله	13	26%
Students' Translation as: رحمك الله	10	20%
No answer	01	02%
Total	50	100%

As it is shown in the above table, the majority of the participants (52%) succeeded to give an appropriate translation to the expression 'God bless you' as بارك الله فيك. While, the rest of the suggestions are unacceptable translation as حفظك الله with a percentage of (26%), رحمك الله with (20%) and (02%) with no answer. Thus, these students failed to give the correct translation as they give us the literal translation of this expression.

Expression Four: 'With best regards'

Table 3. 23

Students' Translation of the Expression 'With best regards'

The expression: With best regards	Number	Percentage
Students' Translation as : مع أفضل التّماني/ مع أخلص التّهاني	22	44%
Students' Translation as: مع أفضل التّحيات/ مع تحياتي/ مع كلّ احتراماتي	20	40%
Students' Translation as: بالتّوفيق	04	08%
No answer	04	08%
Total	50	100%

The analysis of this expression shows that most of the students (44%) failed to translate it as they gave us an inappropriate translation as مع أفضل التّماني/ مع أخلص التّهاني. (40%) succeeded to translate it as مع أفضل التّحيات/ مع تحياتي/ مع كلّ احتراماتي. Others (08%) failed to achieve an adequate equivalent as بالتّوفيق and (08%) have no answer at all. Ultimately, these mistakes of this expression show that most of the students ignore the understanding of the meaning and translate it literally.

Expression Five: 'I hope you have a great time!'

Table 3. 24

Students' Translation of the Expression 'I hope you have a great time!'

The expression: I hope you have a great time!	Number	Percentage
Students' Translation as: أتمنّى لك نهارًا سعيدًا/ وقتا جيّدًا	32	64%
Students' Translation as: أتمنّى أن تحظى بوقت رائع	10	20%
Students' Translation as: تمتّع/استمتع بوقتك	08	16%
Total	50	100%

The above table displayed the participants' mistranslation; the table shows that more than half (64%) of them translate the expression literally as أتمنّى لك نهارًا سعيدًا/ وقت جيّدًا. (20%) of them translate it as أتمنّى أن تحظى بوقت رائع. While, only (16%) succeeded to provide the exact equivalent as تمتّع/استمتع بوقتك. Hence, the participant's translation shows that they tried to provide the correct equivalent of this expression.

Expression Six: 'I'm sorry about your loss'

Table 3. 25

Students' Translation of the Expression 'I'm sorry about your loss'

The expression: I'm sorry about your loss	Number	Percentage
Students' Translation as: أنا آسف على خسارتك	41	82%
Students' Translation as: عظّم الله أجركم	05	10%
Students' Translation as: أنا آسف على فقدانك/ تحزنني خسارتك	04	08%
Total	50	100%

As it is shown in the above table, the majority of the students (82%) failed to translate this expression as أنا آسف على خسارتك, because they used word for word translation inspite the fact that this expression implies a direct meaning. Whereas, the rest of students (10%) succeeded to translate it as عظّم الله أجركم and (08%) also tried to give an appropriate translation to this expression as أنا آسف على فقدانك/ تحزنني خسارتك.

Expression Seven: 'Have a nice day'

Table 3. 26

Students' Translation of the Expression 'Have a nice day'

The expression: Have a nice day	Number	Percentage
Students' Translation as: أتمنّى لك يوم جميل	21	42%
Students' Translation as: أتمنّى أن تحظى بوقت رائع	08	16%
Students' Translation as: يوم سعيد/ جميل/ طيب	12	24%
Students' Translation as: طاب يومك/ استمتع بوقتك	09	18%
Total	50	100%

From the above table (16%) mistranslated this expression as أتمنّى أن تحظى بوقت رائع. Others, (24%) have a part of the meaning but not the appropriate one as يوم سعيد/ جميل/ طيب/ جميل or (18%) translated it as طاب يومك/ استمتع. While, the majority of the students (42%) provide the correct translation as أتمنّى لك يوم جميل. Simply, because this expression has a direct meaning.

Expression Eight: 'Nice to meet you'

Table 3. 27

Students' Translation of the Expression 'Nice to meet you'

The expression: Nice to meet you	Number	Percentage
Students' Translation as: مسرور بلقائك/ سررت بلقائك	28	56%
Students' Translation as: أتشرّف بمعرفتك/ متشرّف بك	17	34%
Students' Translation as: سعدت برؤيتك	05	10%
Total	50	100%

The suggested translations for this expression are considered as successful ones. The first suggestion occurred with (56%) as they translated it as مسرور بلقائك/ سررت بلقائك. While, others translated it in different ways that are used in different contexts. As the second suggestion occurred with (34%), they translated it as أتشرّف بمعرفتك/ متشرّف بك and the third one occurred with (10%) as سعدت برؤيتك. Therefore, these three suggestions are considered as accepted translations.

Expression Nine: 'Hello, What's a new with you?'

Table 3. 28

Students' Translation of the Expression 'Hello, What's a new with you?'

The expression: Hello, What's a new with you?	Number	Percentage
Students' Translation as: مرحباً، هل من جديد/ ما جديدك	36	72%
Students' Translation as: مرحباً، ما أخبارك	10	20%
Students' Translation as: مرحباً، كيف الحال	03	06%
No answer	01	02%
Total	50	100%

(72%) of the participants succeeded in providing the correct rendition of this expression as
مرحباً، هل من جديد/ ما جديدك. All of them translated it by using word for word translation. (20%) of
the students translated it as مرحباً، ما أخبارك, (06%) translated it as مرحباً، كيف الحال, and (02%) provided
no translation; although it is a simple translated expression, students were not able to distinguish
between 'new' as it translated as جديد/ أخبار. Yet, we can say that students provide the appropriate
translation are familiar with the meaning of this expression.

Expression Ten: 'God be with you'

Table 3. 29

Students' Translation of the Expression 'God be with you'

The expression: God be with you	Number	Percentage
Students' Translation as: الله معك	30	60%
Students' Translation as: كان الله في عونك/ يحميك الله/ يرعاك الله	18	36%
No answer	02	04%
Total	50	100%

This table shows that the majority of students (60%) provided wrong translations to this
expression as الله معك, they translated it literally. However, (36%) succeeded to translate it as
كان الله في عونك/ يحميك الله/ يرعاك الله and only (04%) left this expression unanswered. Yet, most of
the students were unable to give appropriate Arabic equivalents.

Expression Eleven: 'Please, forgive me for my mistake'

Table 3. 30

Students' Translation of the Expression 'Please, forgive me for my mistake'

The expression: Please, forgive me for my mistake	Number	Percentage
Students' Translation as: رجاءً/ من فضلك، سامحني على خطئي	40	80%
Students' Translation as: أرجوك/رجاءً، سامحني	03	06%
Students' Translation as: أرجوك، أغفر لي خطئي/ خطيئتتي	07	14%
Total	50	100%

The above table shows that the students provide three different suggested translations. The first one translated literally as رجاءً/ من فضلك، سامحني على خطئي with the highest rate of occurrences with a percentage of (80%). The second one translated as أرجوك/رجاءً، سامحني with a percentage of (06%). While, the third one translated as أرجوك، أغفر لي خطئي/ خطيئتتي and occurred seven times with a percentage of (14%), which is a successful one and acceptable as a good translation.

Expression Twelve: 'Congratulations'

Table 3. 31

Students' Translation of the Expression 'Congratulations'

The expression: Congratulations	Number	Percentage
Students' Translation as: تهانينا/ تهاني لك	33	66%
Students' Translation as: مبروك عليك/ مبروك	13	26%
No answer	04	08%
Total	50	100%

As it has been shown in the above table, it seemed evident that all of the participants succeeded to provide the correct translation. (66%) of them translated it as تهانينا/ تهاني لك in order for example to congratulate someone in the party. (26%) also translated it as مبروك عليك/ مبروك that is said to someone in his/her wedding. While, others (08%) provided no answer to this expression. Yet, this shows that the majority of the participants can understand the meaning of this expression very well.

Expression Thirteen: 'Thank you for thinking of me'

Table 3. 32

Students' Translation of the Expression 'Thank you for thinking of me'

The expression: Thank you for thinking of me	Number	Percentage
Students' Translation as: شكراً لأنّك فكّرت في / شكراً على تفكيرك بي	34	68%
Students' Translation as: شكراً لتفكّرك	04	08%
Students' Translation as: شكراً لاهتمامك	12	24%
Total	50	100%

Literal translation takes the highest percentage (68%) of translating this expression as شكراً لأنّك فكّرت في / شكراً على تفكيرك بي. Whereas, (24%) can provide the شكراً لتفكّرك as it translated (08%) appropriate translation to this expression as شكراً لاهتمامك. Although this expression has a direct meaning most of the students were unable to give the exact rendition.

Expression Fourteen: 'Hey, it's good to see you'

Table 3. 33

Students' Translation of the Expression 'Hey, it's good to see you'

The expression: Hey, it's good to see you	Number	Percentage
Students' Translation as: أهلاً، من الجيّد رؤيتك /مرحباً، جميل أنّي رأيتك	38	76%
Students' Translation as: مرحباً، مسرور برؤيتك	05	10%
Students' Translation as: مرحباً، من الجيّد مقابلتك/ من الجيّد لقائك	07	14%
Total	50	100%

In this expression, most of the students (76%) provided word for word translation and translated it as أهلاً، من الجيّد رؤيتك /مرحباً، جميل أنّي رأيتك. (10%) gave acceptable translation as مرحباً، مسرور برؤيتك. While, (14%) were able find the appropriate translation, they translated it into من الجيّد مقابلتك/ من الجيّد لقائك. This indicates that most of the students can understand the meaning of this expression.

Expression Fifteen: 'I offer my condolences'

Table 3. 34

Students' Translation of the Expression 'I offer my condolences'

The expression: I offer my condolences	Number	Percentage
Students' Translation as: مع أخلص التّعازي/ تعازي الحارّة / تعازي الخالصة	20	40%
Students' Translation as: أقدّم لك التّعازي	16	32%
No answer	14	28%
Total	50	100%

(40%) of the students have translated this expression correctly; they translated it into
مع أخلص التّعازي/ تعازي الحارّة/ تعازي الخالصة (32%) of them provided word for word translation as
أقدّم لك التّعازي. While, (28%) did not attempt to translate it. Yet, we can say that the intended meaning
of this expression is conveyed by most of the participants.

Conclusion

This chapter was carried out to answer the questions of the questionnaire and to translate the expressions of the test, in order to know about students' difficulties while translating phatic expressions and its relation to the role of pragmatics as well as their understanding to translate these phatic utterances from English into Arabic.

According to the analysis of the questionnaire and the test, we can say that this chapter revealed that the problems and the difficulties background and their unfamiliarity to translate some pedagogical recommendations will be suggested to be guideline for the students, which may help them to give more attention to the role of pragmatics while translating phatic expressions in order to achieve high quality translation.

General Conclusion

As a conclusion, the present study is carried out to investigate third year students' problems and difficulties in translating phatic expressions from English into Arabic, and to find the role of pragmatics when translating these utterances. To reach this aim, we relied on two tools of research, which they were addressed to 50 students at the Department of English at the University of Guelma. The first tool, the questionnaire, was administered to explore the students' knowledge of phatic expressions. While, the second tool, the test, investigated students' ability of translation.

Thus, the results obtained help us to give a clear idea about our students' level of translation, which can be considered as an acceptable one. Furthermore, the research demonstrated the type of problems that are most confronted by our students.

To sum up, the success of some students in providing an acceptable translation of phatic expressions shows that those who failed can overcome these problems with the help of pragmatics and translation practice.

Pedagogical Recommendations

The outcome of this study focuses on students' awareness of pragmatics and explores their reasons, difficulties as well as their abilities to translate phatic expressions from English into Arabic. That is to say, we can have a clearer and complete idea of EFL students' pragmatic knowledge. To achieve this aim a questionnaire is administered to determine students' familiarity with phatic expressions and a test to explore the ability of translating them. Thus, it would be of great value to understand whether or not pragmatic knowledge helps students to enhance their level in translation.

Some recommendations can be suggested as follows:

1. Teachers who are supposed to teach translation must teach the practice field more, because this would raise students' pragmatic awareness in their translation task.

2. Teachers are requested to create methods and strategies that help students translate and convey the required meaning easily.

3. Students are required and supposed to learn more English as well as Arabic culture in order to enhance their translation and minimize the difficulties that they face when translating.

Limitations of the Study

Due to many reasons, this study contains possible limitations. First, the number of participants was limited because of the large number of the students and the time constraints. Second, many students were not serious when providing the answers for the research since they left many expressions without any answer.

Implications of the Study

As this study aims to highlight the role of pragmatics in translating phatic expressions from English into Arabic. Further study would be crucial investigating such problem to enhance students' translation level.

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Appendices

Appendix 01: Students' Questionnaire

Appendix 02: Students' Test

Appendix 1

<p style="text-align:center;">**Student's Questionnaire**</p>

Dear Student,

      This questionnaire is part of a research work carried out in our Department of English at the University of Guelma. This research aims at investigating the role of pragmatics in translating phatic expressions from English into Arabic. Your viewpoints provided will remain confidential.

      So, please answer the following questions as honestly and frankly as possible.

Section one: The Student's Profile

      This section is meant to get information about students' personal information.

Q1- Age: ☐   years old

Q2- Sex:

    a- Male   ☐

    b- Female   ☐

Q3- Studying English was

    a- Your choice   ☐

    b- Obligatory   ☐

Section two: Background Knowledge

This section is meant to get information about students' background knowledge.

Q4- How long have you been studying English?

………………………………………………………………………………………

Q5- If yes, how do you evaluate your level in translation?

    a- Good ☐

    b- Medium ☐

    c- Bad ☐

Q6- Which translation direction you find more difficult?

    a- From Arabic into English ☐

    b-From English into Arabic ☐

Q7- How often do you translate?

    a- Always ☐

    b- Sometimes ☐

    c- Rarely ☐

    d- Never ☐

Q8- How do you prefer your translation session?

    a- Theory ☐

    b- Practice ☐

    c- Both ☐

Section Three: The Role of Pragmatic Translation

This section is meant to get information about the role of pragmatic translation.

Q9- Do you think that pragmatics affects your translation?

a- Yes ☐

b- No ☐

c- Don't know ☐

Q10- How do you rate your skills in pragmatics?

Very good ☐ Good ☐ Average ☐ Low ☐ Very low ☐

Q11- In your opinion, you have problems in meaning when you translate because this is due to:

a- Grammatical Problems ☐

b- Lexical Problems ☐

c- Stylistic Problems ☐

d- Phonological Problems ☐

Q12- Whatever your answer, please explain.

…………………………………………………………………………………………………...
....
....

Q13- Concerning your problem (s), do you have any strategy to solve your problem?

a- Yes ☐

b- No ☐

c- Don't know ☐

Q14- If you have one or two, please choose one of the following below:

a- Translation by substitution ☐

b- Translation by omission ☐

d- Translation by illustration ☐

e- Others, please specify. ☐

…………………………………………………………………………………………...

Section four: Student's Translation of Phatic Expressions

This section is meant to get information about students' translation of phatic expressions.

Q15- Do you know what is phatic expression?

a- Yes ☐

b- No ☐

Q16- If yes, can you mention one them please?

…………………………………………………………………………………………...

Q17- Do you use these phatic expressions in your communication?

a- Yes ☐

b- No ☐

Q18- If yes, how often do you use them?

a- Always ☐

b- Sometimes ☐

c- Rarely ☐

d- Never ☐

Q19- If no, why?

……

…………………………………………………………………………..

Q20- When you are given an expression, do you encounter some difficulties when you translate these phatic expressions from English into Arabic?

    a- Yes ☐

    b- No ☐

    c- Neutral ☐

Q21- If yes, which one of them?

    a- Difficulties in understanding the meaning of the expression ☐

    b- Difficulties in finding the appropriate equivalent in the target language ☐

    c- None ☐

    d- If others, please specify. ☐

……..

Q22- Do you agree that teachers should make students aware of pragmatics to help them translate these phatic expressions from English into Arabic proficiently?

    a- Strongly disagree ☐

    b- Somehow disagree ☐

    c- Strongly agree ☐

    d- Somehow agree ☐

    e- Neither disagree nor agree ☐

    f- Don't know ☐

Q23- Do you think that pragmatic translation has a crucial role in translating phatic expressions from English into Arabic?

a- Yes ☐

b- No ☐

Q24- If you want to make suggestions or comments, please write in the space below.

……

……

…………………………………………………………………**Thank you a lot for your cooperation and help**

Appendix 2

Students' Test

This test is submitted to the students for translating these phatic expressions from English into Arabic:

1. You are welcome

2. I appreciate it

3. God bless you

4. With best regards

5. I hope you have a great time!

6. I'm sorry about your loss

7. Have a nice day

8. Nice to meet you

9. Hello, what's new with you?

10. God be with you

11. Please, forgive me for my mistake

12. Congratulations

13. Thank you for thinking of me

14. Hey, it's good to see you!

15. I offer my condolences

Résumé

Cette étude a pour objectif d'examiner la relation entre la pragmatique et la traduction des expressions phatiques par les étudiants de troisième année du Département d' Anglais, Université de Guelma, étant donné que la compétence communicative est insuffisante pour effectuer une traduction. Notre étude vise à faire prendre conscience aux étudiants de troisième année et à enrichir leurs connaissance en traduction des expressions, et leurs procurer des stratégies adéquates et des solutions préconisées dans le but de réaliser une traduction réussie et correcte dans un sens approprié au contexte. Il est indispensable d'améliorer les compétences communicatives, en progressant le niveau des étudiants dans l'étude et la compréhension de ces expressions. Les résultats obtenus du contenu acquis démontrent que la performance des étudiants est adéquate, vu que la plupart n'ont rencontré pas des difficultés pour comprendre ces expressions et leurs traductions.

ملخص

تهدف هذه الدّراسة الى البحث في العلاقة بين دراسة المعاني والعبارات التّواصلية عند طلبة السّنة الثالثة، قسم اللّغة الانجليزية في جامعة قالمة. وجاءت هذه الدّراسة انطلاقا من أنّ الكفاءة التّواصلية لديهم ليست كافية لتحسين أدائهم في الترجمة. ولذلك قمنا بهذه الدّراسة لتوعية الطّلبة أكثر وتعميق معرفتهم حول دور فهم المعاني عند ترجمة هذه العبارات و بالخصوص تزويدهم بمختلف الاستراتيجيات و الحلول لتحقيق ترجمة ناجحة. لذلك قد افترضنا أنّ زيادة توعية الطّلبة في دراسة وفهم المعاني يسمح لهم بتحسين كفاءاتهم التّواصلية. وقد أثبتت النّتائج المستخلصة من محتوى الاستبيان و الاختبار أنّ أداء الطّلبة في ترجمة هذه الصّيغ التّواصلية كان مرضيا لأنّ معظمهم لم يجدوا صعوبات في فهم معاني العبارات و ترجمتها.