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Option: translation

Students' cultural translation difficulties and strategies:

Case Study of Third Year Students at Geulma-University

**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**

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Dedication

I dictate this work:

To my beloved mother **Nadjet** and my dear father **Alla-Eddine**, my source of patience and strength
thank you for your support, encouragement and guidance.

Special thanks to my uncle **Bijda** my second father, the purest and best heart at all, thank you for your
help my words are not enough to thank him.

To my beloved grandmother **aldjiya** who always supports and encourages me god cure her and gave her
health.

To my dear sisters **Salma** and **Hind**, to my hero brother **Mohammed**.

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this work

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To my aunt **Hadia** my source of motivation.

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To all those who love me.

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Abstract

Translating the cultural specific elements is one of the most difficult types of translation to be achieved by the translator since it has different meaning from one culture into another there are different strategies used to render this difficulty. This research is conducted through the questionnaire and a translation test; investigating third year students cultural translation difficulties and strategies it attempts at finding out the problems that third year students meet in translating the cultural-specific elements and which strategy they use in order to render the difficulties that they come cross while translating. Our sample was selected randomly; we notice from the results that student's level in translation is somehow good they like translation, also the results show that students have problems in translating cultural-specific elements.

Key words: cultural translation, translation difficulties and strategies, cultural-specific elements.

List of abbreviations

ST: Source Text

TT: Target Text

SL: Source Language

TL: Target Language

CR: Culture Reference

CSE: Cultural-Specific Element

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Introduction

A particular language usually points out to a specific group of people; the main purpose of it is to communicate with others, as well as to express one's point of view. Also language is used as a tool for the exchange of information, but as a symbolic system of a given culture. Language and culture are intertwined, when you interact with another language it means that you are also interacting with the culture that speaks the language, you cannot understand one's culture without accessing its language directly; language is partly the reflection of culture. As the world contains many different languages, communication between people from different communities belonging to different languages cannot be achieved unless the linguistic obstacles are somehow overcome. Therefore, language or differences in language is the main reason for translation, according to Oxford Dictionary translation is the process of translating words or text from one language into another. Translation has many types cultural translation is one of them, which is considered to be one of the most essential and complicated translations. Translating the others culture is not an easy task because of cultural references which differ from one culture into another which may cause many problems for the translator, so translating culture with specific elements has been a largely debatable issue in translation. The translation of culture is the main focus of the present study that analyzes problems of students when translating culture and to bring solution to that problem.

1. Statement of the problem:

This study addresses the following main questions:

- (1) What is cultural translation?
- (2) What is meant by cultural-specific elements?
- (3) What are the difficulties that face students when translating cultural-specific elements?
- (4) What are the most common strategies for translating cultural-specific elements?

(5) Reasons lead to these difficulties and some solutions to overcome this challenge.

2. Aims of the study :

This study aims at:

- 1) Examining the problem that graduate students majoring in English in Guelma University face when translating cultural-specific elements.
- 2) Proposing the effective strategies to be used in translating cultural-specific elements.
- 3) Explaining why it is so difficult to render cultural-specific elements.
- 4) Bringing solutions to this challenge.

3. Research Hypothesis:

This research tries to prove the following:

- (1) If there are cultural difficulties that face students when translating cultural-specific elements, there is a cultural loss
- (2) If students misunderstand the cultural concept, a wrong strategy is used to render them.

4. Research Methodology and Design:

1) Research method:

The current study is conducted through the quantitative method; this method helps us to make judgments about the problems of students when translating cultural-specific elements and to propose solutions for this issue.

2) Population of the study:

Our study is for third year English students at Guelma University, students they are chosen randomly to examine their difficulties in translating cultural-specific elements.

3) Data Gathering Tool:

In order to collect data, this study is conducted through the quantitative method which is based on measurements and the statistical, mathematical or numerical analysis of data collected through the questionnaire about student's difficulties in translating cultural specific elements.

5. Structure of the Dissertation:

In order to answer the previous questions, it is mandatory to divide the dissertation into three chapters.

The first chapter provides different definitions of cultural specific references, translation problems, describe the problems that are most expected to be confronted by the students "the sample of our study".

The second chapter is about strategies of translating cultural specific references; also it is an attempt to prescribe some solutions to overcome this issue while translating.

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

Chapter One: Translation Problems

Introduction

One may see that translation is related only to language but it is also closely related to culture; translators should take into account both aspects when translating. According to Venuti (1995) translation is “a process that involves looking for similarities between languages and cultures” (P. 306).

Cultural differences may cause gaps when translating, and finding equivalents of cultural terms may cause many obstacles in translation according to Taylor (1871) “culture is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society” (P. 1). Cultural references are one of the main problems that cause many obstacles when translating.

This chapter is concerned firstly with different definitions of cultural translation and cultural references. In addition to difficulties that may face translators when translating from source language (SL) to the target language (TL), according to Ghazala (1995) “A translation problem is any difficulty we come across at translating” (P. 17). In this chapter more focus will be on the cultural difficulties.

1.1. Cultural Translation:

one of the main challenges in translation is that of finding the exact equivalent especially when it comes to cultural terms, cultural translation become one of the most challenging tasks for translators since the translator cannot neglect the cultural element in the text because if the cultural elements are neglected the meaning will be lost. According to Nida and Taber (1982) cultural translation is “A translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced which is not linguistically implicit in the original” (P. 199). Translators may face problems when translating especially when the language contains a cultural

items and expressions called 'culture specific' these expressions are difficult to translate. This is called untranslatability.

1.2. Untranslatability:

According to Catford (1965) "translation fails- or untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text" (P. 94). Language differences or differences between cultures it seems to be the essential cause of translation failure, there are two categories of difficulty in translation linguistic and cultural difficulties.

1.2.1. Linguistic Untranslatability:

Untranslatability deals with the differences between languages, according to Zepetnek (1995) untranslatability is defined as: "A situation in which the linguistic elements of TT1 cannot be replaced or encoded adequately in structural, linear, functional or semantic terms as a consequence of a lack of denotation and connotation in the language of TT2" (P. 442). Linguistic untranslatability occurs when the translator finds differences between the source language and the target language. According to Catford (1965) "untranslatability arising from the fact that any possible TL near-equivalent of a given SL lexical item has a low probability of collocation with TL equivalents of items in the SL text which collocate normally with the given SL items" (P. 101).

1.2.2. Cultural Untranslatability:

According to Catford (1965) cultural untranslatability arises when "A situational feature, functionally relevant for the source language text, is completely absent from the culture of the target language as a part, such as dialect, clothes..." (P. 99). This type "is usually less 'absolute' than linguistic untranslatability" (P. 99). Cultural untranslatability is concerned with the difficulties that are caused by cultural differences between the source culture and target culture.

1.3. Cultural Reference:

Living in country which is not your homeland, or interacting with natives with someone who is from different cultural group, you might hear word that you are not familiar with it; you do not understand it simply because they use words related to their culture which is known as culture reference. Translating culture-specific references seem to be one of the most challenging tasks to be performed by a translator. According to González and Tennett, a cultural reference can be defined as follows: “Any kind of expression (textual, verbal, non-verbal or audio-visual) denoting any material, ecological, social, religious, linguistic or emotional manifestation that can be attributed to a particular community (geographic, socio-economic, professional, linguistic, religious, bilingual, etc.) and would be admitted as a trait of that community by those who consider themselves to be members of it. Such an expression may, on occasions, create a comprehension or a translation problem” (P. 166).

A culture reference is when people of the same cultural group share different symbols to bond with each other; a culture reference can be understood only by people from the same culture group of a specific country, according to Newmark (1988) there are five major categories in cultural words are ‘Ecology’: flora, fauna, winds, plains, etc. Material culture (artifacts): food, clothes, houses, transport, etc. in addition to Social culture: work and leisure. Organizations, customs, activities, procedures, concepts. As well as ‘Gestures and habits: ‘Cock a Snook’, ‘Spitting’ (P. 95).

1.4. Translation Problems:

When translating translators may face many difficulties that make the translation process not easy, according to Ghazala (1995) translators may face different problems such as grammatical, lexical, stylistic, and phonological problems (P. 18).

1.4.1. Grammatical Problems:

According to Ghazala (1995) this type is concerned with the changing in the grammatical structure of the sentence. It is obvious that when we translate between two different languages we will deal with two different grammars; this variety may cause problems for the translator.

For example, "Of the three books you have recommended to me, I have chosen one". If it is translated into Arabic as (من بين الكتب الثلاثة التي نصحتني بها ، اخترت احدا فقط)., so the translator end his sentence by the main clause (I have chosen one) which should be at the beginning this structure may make the reader confused and difficult to understand the meaning; however it can be changed in order to be easy for translating for example: "I have chosen only one of the three books you have recommended to me".

In Arabic would be like that: اخترت واحدا فقط من الكتب لتي نصحتني بها (P. 18).

English and Arabic languages they differ in their origins such differences cause grammatical difficulties for translators when translating. According to Catford “grammatical translation is restricted translation in which the SL grammar of text replaced by equivalent TL grammar” (P. 71).

1.4.2. Lexical Problems:

According to Ghazala (1995) this problem occurs when a word or phrase meaning is not understood, such lexical problems may be classified as:

- Literal translation (of meaning).
- Synonymy:

Synonymy usually refers to words similar in meaning, for example the word “conflict- clash/ صراع”.

- Polysemy and monosemy:

Polysemy refers to one word that has more than one meaning. For example the word 'right' (صحيح/صواب/يمين/حق), 'present' (اليوم/ الآن/هدية) and unlike polysemy monosemy is word with one meaning, for example the word 'money/ نقود'.

- Collocations:

Collocation is defined as "the habitual co-occurrence of individual lexical items" (Crystal 1981, cited in Newmark 1988: 212). Two or more words usually they appear together, for example:

'To save time'

- Idioms:

The translator should not translate directly; rather he should translate the entire meaning of phrase or expression, for example: My car is a second hand. – سيارتي مستعملة

- Proverbs: Translators sometimes find difficulties in, because they have a cultural reference.

For example: There is no smoke without fire. لا دخان من دون نار

(Examples from Ghazala, 1995: 130 -138)

- Metaphors: usually metaphors have indirect meaning; it becomes a problem when we translate it directly.
- Technical Translation: arabization. According to (Williams and Chesterman, 2002) "Technical translation covers the translation of many kinds of specialized texts in science and technology, and also in other disciplines such as economics and medicine" (p. 12).

According to Catford (1995) Lexical translation is restricted translation I which the SL lexis of a txt is replaced by equivalent TL lexis (P.7).

1.4.3. Stylistic Problems:

Nowadays style seems as part of meaning, according to Ghazala (1995) style may cause problems for translators when translating, these problems may classify as follows:

- Formality vs. informality: The differences between languages may lead to differences between the formality and the informality of it; such differences may cause many problems for translators when s/he ignores the formality or informality of the language.

Joos M. (1962) suggested five tones or styles of English language, which are general but proved widely acceptable by some points.

1. Frozen formal.	'Be seated'	(اجلس)
2. Formal.	'Have a seat'	(تفضل بالجلوس)
3. Informal.	'Sit down, please'	(اجلس لو سمحت)
4. Colloquial.	'Feel at home'	(استريح/ارتاح/خذ راحتك)
5. Vulgar.	'Sit bloody down'	(انقير/اقعد في مكانك)

(Examples from Ghazala, 1995: 225)

- Fronting: it means changing the place of the word, phrase or clause from the middle or the end into the beginning ignoring the style of fronting may cause serious problems for translators.

For example: 'In my room, he slept' rather 'He slept, in my room' 'نام في غرفتي'

- Parallelism: It occurs when two clauses or two sentences are identical to one another; it is very difficult to translate such style, according to Rozakis (2003) "parallel structure means putting ideas of the same rank in the same grammatical structure" (P. 137).

For example: "My father is ill. My mother is sad. My sister is worried".

(Examples from Ghazala, 1995: 233).

- Ambiguity: It may cause a big problem in the translation process, since it may cause misunderstanding or losing meaning.
- Complex vs. simple style: two different forms of style, translators may face difficulties in translating such form of style especially when the translators face the complex style.
- Style of short vs. long sentences: two forms of sentences have different effects on the style, when the translators ignore them this may lead to difficulty.
- Passive vs. active style: passive and active are two of sentences the translator s/he should not ignore them when translating.

For example: - The Israeli soldiers killed five Palestinians yesterday. (Active)

- Five Palestinians were killed yesterday. (Passive)

- Repetition and variation: even though repetition make the sentence boring should not be avoid when translating, the writer may repeat a word or phrase to reflect to something important. For example:

“Football is the game my friend loves. Football is the sport he watches on the television. Football is his favourite hobby. As a child, his dream was to play football as a professional player. Here he is now a great football player”.

(كرة القدم هي اللعبة التي يحبها صدقي. كرة القدم هي الرياضة التي يشاهدها على التلفاز. كرة القدم هي هوايته المفضلة. و كطفل كان أمله أن يلعب كرة القدم كلاعب محترف. ها هو ذا الآن لاعب كرة قدم كبير).

Variation of repeated word have different effect on the sentence the translator should not ignore such style in the process of translation.

- Redundancy: or the use of unnecessary words, the use of two words or more which they have the same meaning. For example:

“As a matter of fact to say the truth I have to say it frankly, I am not interested in your offer”.

(في حقيقة الأمر...في الحقيقة...علي أن أقولها بصراحة أنا غير مهتم بعرضك).

(Ghazala, 1995: 20-22).

From the examples we see that the five expressions have the same meaning of 'sit-down', but the differences in on the style when the translator neglect or do not give importance to such differences between languages this creates problems when translating.

1.4.4. Phonological Problems:

According to Ghazala (1995) phonological difficulties are related to sounds and their effects on meaning especially with poetry, this type occur when the translator not able to translate the sound in addition to keeping the same meaning (P. 23). According to Catford (1995) "Phonological translation is restricted translation in which the SL phonology of a text is replaced by equivalent TL phonology" (P. 56).

1.5. Cultural Translation Difficulties:

Culture is defined differently by many scholars; one of the main definitions of culture according to Newmark (1988) "I define 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" (cited in Ghazala 1995: P.194). Culture is the way of life which affects people's beliefs, norms, and attitude, each culture has different characteristics and symbols provided by members of that culture which is different from the other's culture and it is transmitted from one generation to another.

According to Ghazala (1995) translating the cultural terms is one of the most complicated issue in translation (P. 20). The cultural specific expressions are somehow difficult to be translated; that is why translators face different difficulties in translation not only in the linguistic level but also at cultural

level because of differences between cultures the more the differences occurs between source culture and target culture the more translators face difficulties. Braçaj (2015) claims that the more a translator is aware of complexities of differences between cultures, the better a translator s/he will be. Ghazala argue that if the translator ignores the relationship between language and culture will face difficulties when translating (P. 193).

Newmark (1988) claims that where there is cultural focus, there is a translation problem due to the cultural 'gap' or 'distance' between the source and target languages (P. 94). that is to say that the difficulty of translating from one culture to another is influenced mainly by the use of words or expressions and also its meaning in the context; sometime we find some words have negative meaning in one culture but in another culture it has positive meaning for example the word 'بومة' has negative meaning in Arabic culture which represents bad-luck however in western culture the equivalent word 'owl' represents wisdom. He also argues that most bound words are easy to be detected since they are linked to a specific language and they cannot be literary translated.

Most cultural difficulties are mainly related to **culture bound words** or expressions, because usually the meaning is highly linked to a specific culture according to Harvy (2000) "culture bound terms refer to concepts, institutions and personal which are specific to the SL culture" (P. 2). For example the familiar word pizza which refers to an Italian dish; its equivalent is not yet found in Arabic culture. In this case, it becomes a problem when trying to find the proper meaning for it in Arabic. Such word does not exist in the dictionary of the Arab world, or in its everyday usage. Since no equal meaning is found for it in Arabic, the best way of dealing with it is to write it as it is pronounced in English "بيتزا pizza" and add some explanatory note to it. This method is called (transliteration) that is writing the word as it is pronounced in the source culture. Differences between cultures are the main reason cause cultural gap in translation.

Also **social culture**, is one of the most problematic area in translation peoples attitude, behaviour differ from one culture to another, many social terms has different meaning from one culture to another as it is cited in kashoob (1995, P. 130) for example the translation from Arabic to English is somehow difficult such as in the kinship system in Arabic العم Father's brother, the equivalent is "uncle" in English, and الخال Mother's brother, the equivalent is "uncle" as well. The same applies to العمّة and الخالة which are the equivalent of the English "Aunt". The translation of such words makes difficulty for the translator, since there is no equivalent in English culture

The other problem is related to **religious terms**, Religion is one of the most complicated areas in the field of translation since religious beliefs and rituals differ sometimes very dramatically from one religion and another. As a matter of fact, what is allowed in one religion might be taboo in another, what is not offensive to some societies could be very offensive to another, and so on. As a result, when translating a religious text the translator should bear in mind the feelings and experiences of the TL reader (P. 125).

Conclusion:

To conclude, this chapter talks about translation in general, mainly problems of translation since the translation process is very complicated translators may face a lot of difficulties while translating from source language to the target language and those difficulties are different from each other such as (grammatical, lexical, stylistic and phonological). Also since translation is not related only to linguistic level but also is closely related to cultural one, translator face also difficulties when translating what we called culture-specific the problem is mainly that of finding the exact meaning. The translator has to do his best to render this difficulty he should be competent in both languages and both cultures as well.

Chapter Two: Translation Strategies

Introduction

Many scholars argue that cultural translation is very complicated, since culture is a complex whole which contains values, attitude and behaviours which is shared via symbols among members of a specific group in specific country; so differences between source culture and target cultures are the main reason which makes gaps when translating. Many scholars use different strategies in order to render such difficulties. According to Jaaskelainen (1999) strategy is, "a series of competencies, a set of steps or processes that favour the acquisition, storage, and/or utilization of information" (cited by Ordudari, 2007: P. 03).

According to Loescher (1991) translation strategies as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it" (cited by Ordudari, 2007: P. 02). In other word translation strategies are strategies used to render the difficulties in translation process. The word strategy and method are quietly different from each other. According to Newmark (1988) a method is "the way we translate, whether we translate literally or freely, the words or the meaning, the form or the content, the letter or the spirit, the manner or the matter, the form or the message, the direct meaning or the implied meaning, in context or out of context" (cited in Ghazala, 1995: P. 03). Also he maintains that "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (P. 81). According to Newmark (1988) the central problem of translation is the overall choice of a translation method for a text, whether we translate literally or freely. Many scholars deal with such topic and each one uses his main strategies in this chapter we will tackle Ghazala (1995), Vinay and Darbelnet (1995) translation strategies and Lawrence Venuti (1995) domestication and foreignization strategies.

2.1 Ghazala's Translation Strategies:

According to Ghazala (1995) literal, direct and free translation are the main categories of translation strategies; we will start with the first category literal translation which compose two types of translation strategies , word-for-word and one-to-one translation.

2.1.1 Literal Translation:

The focus of Literal translation is on the source culture rather than the target culture. In this strategy the translator is asked to focus only on the meaning, Ghazala (1995) divided it into three different categories:

2.1.1.1 Word-For-Word Translation:

The translator is asked to translate each word individually out of the context, in this strategy the focus is on the form rather than the content which means that the translator is asked to translate each word from the source language into the target language without changing the form of the sentence, or the grammar.

For example: I know this information.

أنا أعرف هذه المعلومة

(Example from Ghazala 1995: 5)

Since this strategy it transfers the primary meaning of individual words, it is rejected. Translators cannot use such strategy to translate metaphors or idioms because they have indirect meaning and the translator should focus on the entire meaning. In addition to that the translator in this strategy cannot get solution to words which they don't have equivalents.

2.1.1.2 One To One Literal Translation:

This translation is mainly different from the previous one, in this strategy, the translator should translate the source language into the target language without changing the category of the words, noun is translated into noun, word is translated into a word and an adjective is translated into an adjective and so on. Moreover, an idiom should be translated into an idiom, a proverb into a proverb. That is to say the translator should take into consideration the meaning in the context. (Ghazala, 1995: 6).

For example:

- a. My neighbours are good. (جيرانى يكونون طبيين)
- b. He is a young man. He is kind-hearted. (هو يكون رجلا شابا. هو يكون طيب القلب)
- c. Let us shake hands. (دعنا نتصافح بالأيدي)

(Examples from Ghazala 1995, 7).

Since this method allows the translation of idioms, metaphors and proverbs, it is considered more helpful than the word for word translation, however insisting one having the same category and the same type may cause problems for translators specially when it comes in translating metaphors, idioms, proverbs and collocations. 'Shake hands' for example has no equivalent in Arabic since 'يتصافح بالأيدي' is not a collocation, there is no need for the use of the word 'بالأيدي' because the act of shaking usually by hands. What we can say that it is hard task to find the equivalent of an idiom, a metaphor, a proverb or a collocation in the source language by another equivalent of an idiom, a metaphor, a proverb or a collocation in the target language.

- a. (جيرانى يكونون طبيين) (جيرانى طبيون)
- b. (سانيو تكون علامة تجارية معروفة جيدا) (سانيو علامة تجارية معروفة)
- c. (سارة تحب المطالعة كلية و من كل قلبها) (تحب سارة المطالعة من كل قلبها)

2.1.2 Direct Translation :

This translation method is quietly different from the previous one since; it is closely related to translation of meaning taking into account TL grammar and word order also special use of language is accounted in TL. That is why ‘direct translation’ is also considered as ‘full translation of meaning’.

We can say that this method is the superior method in literal translation; since the meaning is not fixed or unchanged. The translator should be conscious of the entire meaning in the context because one word may have different meaning in the context. For example the word ‘run’ is known by the equivalent 'يجري' but it has different meaning like 'ركض - أدار - يتصفح- المدى البعيد...'.
'ركض - أدار - يتصفح- المدى البعيد...'

- a. “to run in the race” (يركض في السباق/يجري)
- b. “to run a company” (يدير شركة)
- c. “in the long run” (على المدى البعيد)
- d. “to run through” (يتصفح /يمر مرور الكرام)

(Ghazala, 1995: 9).

According to these examples each different meaning of the word ‘run’ is considered as literal translation in its context, we can say that the direct translation is more practical than one to one translation and word for word translation, because it gives importance to the context, and collocations in this method the translator should be aware of the different meanings of words in order to achieve suitable and precise translation. But has some disadvantages. Here the translator does not take into account whether the meaning is direct or indirect for example: ‘to run a company’ is translated into ‘يدير شركة’ and not (يجري/يركض شركة).

2.1.3 Free Translation:

In this strategy, the translator can change the form but not the message, according to Newmark (1988) “Free translation produces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original” (P. 46). This means that the translator is free to translate the text without the style, form, or content of the original. According to Ghazala (1995) the translator translate the text according to what he understand not what he likes. It is divided into two types:

2.1.3.1 Bound Free Translation:

According to Ghazala (1995) “this type of free translation is derived from the context in a direct way, though it may go out of it in some way or another, in the form of exaggeration, expressivity, and effective, rhetorical or formal language. It is the type we usually understand by the term ‘free translation’” (P. 12). For example:

a- He got nothing at the end. (عاد خالي الوفاض/رجع بخفي حنين)

2.1.3.2 Loose Free Translation:

Loose free translation is different from bound free translation in the sense that the translator can be more free and may go out from the context also it is not directly related to it. In addition to that the translator in this strategy can translate according to what he understands and what he need for example:

a. Thank you, Mr. Wilson. Next please. (تفضل بالانصراف يا سيد ويلسون. عندنا غيرك)

b. I am frightened. (ابق معنا)

c. You are a bigmouth! (أسكت ! /أغلق فمك)

(Examples from Ghazala, 1995: p. 14)

Even though the translator in this strategy is loose, the translation is still related to the original text for example you can tell someone who is too noisy “shut up” in an indirect way by saying “you are bigmouth”.

2.2 Vinay and Darbelnet Strategies of Translation:

In addition to Ghazala (1995) translation strategies Vinay and Darbelnet (1995) also introduce other translation strategies in their book *stylistique Comparée du Français et de l’Anglais* in which they compare between two languages English and French, they identify two major strategies are Direct or literal and Oblique translations. The two strategies compose seven Procedures in which direct translation contains Borrowing, Calque and Literal Translation while, oblique translation covers transposition, modulation, and equivalence as well as adaptation.

2.2.1 Borrowing:

According to Vinay and Darbelnet (1995) borrowing is the simplest strategy that the translator can use since the translator takes the word from another language without translation; this producer is mainly used when there is no equivalent of word in the target language. For example “Internet” is translated by "إنترنت" because there is no equivalent in Arabic for the word “Internet”.

2.2.2 Calque:

According to Vinay and Darbelnet (1995) “a calque is special kind of borrowing” (P. 32). Through which they borrows an expression, then they transfer it from the source language into the target language literally in which the result can be a lexical calque which respects the syntactic structure of the target language while offering new mode of expression, or it can be a structural calque in which offers new construction into the language. For example, the French calque “science-fiction” for the English “science fiction”.

2.2.3 Literal Translation:

Literal translation or word for word translation in which the source language is transferred directly into grammatically and idiomatically appropriate target language text.

Literal translation is most common when translating between languages, for example between French and Italian and it works better when they share the same cultures, the focus of the translator in this Procedure is on the linguistic rules of the target language.

Vinay and Darbelnet (1995: 34-35) stated that literal translation unacceptable when:

- a) Gives another meaning;
- b) Has no meaning;
- c) Is structurally impossible;
- d) Does not have corresponding experience within the metalinguistic experience with the target language;
- e) Has a corresponding experience, but not within the same register.

When the literal translation be unacceptable and cannot be of great benefit for the translator, oblique translation is the solution which covers four procedures.

2.2.4 Transposition:

Transposition is concerned with word class rather than parts of speech; it involves replacing one word class with another without modifying the meaning of the source text. In addition to that it can be applied within a language for example “Il a annoncé qu’il reviendrait” can be transposed to “Il a annoncé son retour” in which the first expression is referred to as the base expression and the second expression as the transposed expression. From the examples we see that base and transposed expression they have different stylistic value.

According to Vinay and Darbelnet (1995) transposition is “probably the most common structural change undertaken by translators” (P. 94). They distinguish ten different categories among them:

Verb →Noun: As soon as he gets up→ Dès son lever

Past participle→ Noun: with the able assistance of → secondé admirablement par...

There are two different types of transposition:

- a) Obligatory transposition: in this type the translator must translate the text due to the stylistic difference between the two languages for example “Dès son lever” is translated as “As soon as he gets up”.
- b) Optional transposition: in this type the translator has the chance to choose between transposition and calque for example "as soon as she get up" translated literally as “Dès qu’il se lève” or transposition as "Dès son lever".

2.2.5 Modulation:

Modulation deals mainly with the change in the form of the message or the source text through the change in the point of view, this change can be applied when the literal or transposed translation results considered improper unidiomatic or awkward in the target language despite being grammatically correct utterance. As in transposition modulation also can be distinguished between two types:

- a) Fixed modulation or obligatory: for example “The time when...” is translated to “Le moment où...”.
- b) Free modulation or optional: it is linked to the structure of both languages for example “It is not difficult to show” is translated to “Il est facile de démontrer”. Using modulation can change the sentence from the negative form to the positive form without changing the idea or the sense of the source text, this change in the point of view is what makes the reader easy to understand and says “Yes, that’s exactly what you would say”.

2.2.6 Equivalence:

This procedure is generally used in translating situations which can be rendered or introduced by two texts using completely different stylistic and structural methods, a classical example of equivalence includes translation of exclamation for example the English “Ouch!” is translated into French to “Aïe!”. Another example of expressions that feel necessary for equivalence or what we can say reformulation when translated into the target language is onomatopoeia of animal sounds for example miaou → miaow
Hi-han → heehaw.

Equivalence procedure is highly useful in translating culture such as idioms, proverbs, and clichés.

2.2.7 Adaptation:

The seventh procedure or the last one is used in cases when the type of situation which is referred to by the source language message is not found in the target language culture. Thus, in such cases the translator must establish or reform a new situation that can be viewed as being equivalent in the target language. Adaptation in such cases can be regarded as a special kind of equivalence, a situational equivalence. In other words, adaptation procedure affects the changing in the cultural elements when the translator does not find the exact equivalent from the source language to the target language. Vinay and Darbelnet (1995) discuss an example of English father who kisses his daughter on the mouth something which expresses love and missing this is considered to be normal in such culture while translating “he kissed his daughter on the mouth” literally into French by “Il embrassa sa fille sur la bouche” may be considered unacceptable in French culture because of having different connotations. Thus translating into French would be a special kind of over translation.

This procedure is also well-known or common used in the translation of book and film titles for example: *Trois hommes et un couffin* → Three men and a baby. [Film]

2.3 Lawrence Venuti Translation Strategies:

What makes the difference between Ghazala and Vinay and Darbelnet translation strategies and Venuti strategies is that Venuti strategies take into consideration the impact of culture on translation and it deals with the impact of translation on the target culture, domestication and foreignization are strategies used to render translation difficulties by Venuti. In his book *The Translator Invisibility: A History of Translation* (1995), these two strategies generally used in cultural translation when the translator is going to translate from one culture into another, we cannot talk about strategies of translating culture-specific elements without referring to Venuti strategies. Domestication and foreignization are primarily discussed by Friedrich Schleimacher in (1983) in which he stated that when translating from one culture into another “there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader towards him; or he leaves the reader in peace, as much as possible, and moves the author towards him” (cited in Venuti 1995, P. 19-20). In other words “leaves the author in peace” means the translator is going to use domestication strategy, or “leaves the reader in peace” means the translator is going to use foreignization strategy.

2.3.1 Domestication:

According to Venuti (1995), domestication refers to “an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home” (P. 20). It means that the translator is going to replace the unfamiliar words of the source text with familiar words in the target culture which seems like the culture of the source text, according to Hatim (2001) **Domestication** is “a translation strategy, in which a transparent, fluent style is adopted to minimize the foreignness of a ST” (P. 286).

2.3.2 foreignization:

According to Venuti (1995) “foreignization strategy is —an ethno-deviant pressure on those cultural values to register the linguistic and cultural difference of the foreign text, sending the reader abroad” (P. 20). This definition points out that the translator is going to make the cultural differences between source culture and the target culture clear to the readers, according to Hatim (2001) **foreignization** is “a translation which deliberately breaks target linguistic and cultural conventions by retaining some of the ‘foreignness’ of the source text” (P. 51). At this strategy the reader should be highly knowledgeable about the others culture in order to understand the text. Zhang, Zongxiang freng and Jian Wag in their article. A Study on Domestication and Foreignization in English Song title Translation from the Perspective of memetics (2018) claimed that:

From the above, we can draw a conclusion that domestication is target-culture -oriented while foreignization is source-culture-oriented.

Domestication should be adopted as the main translating method; when it comes to culture, foreignization should be applied in translating practice to promote the cultural communication and transmission. In other words, domestication, a target-oriented translation method puts more emphasis on making the translated text fluent, elegant and easy for the target readers through the application of some historical and cultural information from the target language, which, as a result, may result in the loss of some cultural implied the source text. Foreignization, a source culture-oriented translation method, is focused on the transference of the source language and its culture into the target one so as to best preserve the culture in the source text. (P. 23)

2.4 Solution To Translation Problems :

Any problem needs a solution, any problem have a solution without solution we cannot move ahead with things that have problems. Translation problems or difficulties also require solutions to overcome the problems uncouncted in the translation process and without a solution to translation problems we stop translating. According to (Ghazala, 2005), the solutions proposed to translation problems are, therefore, based on the following criteria:

- 1) The types of text: general, technical, religious, political, etc.
- 2) The minor linguistic context: the preceding and the following word, phrase, clause or sentence.
- 3) The major linguistic context: the whole text, which could be one sentence only, one paragraph, a poem, a short story, etc.
- 4) The type of readership: uneducated, educated, highly educated readers, specialists, children, etc.
- 5) The possibility of saying something in the Target Language or not (e.g. for "fat salary " we can say (راتب ضخيم), but not (راتب سمين)).
- 6) The possibility or not of using an identical Target Language grammatical structure.

Conclusion:

This chapter is about different translation strategies produced by many scholars, the translator is free to favour the strategy through which he would translate his text, s/he should know which strategy is going to work with his type of text. Choosing any strategy from the strategies that are discussed above or any other strategy which is not discussed depends on the type of text and how the translator is going to translate his text taking into consideration the culture of the reader

Chapter Three: Filed of investigation

Introduction

This chapter includes the practical part in which students are asked to answer the questionnaire; different questions are used in addition to different cultural bounded expressions needed to be translated from Arabic into English and vice versa in order to examine the students cultural trans5lation difficulties and strategies.

3.1. The sample:

In order to test our hypothesis which investigates student's cultural translation difficulties and strategies, the sample of our research is third year students in the department of English at 8 Mai 1945, Geulma University. Thirty students are selected randomly from the total population (160).

3.2. The Students' Questionnaire:

3.2.1. Description of the Questionnaire:

In this questionnaire students are asked to answer (16) questions and translate (12) expressions about translation difficulties and strategies. Students will be asked about translation value whether they like translation or not. Is translation helpful or not? Furthermore, students are asked about cultural-specific elements. What is cultural-specific element according to them? Is it easy to translate CSE? In addition to that, they are asked to tell if they come cross any problems while translating CSE, if yes at what level? Moreover, they are required to tell which strategy is used to render this difficulty.

3.2.2. Analysis of the Students' Questionnaire:

General Information:

1. Question one: How many years have you been studying English?

Table 3.1

Years of Studying English

Students answers	Number of students	Percentage
3years	20	67%
10 years	2	6%
11years	8	27%

This question is designed, to know students experience in practicing English, the results shows that twenty students (67%) said that they study English 3years this means that our students count only the years in the university. However, two students (6%) said that they study English 11years and others (27%) said that they study English 10 years. this means that they count all the years in middle, high school and university.

2. **Question two:** How do you consider your level in English language?

Table 3.2

Student's level in English

Students answers	Number of students	percentage
Very good	5	17%
Good	21	71%
Average	2	6%
Bad	2	6%

This question aims at knowing the students description of their levels in English. The results show that the majority of our students (71%) said that their level is good others (17%) they consider their level very good and others (6%) consider their level as average. However, (6%) of them describe their level as bad, this results means that, our students evaluate themselves according to their mark.

3. Question three: How many years have you studied translation?

This question is designed to know students experience in studying translation. From the results we notice that the majority of our sample twenty eight of the students, said that they study translation two years (94%), however one of them said s/he study translation four years (3%), and one said that s/he is his first year in studying translation (3%). It is believed that they repeat one or two years.

Table3.3

Years of studying translation

Students answer	Students number	percentage
2 years	28	94%
4 years	1	3%
1 year	1	3%

Section one:

1. Question one: Do you like translation?

The aim of this question is to know if our students like translation or not. Moreover we can also draw from this question if our students are interested to answer this questionnaire. The results show that, 80% like translation and only 20 % of them did not like it, this means that the majority of students like translation.

Table3.4

Students' attitude toward translation

Student's answer	Students number	percentage
Yes	24	80%
No	6	20%

2. Question two: do you practice translate?

Always frequently sometimes rarely

The aim of this question is to see if students use translation or not in order to evaluate their levels, the table four shows that the majority sometimes they practice translation.

Table 3.5

Student's use of translation

Students' answer	Number of students	percentage
Always	3	10%
frequently	8	27%
sometimes	16	53%
Rarely	3	10%

3. Question three: To what extent does translation helps you in your process of learning?

this question is asked to know the students options about the importance of translation as shown in the table twenty students (67%) said that translation helps them to some extent, and ten of theme (33%) said that translation helps them to large extent which means that translation for them is very helpful and very important. However, one of the students answer that translation don't help at all. From the results we can notice that our students consider translation as very important.

Table 3.6:

Importance of translation

Students' answer	Number of students	percentage
To some extent	20	67%
To large extent	10	33%
Not help at all	0	0%

4. Question four: Do you think translation helps you to:

Concerning this question, students are able to choose more than one option in order to answer the question to what sense translation helps them. The results shows that Fifteen students (50%) believe that translation helps them to learn a foreign language, while nine of theme (30%) believe that translation helps theme to know more about other’s culture, and six of them (20%)believe that translation helps them to learn foreign language and known others culture.

Table 3.7

Advantages of translation

Students’ answer	Number of students	percentage
Learn a foreign language	15	50%
Know more about others’ culture	9	30%
Both of them	6	20%

5. Question five: which type of text do you find it easy to translate?

This question is asked to know which type of text is easier to translate. Twenty students (67%) said that they find the literary text is easier than other types of text to be translated, eight students (27%) said that scientific text are more easier in translation while two of them (6%%) see that political texts are more easy to translate.

Table 3.8

Easiness of translating texts

Students' answer	Number of students	percentage
Literary	20	67%
scientific	8	27%
political	2	6%

E-And ten of the students (34%) have cultural problems.

- Two students (7%) choose B+E.

-One student (3%) chooses C+D.

-Six students (20%) choose C+E.

-One student (3%) chooses A+B+C.

-One student (3%) chooses B+C+D.

-One student (3%) chooses B+C+E.

-One student (3%) chooses A+C+E.

-One student (3%) chooses A+B+C+D.

According to students answers the main problem that students come cross while translating are the cultural problems.

Table 3.10

Types of students' problems

Students answer	Number of students	percentage
a-Phonological problems	00	00%
b-Lexical problems	02	7%
c-Grammatical problems	01	3%

d-Stylistic problems	03	10%
e-Cultural problems	10	34%
b+ e	02	7%
c+ d	01	3%
c+ e	06	20%
a+ b+ c	01	3%
b+ c+ d	01	3%
b+ c+ e	01	3%
a+ c+ e	01	3%
a+ b+ c+ d	01	3%

8. Question eight: According to you cultural specific elements are:

1. Words and phrases conditioned by the same culture.
2. Words and phrases conditioned by the cultural diversity.

The aim of this question is to know if students know actually what the cultural specific elements are or not. The majority of students (63%) choose the correct answer that a CSE are words and phrases conditioned by the cultural diversity, while few (37%) of them choose the wrong answer.

Table 3.11

Students' definition of CSE

Students answer	Number of students	percentage
Words and phrases conditioned by the same culture	19	63
Words and phrases conditioned by the culture diversity	11	37

10. Question ten: Do you find problems when translating cultural-specific elements?

- 1. Yes
- 2. No

From the results we notice that all the students have problems when it comes to translating cultural-specific elements.

Table3. 13

Students' problems when translating CSE

Students answers	Number of students	percentage
Yes	30	100%
No	0	0%

11. Question eleven: If yes at what level: proper names, religious terms, idiomatic expressions, proverbs, names of food, others.

This question aims at identifying the difficulty of translating CSE. When answering these question students are able to select more than one option, the result shows that, (34%) of the participants have difficulties in translating idiomatic expressions, religious terms and proverbs. The table shows that our students face serious problems in translating the cultural-specific elements.

Table 3.14

Types of students' problems when translating CSE

Students answers	Number of students	percentage
A-proper names	0	0%
B-religious terms	3	10%
C-idiomatic expressions	2	6%
D-proverbs	3	10%
E-names of food	0	0%
B+E	1	3%
B+C+D	10	34%
A+B+C+D+E	1	3%
C+D	7	25%
B+E	2	6%
A+B+C	1	3%

Question twelve: According to you is it important to be familiar with both cultures to render CSE?

1. Yes

2. No

From the results, we remark that the majority of students (97%) take into consideration both culture when translating CSE and they justify their answers by:

- Knowing different culture helps in understanding the language.
- Knowing the others culture helps in understanding the cultural-specific elements.
- Translators should have a clear idea about the others culture in order to find the equivalent words.

Table 3.15

Importance of culture

Students' answer	Number of students	percentage
Yes	29	97%
No	1	3%

13. Question fourteen: According to you what is the best strategy of translating cultural-specific elements?

This question is designed to know which strategy the students follow while translating the cultural-specific elements, students are able to choose more than one option. The most selected strategy is the literal translation.

Table3. 17

Students' translation strategies

Students' answer	Number of students	percentage
A-Literal translation	7	24%
B-Direct translation	2	6%
C-Free translation	4	15%
D-borrowing	0	0%
E-calque	0	0%
F-adaptation	4	15%
D+E+F	2	6%
A+B	2	6%
C+F	3	10%
A+D	2	6%
A+D+F	1	3%
A+F	1	3%
C+D	1	3%
A+F	1	3%

Section Two: Translation Test

3.2.2. Description of the Test:

The translation test has been administered for thirty students third year of English, translation test consists of twelve expressions which contain different types of cultural-specific elements from English into Arabic and vice versa.

3.2.2.1. Translating the Following Expressions:

1. تعرفون كيف انتقمتم من ضرتها الشريرة؟

Table3. 18

Students' translation of sentence one

Students' answer	Number of students	percentage
no answer	10	33%
Co-wife	14	48%
wife	2	6%
Second wife	2	6%
Fellow wife	2	6%

The term '**darrah**' translated by fourteen students (48%), and they use the direct equivalent **co-wife** it means they use the synonym of the term in English, while others (33%) didn't translate it at all, others (6%) translate it as wife, they use synonymy strategy and others (6%) translate it as second wife and others (6%) translate it as fellow wife. The explanation strategy is used.

1. وفي الليل ذهبوا الى الزاوية و نظموا حفلة ذكر، جذبوا فيها حتى الفجر، اكراما للولي وفرحا بحلول الذات الالهية في المخلوق الارض البائس.

Table3. 19

Student's translation of sentence two

Students' answer	Number of students	percentage
No answer	12	40%
corner	4	14%
El-zawiya	7	23%
mosque	7	23%

The cultural term 'الزاوية' translated as 'mosque' only by (23%) of the students, while the majority of students (40%) didn't translate it at all, others (23%) borrow the word from the source culture as it is and they transliterated it as 'El-zawiya', literal transcription strategy and (14%) of the students translated it as 'corner' using direct equivalent. The strategy when this term is borrowed is literal transcription or for organization whereas translating it by **mosque** is direct equivalent.

2. Like father like son.

Table3. 20

Student's translation of sentence three

Students' answer	Number of students	percentage
No answer	5	16%
هذا الشيل من ذاك الأسد	20	67%
الولد سرايبه	1	3%
مثل الأب مثل الابن	4	14%

As shown in the table the majority of students (67%) translate the proverb Like father like son into Arabic by هذا الشبل من ذاك الأسد, using direct equivalent. while (16%) of the students didn't translate the proverb at all, (3%) of the students succeeded in translating the proverb by its equivalent in English language مثل الأب مثل الابن and (14%) of them translate it literally by الرقص على قبره.

3. Dancing on someone's grave

Table3. 21

Student t's translation of sentence four

Students' answer	Number of students	percentage
No answer	20	67%
الرقص على قبر أحدهم	8	27%
الرقص على قبر شخص	1	3%
الرقص على قبر الميت	1	3%

concerning translating this idiom the majority of students (67%) provide no answer, while (27%) translate it literally as الرقص على قبر أحدهم, (3%) of the students translate it literally as الرقص على قبر شخص and the rest (3%) they use literal translation strategy and they provided the following translation الرقص على قبر الميت. and no one of them translated it correctly.

4. Forbidden fruit is sweet.

Table3. 22

Student's translation of sentence five

Students' answer	Number of students	percentage
No answer	13	44%
الفاكهة المحرمة	1	3%
الفواكه المحرمة لذينة	1	3%
الفاكهة الممنوعة حلوة	6	20%
كل ما هو حرام حلو	1	3%
كل ممنوع مرغوب	8	27%

concerning translating this idiom, only (27%) of students succeed in translating the idiom by giving the exact equivalent in Arabic, whereas (29%) of them who were not familiar with the meaning of this idiom use the literal translation so, their answers are *الفاكهة المحرمة*, *الفاكهة الممنوعة حلوة*, *الفواكه المحرمة لذينة*, or they transposed the idiom into *كل ما هو حرام حلو*. The strategy which is used is transposition and (44%) of the participants didn't answer at all.

5. أكدت المحكمة قرار منع النقاب في الجامعات المصرية.

Table3. 23

Student's translation of sentence six

Students' answer	Number of students	percentage
No answer	21	70%
Al-niqab	7	24%
veil	2	6%

only (24%) of the participants , they translated this term by its cultural borrowed term **al-niqab**, using literal transcription, however (6%) translate it by its closest direct equivalent word **veil**, and the majority of them didn't translate it at all.

6. كان لابد من التيمم لأداء الصلاة.

Table3. 24

Student's translation of sentence seven

Students' answer	Number of students	percentage
No answer	24	80%
Al-tayammum	6	20%

The majority (80%) of the participants didn't succeed in finding the exact equivalent of the term and they do not answered, and only (20%) of them transcribed it literally and no one of them rendered it by its closest equivalent in English language. Normally students should translate it in the TL by explaining it as the dry ablution in Islam using sand or dust, because religious terms have no equivalent in the target culture so the translator need to explain the term in order to make the reader familiar with it.

Table3. 25*Students' translation of sentence eight*

Students' answer	Number of students	percentage
No answer	17	57%
Mecca	3	10%
Forbidden house	3	10%
kabba	3	10%
The holy place	3	10%
The mosque	1	3%

According to the sample, the majority (57%) of the students didn't succeed in translating the term البيت الحرام whereas, (43%) of them transcribed it literally as **Mecca**, others translated it word by word **Forbidden house**, whereas others modulated the term by giving a new equivalent which is **Kabba** while others they use word by word translation and translate it as **The holy place**, by modulating the term by its nearest equivalent in the target language **mosque**. And all of them are considered as correct translations of the religious term **Mecca**.

8. **Noah** has done his best to call his people to follow the true path.

Table3. 26

Students' translation of sentence nine

Students' answer	Number of students	percentage
No answer	12	40%
نوح	18	60%

From the results, we notice that the majority of participants (60%) provide the appropriate equivalent of the proper name '**Noah**', however (40%) of the participants didn't answer.

9. Better ingredients- better **pizza**.

Table3. 27

Student's translation of sentence ten

Students' answer	Number of students	percentage
No answer	16	53%
بيتزا	14	47%

From the table above, we notice that (53%) of the students didn't translate the term **pizza**, whereas (47%) translated the word correctly by transcribing the word as it is in the source culture.

10. After dinner, we had **Ice-cream** for dessert.

Table3. 28

Student's translation of sentence eleven

Students' answer	Number of students	percentage
No answer	10	33%
متلجات	16	54%
بوطة	3	10%
أيس كريم	1	3%

What is noticed from the results is that students succeed when translating the term **ice-cream**, only (33%) of the participants didn't answer, (54%) translated it by providing its direct equivalent in the target language متلجات and even (10%) of them translate it by its direct equivalent بوظة and only one student (3%) transcribe it literally a أيس كريم.

11. Do you want some ketchup with your **Burger**?

Table3. 29

Student's translation of sentence twelve

Students' answer	Number of students	percentage
No answer	10	33%
فطائر	4	14%
سندويش	1	3%
بورغر	1	3%
شطيرة	14	47%

From the table above, we notice that the majority (47%) of the participants translate it by providing its direct equivalent in the target language, شطيرة and only one student (3%) transcribed it literally as بورغر, and one student translate it as سندويتش, however four students (14%) translate it as فطائر.

Table3. 30

Students' strategies of translating CSE

Cultural-specific element	Students' provided translation	Students' strategies
ضرتها	Co-wife	Direct equivalent (synonymy)
	Wife	Direct equivalent
	Second wife	Explanation
	Fellow wife	Explanation
الزاوية	Mosque	Direct equivalent
	Al-Zawiya	Literal transcription
	corner	Direct equivalent
Like father like son	هذا الشبل من ذاك الأسد	Equivalence
	الولد سر أبيه	Equivalence

	مثل الأب مثل الابن	Literal translation
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Dancing on someone's grave الرقص على قبر أحدهم Literal translation

الرقص على قبر شخص Literal translation

الرقص على قبر الميت Literal translation

Forbidden fruit is suit الفاكهة المحرمة حلوة Literal translation

الفاكهة المحرمة لذيذة Literal translation

الفاكهة الممنوعة حلوة Literal translation

كل ما هو حرام حلو transposition

كل ممنوع مرغوب Equivalence

النقاب AL-Niqabe Literal transcription

Veil Direct equivalent (synonymy)

التيمم Al-Tayammum Literal transcription

البيت الحرام Mecca Literal transcription

	Forbbiden place	literal translation
	Kabba	literal transcription
	The holly place	literal translation
	The mosque	Direct equivalent
Noah	نوح	Literal transcription
pizza	بيتزا	Literal transcription
Ice-cream	مثلجات	Direct equivalent
	بوضة	Direct equivalent
	أيس كريم	Literal transcription
burger	فطائر	direct equivalent
	سندويتش	direct equivalent
	بورغر	Literal transcription
	شطيرة	Direct equivalent

This table is about student's translation of the translation test on which we are going to base our analysis, the expression chosen from English into Arabic in order to know whether our students know

the English culture or not, also it helps us in order to know students' problems when translating the cultural-specific elements as well as the strategies they use in order to render this difficulties. The table above is about translation of CSE, for our students it is difficult to translate the CSE.

What is noticed from the results the student's level in translation is good, some of them did not complete their translation test because of their lack of knowledge the main problem the students face while translating CSE are idiomatic expressions and proverbs. For example the translation of the proverb "dancing on someone's grave" in which they translate as الرقص على قبر أحدهم. الرقص على قبر الميت. الرقص على قبر شخص and all of them are considered wrong translation. Also we notice that our students translation of the term Ice-cream successfully all the provided translations are correct students use the literal transcription, also they translate the proverb like father like so by guessing its meaning and it is translated as مثل الاب مثل الابن. الولد سر أبيه. هذا الشبل من ذاك الأسد. Concerning religious terms translation some of them they are wrong students translate الزاوية the term as al-zawiya using literal transcription and some of them domesticate it as mosque. Some students they leave the translated test empty may be because they don't know the exact equivalent or may be they don't know its meaning on the context.

Conclusion:

According to the results of the sample the majority of our students like translation and they consider it as very important in their process of learning from their point of view translation helps them to learn a foreign language as well as to know the others culture. Moreover, our students said that they face difficulties when translating, also according to them cultural-specific elements are very difficult to translate students face different problems the main problems encountered by our students (of our students) are stylistic and cultural difficulties. Talking about the translation test what is noticed that our students level in translation is somehow good students find problems in translating proverbs and

religious terms. we noticed also that the majority of students didn't translate some of the cultural specific elements in their different contexts, and the difficulty is that they didn't know how to render it or find an exact equivalent to that term into the target culture because of the cultural caps. students strategies of transferring cultural specific items were either explanation or modulation or transposition but most of them prefer to domesticate the term by providing its nearest equivalent in the target culture. Or other to provide a literal transcription of the terms which is the case of cultural borrowing or what is called foreignisation.

General conclusion

This research is an attempt to cover different aspects about translation talking in general about its definitions, process and its types. Also talking about cultural translation its definitions and types, in addition to translation difficulties we talk about Ghazal translation problems such as Grammatical, Lexical, Phonological, Stylistic and cultural difficulties. Moreover, we tried to talk about translation strategies, Ghazala strategies, Vinay and Darbelnetstrategies and Lawrence Vinuti strategies which is used to render the difficulties. We investigate through the questionnaire and a translated test our third year student's difficulties of translating CSE and which strategy they use in order to render such difficulties.

The results, gave us a clear idea about our students level in translation, also the results shows that the major problem the students confront while translating CSE are idiomatic expressions and religious terms, while the translation of proper names and names of food is somehow easy for them to translate from one culture into another. Also the research indicates the cultural-specific elements difficulties that is most confront by our students; in addition to that it help us to know more about our students strategies of translating cultural-specific elements.

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Appendix

Students Questionnaire

Dear students,

You are kindly requested to answer the following questionnaire. Your answers would be of great help in conducting this research, which investigates cultural translation difficulties for third year students at Guelma University. Please kindly answer the following questions by ticking (✓) the appropriate answer or you can give a full statement whenever it is necessary.

Thank you for collaboration.

Ben about Dhikra

Supervisor: Miss, Cheribi Lamia

Faculty of letters and languages

Department of English

Geulma- University

General Information

1. How many years have you been studying English?

.....

2. Do you consider your level in English language :

a. Very good

- b. Good
- c. average
- d. bad
- e. very bad

3. How many years have you studied translation?

.....

Section one: translation difficulties

1. Do you like translation field?

a) yes

b) no

2. Do you practice translation?

•Always •Frequently •Sometimes •Rarely

3. To what extent does translation help you in your process of learning?

•To some extent •to large extent not help at all

4. Do you think that translation helps you to?

a. Learn a foreign language

b. Know more about other's culture

Specify if any others.....

.....

5. Which type of text do you find it easy to translate:

a. Literary text

b. Scientific text

c. Political text

Any others.....

6. Do you find problems when practicing translation?

•Yes

•No

7. Which type of problems do you find:

a. Grammatical

b. Lexical

c. Stylistic

d. Phonological

e. Cultural

Add if any others.....

.....

8. According to you a cultural specific elements:

a. Words and phrases conditioned by the cultural diversity.

b. Words and phrases conditioned by the same culture.

9. According to your point of view, can we translate cultural specific elements?

• Yes

•No

Justify your answer.....

.....

10. Do you find problems when translating cultural specific elements?

• Yes

- No

11. If yes at what level:

- Proper nouns
- Religious terms
- idiomatic expressions
- proverbs
- Names of food

• Others.....
.....

12. According to you is it important to be familiar with both cultures?

- yes
- No

Please justify.....

13. Do you follow certain strategy in translating cultural specific elements?

- Yes
- No

14. According to you what is the best strategy?

- a. Literal translation
- b. direct translation
- c. Free translation
- d. borrowing
- e. calque
- f. adaptation

Others.....
.....

Section two: Translation test

Translate the following expressions:

1. تعرفون كيف انتقمتم من ضرتها الشريرة؟

.....

2. وفي الليل, ذهبوا إلى الزاوية, ونظموا حفلة ذكر, جذبوا فيها حتى الفجر, إكراماً للولي وفرحاً بطول الذات الإلهية في المخلوق الأرضي البائس.

.....

3. Like father like son

.....

4. Dancing on someone's grave

.....

5. forbidden fruit is sweet

.....

6. أكدت المحكمة قرار منع النقاب في الجامعات المصرية

.....

7. كان لابد من التيمم لاداء الصلاة

.....

8. البيت الحرام

.....

9. Noah has done his best to call his people to follow the true path.

.....

10. Better ingredients- better **pizza**.

.....

11. After dinner, we had **Ice cream** for dessert.....

12. Do you want some ketchup with your **Burger**?

Thank you!